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THE REV. JONATHAN W. MILLER, AT HIS DESK.

# HISTORY

OF

# The Diocese of Central Pennsylvania,

1871—1909.

AND

# The Diocese of Harrisburg,

1904—1909.

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BY

*The Rev. JONATHAN W. MILLER, Rector Christ Episcopal Church, Frackville, Pa.*

WITH AN INTRODUCTION

BY

*The Rt. Rev. ETHELBERT TALBOT, D. D., LL. D., Bishop of Central Pennsylvania.*

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VOL. I.

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FRACKVILLE, PA.
PUBLISHED BY THE AUTHOR.
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To
My Parishioners
At Christ Church, Frackville,
Who
Have Honored Me With Their Confidence
This Work
The Fruit of Much Labor and Faith,
Is Respectfully Inscribed,
In Token
Of Cherished Memories and Unchanging Friendship
By The Author.

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Register of Lehigh University and Articles in Church Standard.

Reports of St. Luke's Hospital, South Bethlehem.

Church Home for Children. By Rev. A. M. Abel.

## PREFACE.

The firm conviction that an intelligent interest in any given object is in exact ratio to the knowledge one possesses of that particular object, was the thought that first led me to think of undertaking so great a task as the writing of the History of the Diocese of Central Pennsylvania. While the Church in this great Diocese of ours, as well as all other Dioceses, is a unit, under the Bishop, yet—for the more complete and perfect accomplishment of the diversified duties of the Church—in this unity there is a multiplicity of parts. There are the body of the Clergy, the Parishes, the various Institutions, the Standing Committee, the Board of Missions, the Woman's Auxiliary, the Incorporated Trustees, besides a number of others, each of which necessarily has a history of its own. And as these different parts, in the perfect unity of the Church, are necessary factors for the fulfillment of the Church's mission, it is important that every Churchman and Churchwoman have at least some knowledge of the inner life and doings of each of them. Without this no one can be effectually interested in any part, much less the whole, of the Church. Any one at all conversant with the fact knows that the sources for acquiring such knowledge are very limited and fragmentary. Therefore to meet this wont, I have written, what many another could have done far better than I, this History of our dear old Diocese of Central Pennsylvania. And as the Diocese of Harrisburg constituted, for so many years, such an important part of Central Pennsylvania, I concluded, when, in 1904, it was erected into a new See, to continue its history, as such, to the present time. Hence this Work is intended to be not only a History of Central Pennsylvania, but of the Diocese of Harrisburg as well.

Another consideration which led to the preparation of this Work was to devote what clear proceeds might be realized out of the sale of the History toward the erection of our new Church building; at Frackville. When the building of a new Church became a necessity, the great problem in the minds of my handful of good people, as well as myself, was how to secure the required funds. It then occurred to me that such a Work as this, in addition to being a source of information to the Church whose history it gives, might also be used as a means of securing a portion of the funds needed in the erection of our new Church. Thus I hope that this effort of mine may accomplish a two-fold good.

We sometimes marvel at how a Work like this grows under the direction of even the dullest mind. When, some six years ago, I first mapped out the scope and plan of this Work, it was positively settled that it should not exceed eighteen chapters, and consist of more than one volume. That it has grown to its present size is not due to any arbitrary inclination or desire on my part to multiply its pages or increase the number of its volumes. But as the History of the Church, however small the portion considered, is the unfolding in time of God's eternal purpose, it has a soul as well as outward body. And that the outward form must, at least to some degree, be commensurate with the inner life, is the normal law of every living thing. History, whether ecclesiastical or secular, is not a mere aggregation of names, facts and dates, accidentally thrown together without a well-defined plan and definitely fixed purpose. But it is a living thing whose various parts have an inward, vital connection, each requiring and completing all the rest. And as this Work is primarily intended to be a source of information, not for one class, but for all classes, I soon discovered that to accomplish this purpose, there remained but one rule by which to be governed in this matter, namely: to avoid, on the one hand, that synoptical brevity which would make the work a mere compendium; and, on the other hand, that fullness of detail which seeks to exhaust its subject, and

is intended only for the historian. I therefore claim for this Work that it is not a directory, or catalogue, of names, facts and dates, but a *history*, developed in a normal, living way, and yet by no means exhausting any single subject treated. As to the Biographical Notices, for example, this work only concerns itself, in each case, with those facts which relate to the individual's connection with the Diocese. In the Chapter on Parishes and Missions those facts only are given which are more or less of a general character, while many of the details, which are usually only of local interest, are omitted.

And as illustrations and reproductions in the form of portraits tell much of the story, more accurately oft-times than the writer, I concluded to secure as many cuts of those who had any part in the making of the history in the territory considered, as also of Church and Institutional buildings, as I could. How I succeeded in this part of my self-imposed task, the Work itself will answer.

In the preparation of this Work there was one fact I endeavored never to obscure or lose sight of—the unbroken continuity of the Church. One of my purposes, in this History, is to show that the Church in Central Pennsylvania and the Diocese of Harrisburg is an integral part of the One Holy Catholic and Apostolic Church which has come down to us, unbroken, from the days of our blessed Lord.

While the first and last chapters are not history, yet I have considered them sufficiently germane to the subject to place them in the position which they occupy in the Work. The first chapter, if viewed in the light intended, is a good preparation for a better understanding of all that follows. Its object is to show the position of the Church as the great spiritual moulding power of human life, and the possible relation which every occupation and condition sustains to that life. While the last chapter is intended to interpret the meaning of all that has gone before, by setting forth the Church as the living, normal, Body of Christ on earth.

But whatever else may be said, there is one thing of which I can assure my readers, that—although this Work has cost

me much hard labor and many an anxious hour—no work has ever been a source of greater pleasure to me For no pleasure is so deep and lasting as that which grows out of the consciousness that one is doing what he can for the good of others, no matter how imperfect the result of that effort may be.

With these remarks, I commit this work into the hand of an ever-indulgent Church and public, fully conscious of its many imperfections, yet not without hope that, under the blessing of the great Head of the Church, it may accomplish some good, so long as its time may last.

JONATHAN W. MILLER.

FRACKVILLE, PA., April, 1909.

## INTRODUCTION.

The Rev. Jonathan W. Miller, my esteemed friend and beloved Presbyter, has asked me to write a word of introduction to his History of the Diocese of Central Pennsylvania. I accede to his request the more willingly because I have followed with much interest his conscientious and painstaking effort to make his Work a most thorough and complete record of our Diocesan life from its beginning.

In accomplishing his task the author has approached it from a large and comprehensive and philosophical point of view; and carried it out on a scale which makes his book a distinct contribution not only to the ecclesiastical life of this Diocese, but incidentally to the History of the Church Catholic, of which Central Pennsylvania is an integral part.

The scope of his Work takes the reader to the original source of our branch of the Historical Church, and throws much light on the claims of our Mother Church of England, and the early days of our Colonial life. Indeed, his preliminary chapters are by no means the least valuable part of the History, and are intended to form a strong and intelligent basis of facts upon which the subsequent story is built.

As the territory which now forms the Diocese of Central Pennsylvania was once comprised within the Diocese of Pennsylvania—then co-terminous with the entire Commonwealth—he gives much valuable information as to the organization of the Church in our State, and traces its growth and development throughout the eventful years when there was but one Diocese to the time when first the See of Pittsburgh was created, and then after the lapse of some years the demand for still further division brought into existence our own Diocese.

No history of the development of the Church's life in the

great Commonwealth of Pennsylvania has ever been heretofore attempted, and the vast store-house of facts and incidents and illustrations which the author has marshalled entitles him to the gratitude of all loyal children of the Church, in the several Dioceses concerned. We have in this History the Annals, more or less fully given, of the four Dioceses now comprised within the original area of the Mother See. There is no more interesting story in American Church History than that of the early years in Philadelphia under Bishop White.

After the author had well embarked upon his enterprise, the Diocese of Central Pennsylvania was divided by the erection of its western half into the new See of Harrisburg, and a full account of the beginning and growth of this more recent development is contained in this History.

A glance at the various chapters into which the Work has been divided will convince even the casual reader that no details which will throw light upon the successive steps in the progress of Diocesan expansion have been omitted. Indeed, if there be any criticism which may justly be passed upon the author's plan, it would probably be that he aims at too complete a recital of the events connected with our history. Not only has every large Parish, with an account of its successive Rectors and chief Laymen, received its due share of consideration, but the author has not overlooked the smaller centres of Church life, and even the Mission Stations. As containing an accurate and appreciative biographical sketch of nearly every clergyman and layman who has been at all prominently identified with the upbuilding of the Church in our midst, the record would be interesting and valuable if for no other reason. But when one adds to that consideration the further fact that there is a great wealth of illustrations in the way of portraits and reproductions of numerous Bishops, Clergymen, Laymen, Churches and Institutions, it will be seen that the author has spared no labor to make his Work a faithful reproduction of the past and present life of the Diocese. The future His-

torian of the American Church will find within these ample pages a wealth of valuable data and a fullness of detail which will leave but little to be desired so far as the record of the Church in the Commonwealth of Pennsylvania is concerned.

This History of the Diocese will find a welcome place in the homes not only of our Clergy, but of the larger number of our faithful Laity, whose names and those of their honored ancestors and friends are in so many instances enshrined in its pages.

One wonders how the author, a busy clergyman as he is, could have had the patience and indefatigable industry to place at the disposal of his readers such an abundance of material, so arranged as to make a connected story of unusual interest, and, by virtue of an admirable index, all made easily accessible to the reader.

I feel constrained to add that the motive of the author in writing this History of the Diocese, to which he is loyally attached, is the entirely unselfish one of contributing by the proceeds of its sale to the erection of the beautiful new Christ Church, Frackville, of which Parish he is the beloved Rector.

For this labor of love so well and faithfully done, may he have abundant reward in the realization of his hopes.

ETHELBERT TALBOT.

# CHAPTER I.

## THE CHURCH-MILITANT.

By the Church-militant we mean that portion of the Church of Christ which stands in the bosom of this world's life, and thus, not only coming in touch with, but acting upon, every condition and relation of human life, transforms each individual soul into a perfect likeness of the divine pattern. Thus all the professional, political, mechanical, business and social duties and relations in life are brought into play, each doing its particular part in accomplishing this one great end or purpose. This gives to every occupation in life its proper place and significance. And in taking this broad view of human life, we must recognize in each individual condition that which, under the leavening power of the Church, will ultimately bring about the greatest amount of good. So that, just as in the natural world, we have sunshine and rain, heat and cold, calmness and storm, pleasant and unpleasant days, each of which performs its proper part in bringing the vegetable world to a glorious fruition; so in the multitudinous relations and duties of human life there is joy and sorrow, success and failure, smiles and tears, hopes and disappointments, all of which are so many factors working together toward the ultimate glorification of human life, when it shall occupy its proper place in the Church-triumphant.

This whole process of preparing the individual soul to fill its ultimate place in the Church Glorified may, in a sense, be compared to that which a moulding undergoes as it passes through the various stages of preparation in a great

machine-shop. This great machine-shop is the world; birth is the doorway of entrance; all that enters into that life, from its entrance to its exit at the other end, are the thousand or more machines, each one of which performs its part in preparing that life to properly fill its final destiny. But before we can have even the moulding, we must have that out of which it is made, and that in which it is fashioned. Therefore we shall start at the very beginning, with the crude material, and trace the history of what shall hereafter be known as "Our Moulding" until we find it occupying its final place in the completed mechanism, which it was intended to fill, and for which it was being prepared, from the very beginning. And as we enter the machine-shop, with this end in view, we need some one both to guide and instruct us. Within this little mechanical world "we are strangers and pilgrims." But in addition to this, how little we know of the meaning of that which is transpiring before our very eyes. We know, for example, the broad and general fact that they build large and beautiful engines; we see the wheels turn, the belts go round, the shafts move, and we have reached the limit of our knowledge. Therefore we are assigned a pilot; one who is sufficiently familiar with every part of that great machine-shop, so as never to be in doubt as to just where he is; one who understands the object of the movement of every wheel, belt, and shaft; the relation which each machine sustains to the other in the working out of one great plan. Hence he not only takes us through this great machine-shop, but leads us along the line of the historical development of that for which the whole is intended. Besides this, step by step, he explains, he instructs, he enlightens, until ultimately we shall have reached the completion of that for which all that we have seen and learned exists.

All this is a perfect shadow of what we find in the great historical machine-shop of this world's life. As no one ever passes through this earth's great work-shop more than once, we are indeed "strangers and pilgrims" in a world filled

with the ever ceaseless hum of thousands of machines whose action upon human life constitutes one of the greatest mysteries that challenge the human understanding. Therefore one of the most essential things for every one who passes through this great machine-shop of human life, is to have, and to follow, the pilot. That Pilot Who "searcheth all things, yea, the deep things of God" (I Cor. 2:10), and therefore understands the hidden mysteries of divine Providence in working out His own glory through the salvation of mankind. The Holy Ghost, the third person in the God-head, Who has been breathed into the bosom of the Church-militant, ever stands ready to guide men into all truth. Thus each one as he passes through the great work-shop of this world's life can have, if he will, the Holy Spirit to guide, to explain, to enlighten him. That this is clearly one of the functions of the Holy Ghost is evident from the words of our blessed Lord Himself, when He says: "He shall take of mine, and shall show it unto you" (St. John 16:15).

As we enter this machine-shop with a desire of knowing what is there being done, according to the natural laws of its development, under the leadership of an intelligent guide, we first ascend a long flight of steps which lands us on the top of the cupola, from which there extend great inverted cone-shaped ovens, or furnaces, the bottoms of which reach down to the ground floor. These furnaces are filled with blazing, seething fire, intensely hot, into which are thrown the crude and almost shapeless bars of iron. Upon again descending to the ground floor we observe that what had been thrown in at the top as hard and shapeless pieces of iron were converted into a flowing liquid, running out underneath. From thence this molten mass was conveyed to most carefully prepared moulds, of definite size and shape, into which it was poured.

Thus human life, being "conceived and born in sin," is found in a state of nature crude and almost shapeless, so far as its divine likeness is concerned, and needs to be converted into a condition susceptible of being fashioned after the

mould of the divine life. For if the statements in God's Word can be relief upon, and they can, then we are by nature the children of wrath, even as others (Eph. 2:3), and so long as this nature continues we receive not the things of God, because they are foolishness unto us (I Cor. 2:14). But as this is the nature in which all human life is born, and no life can continue in one stay, but will ever advance along the line of that nature, or condition, in which it finds itself, the very laws governing that life will ultimately develop into a heart deceitful above all things, and desperately wicked (Jer. 17:9).

Such, then, is the raw material out of which God, through the instrumentality of this world's great machine-shop, is manufacturing for Himself a most glorious Church-triumphant. Nor does it materially change that nature, into which all men are born, for the individual simply to become morally good. Indeed, it is this very condition that not unfrequently makes the human heart most difficult to be brought into that state in which it is susceptible to the moulding influences of the divine life. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). And the deliberate and persistent rejection of the Lord Jesus Christ is the greatest offense possible for man to commit. Therefore the human heart must be melted into a condition in which it will flow freely into the mould of the divine will. "God maketh my heart soft, and the Almighty troubleth me" (Job 23:16), are the comments of the Patriarch Job upon this same thought.

When the liquid iron is poured into the mould it follows every line and fills every crevice, so that in the process of cooling it retains both the size and the general outline of the form of the mould, and yet, at this stage, it is by no means ready to occupy the position it is ultimately intended to fill, in the completed mechanism. Before it can occupy its final place of usefulness, the rough sides and edges must be planed and polished, angles squared, grooves ploughed, and holes bored. And with this end in view, "Our Moulding" is

conveyed into a large building filled with an almost endless number and variety of machines, each one of which does its own particular part in this great work.

This divine mould is nowhere to be found save only within the Church-militant. And therefore in order that the human soul may come under the influence of its transforming power the individual *must* enter the Church. The mould itself is the life of Christ in the Church acting upon the human soul in all her Sacraments and Ordinances. But here, as in the natural material moulding, this process, in itself considered, only gives to human life a general outline of the divine image, while there yet remain many edges that need to be ground down, sides planed off, angles squared, grooves ploughed, and the whole life polished, before it is ready for its final use. It is at this point in the process where the world comes in and with the Church constitutes the great machine-shop within which the individual human moulding is ground, and planed, and squared, and grooved, and polished, until it fully meets the divine requirements necessary to occupy its position in the Church-expectant.

But by the time "Our Moulding" had been subjected to all the treatment necessary to fit it to occupy its proper place in the completed mechanism, it had passed down through the entire length of this building, and was standing in a small open space at the extreme end of this great machine-shop, beautiful in design and perfect in workmanship.

Thus it is with human souls: the individual's life journey is never ended until the last stroke is struck, the last groove ploughed, the last rough edge planed off, and the very last portion polished; then, beautiful in design and perfect in workmanship, it stands in that small open space where a solemn lull has settled down upon all that is mortal, at the extreme end of this world's life.

As we again turn our thoughts upon the material moulding in that great work-shop, we observe a frightful looking object coming in mid-air until it stands directly over that which has become the special object of our interest and ad-

miration, when two mighty arms reach down, and with a firm grasp lift this beautiful piece of workmanship bodily from its base. As the great crane began to move away with its precious burden, two large doors open, through which both pass into another department beyond, when the doors close and hide from our view, for the time being, that which had so lately called out our interest and admiration.

Thus in the lull of that solemn moment, when the aching soul hangs heavily upon the object of its love, an apparently most frightful object is seen coming in mid-air and with mighty arms and a firm grasp lifts this object of our tenderest love from its earthly base and carries it through the portals of this earth's life into the Paradise of God, where it is hid, for a time, from our view.

At this moment, when the human heart is possessed with a deep sense of gloom, we turn and look back over this great shop, and there we behold shafts, and belts, and wheels, in an almost endless number and of almost every possible size, all in motion. Some are running at a high rate of speed, while others are running at a low rate, some one way and others another, each performing its own particular work toward the completion of one great masterpiece of machinery. And as we are contemplating these things, it occurs to our mind that there evidently must be a power somewhere that keeps all this machinery in such constant and unerring motion. No such power is anywhere visible within this world of mechanical activity. But in response to the suggestion of the pilot, we again wend our way back to the extreme end of this vast building, and there, off to one corner, we pass through a door, which opens into the engine-room. There stands the great and massive engine, which can not but be the centre of attraction, beautiful in construction and noiseless in the exercise of its mighty power. The great shaft, in its strong and steady movements, shines like burnished silver; while the oil bottles of glass, with their caps of polished brass, give a magnificent setting to this beautiful piece of mechanical workmanship. The room

itself is faultlessly clean, decorated with numerous potted plants of the choicest kinds. There in the silent, but mighty, movements of that beautiful engine is found the hidden power which propels every part of the machinery in that immense plant.

What a picture of this world's great machine-shop, filled with wheels, and shafts, and belts, of every description, in ever constant and unerring motion, running the millions of hammers, and augers, and saws, and files, and planes, that are acting upon human life! Therefore the highest and only purpose of this world's great machine-shop is to prepare men for the ultimate building of the Church-glorified. But no less can this vast human machinery run with such constant and unerring regularity without a propelling power, than can that of the material work-shop. Scarcely have we started upon our search for this hidden power when we find ourselves moving step by step toward the eternal engine-room of the Almighty. When the door of the Unseen stands ajar, and a vision of the dwelling-place of the Most-high is granted to the human soul, then beauty shines forth as a new revelation—beauty becomes supremely beautiful in the completeness of His being, supremely beautiful in the relation of the attributes of His nature, supremely beautiful in the exercise of His Almighty power. Here, then, is found the hidden power that moves the machinery in this great machine-shop of human life. But notwithstanding the source of power is concealed from human sight, yet there is not the smallest part anywhere within this world's great work-shop with which this source is not directly connected, and to which it does not communicate its power.

But why all this machinery, — Law, Medicine, Politics, Business, Society, Manual Labor, etc., etc.? A wheel, a shaft, a belt, is never an end within itself, but always a means to an end. Why this smelting, this moulding, this grinding, this cutting, this polishing? The answer is not to be found *here*,—in the machine-shop, but *there*,—in the

world beyond this work-shop, in the completed purpose of all work.

So great, however, has become our interest in that particular moulding whose development we have followed with so much pleasure, that we soon find ourselves instinctively moving toward that end from which it had so recently passed from our view. Upon reaching this point we pass through a door which admits us into that department in which all the individual mouldings are collected and built up into one great and completed mechanism. And as we are watching, with great pleasure, the fitting together of these individual parts into one great completed engine, we spy "Our Moulding" occupying a very prominent and important position in the completed whole. There, for the first time, we see the supreme purpose of all that we observed before. That which heretofore existed apparently as so many individual parts, though each seemingly complete in itself, now occupies its proper place in one great mechanical structure, gigantic in size, mighty in power, and perfect in design and workmanship. Did these individual parts grow more and more beautiful as they received one touch after another in passing through the process of preparation? Never did that individual beauty shine with such splendor and to such advantage as when each part occupies its proper place in the completed whole.

May we not here find at least a suggestion as to the object or purpose of the Church-expectant, or Paradise? It seems altogether possible that it may be the place where the individual souls, which have passed through this process of preparation in the Church-militant, are gathered and built up, each in its proper place, into a most perfect and glorious Church, and which, when completed, will rise up into the ultimate Church Triumphant and Glorified.

This view of human life, in the threefold stages of its existence in the Church-militant, the Church-expectant, and the Church-glorified, is the most natural conclusion to be deduced from divine revelation, and at the same time gives

a solution to every mystery of divine Providence in His dealings with the children of men.

In the following chapters will be found a description, in detail, of that portion of this world's great machine-shop which is found within the limits of the original Diocese of Central Pennsylvania.

# CHAPTER II.

## PLANTING OF THE CHURCH IN THE UNITED STATES.

### PART I.

### The Church of England.

Although it is not positively known just when and by whom the Church was planted in England, yet it is known that it was at a very early day, and not by the Church of Rome. There is, however, a well authenticated tradition, held by many learned men of every age of the Church, that either St. Paul himself, or one or more of his disciples,—Pudens, Linus, or Claudia, all of whom were Britons,—introduced Christianity into Britain. That St. Paul visited Northern Europe seems more than probable from his own expressed desire (Rom. 15:24) to make a missionary journey into Spain, and from thence he might easily have sailed to England. St. Clement, of Rome, a disciple of St. Paul, said that in preaching the Gospel the Apostle "went to the utmost bounds of the West." "The utmost bounds of the West" was an expression used in those days to designate the British Isles. Eusebius bears testimony to the same fact when, in 270 A. D., he tells us that "St. Paul traveled to the extreme limits of the West." And during the first half of the fifth century Theodoret, Bishop of Cyrus and a very prolific, exegetical, polemical, dogmatical and historical writer, declared that Britain was one of the places where St. Paul labored.

Nor is it beyond a possibility, as we are told by tradition, that Joseph of Arimathaea also labored for a time in Britain, whither he was sent by Philip the Evangelist.

In summing up this evidence, we can not but conclude with the scholarly Hore: "There can be no reasonable ground for doubting that the British Church was not only of very ancient, but also of Apostolic foundation."

It is still further evident that the early Church of Britain was not a Roman Mission in view of the fact that when Bishop Gregory of Rome sent St. Augustine, with forty missionary monks, to Britain, in 596 A. D., they not only found Christians scattered over the Isles, but the Church already established, and fully organized into Dioceses, with an Apostolic ministry, the Scriptures, Sacraments, and Creed. And when we come to examine the personnel of the early Councils of the Church, such as Arles 314 A. D., at which the Bishops of London, York and Lincoln were present, Nice 325 A. D., Sardica 347 A. D., etc., we find not a few bishops present from the Church in Britain.

There is also unquestioned evidence as to the difference between the ancient British Church and the Church founded by St. Augustine under the authority of Gregory, in matters of ceremony. Scarcely had the Roman missionaries landed upon the island when contentions arose concerning these differences. The English cathedrals and ancient churches were all built with the altar to the east, and the main entrance toward the west, while the ultramontane countries paid no such universal respect to the points of the compass. Neither did the Roman Church have a Trinity Sunday in her ecclesiastical year until the end of the fourteenth century. She named the Sundays intervening between Pentecost and Advent after the former festival, while the British Church named hers after the adorable Trinity.

Thus, so long as time lasts, and these two Churches continue to adhere to their respective Liturgies, will we have these monumental and documentary witnesses of the independent origin of the Church of England and the Church of Rome.

But the Roman advocates of British jurisdiction may admit most of what has been thus far said, and remind us

that their contention is not so much as to the nature and origin of the British Church prior to the Anglo-Saxon conquest, during the fifth and sixth centuries, as it is that the Church of England can only be properly reckoned as beginning with the conversion of the Teutonic barbarians, who came from western and northern Germany, by St. Augustine and his monks, under the direction of Pope Gregory I.

Let us now see whether this position will harmonize with the facts in the case. Prior to the coming in of the Angles and Saxons, Britain was inhabited by a race known as Celts (*Kelts*). This Celtic race, which embraces the Gauls, and old Britons, the Picts and Scots, the Welsh and Irish, appears in history several hundred years before Christ, and came as the first wave of that vast Aryan migration from the mysterious bowels of Asia, and swept to the extreme borders of the west. In describing their characteristics, we can do no better than quote the words of their own historian, Thierry: "Their prominent attributes are personal valor, in which they excel all nations; a frank, impetuous spirit open to every impression; great intelligence, but joined with extreme mobility, deficient perseverance, restlessness under discipline and order, boastfulness and eternal discord, resulting from boundless vanity." St. Paul, in his epistle to the Galatians, complains of their love of levity and change. Such, then, is a brief description of the people whom we find in Britain up until the fifth century, or about the year 449 A. D., when the Anglo-Saxon conquest began, and among whom the Apostolic Church was established.

In the year 449 A. D., the Angles and Saxons, a part of the great Teutonic race of western and northern Germany, began to emigrate into Britain. They were a fierce and war-like people, and pronounced the most formidable of all the nations that dwelt beyond the Rhine on the shores of the western ocean, but were tall and handsome, with blue eyes and fair skin. This war-like people entered from the north

and swept down over Britain with a slow but sure and mighty tread. The suffering which the native Britons endured, consequent to the pillage and devastating warfare which followed, was most intense. Priests were cruelly massacred, men, women and children forced into abject

SALISBURY CATHEDRAL

slavery, churches, cathedrals and monasteries destroyed, until, in about a century and a half, the Celts, and with them the Apostolic Church, were driven into the mountains of Wales and the borders of Scotland.

Thus these invaders, having made themselves masters of Britain, became settlers, and established an octarchy or eight independent kingdoms,—Northumbria, Mercia, Wessex, Sussex, Essex, Kent, Berricia and Deira. The last two

MALMESBURY ABBEY.

were often united under the name of East Anglia; hence we usually speak of but seven kingdoms, or the Anglo-Saxon heptarchy.

The condition by which we are now confronted is that England is inhabited by, and under the control of, a people who are heathen. But that the Anglo-Saxon race did not continue heathen is a fact known to all men. There must, therefore, have been, at some time and from some source, missionary operations carried on among this heathen people.

Our Roman brethren remind us that the time when the missionary operations began among these people was in the year 596 A. D.; and that the source was the Holy See of Rome, under the directing hand of Pope Gregory I. It was some time during this year that the Pope sent St. Augustine, a Benedictine monk in the Convent of St. Andrew at Rome, with forty other monks, as missionaries to Britain. After a very arduous and trying journey, they arrived, the following spring (597), on the Isle of Thanet, at the mouth of the Thames. Ethelbert, King of Kent, having learned of the arrival of these Christian missionaries, at once invited them to an interview. This move on the part of the king was doubtless due to the influence of his Christian queen, who was the daughter of the Frankish King Charibert. After listening to a long sermon from Augustine, the king and queen were so favorably impressed that permission was at once granted the monks to preach and Christianize the people. So successful were these Roman missionaries that it is said that as many as ten thousand were baptized in one day. Shortly after, the king himself embraced the Christian religion by receiving holy baptism, whose example was immediately followed by all the inhabitants of Kent. In the meantime, the king gave up his palace to the monks, and adjoining it he built a church, which afterwards became the site of the Cathedral of Canterbury, over which St. Augustine presided as its first Archbishop.

From this most encouraging beginning, it is claimed, the Roman Church grew until it practically covered the entire

kingdom of England, and thus brought the whole Anglo-Saxon heathendom under Papal jurisdiction. The Roman, therefore, was the national and only Church of England, and as such continued until the Reformation of the sixteenth century, when, under King Henry VIII, the present Church of England was founded. But is this position historically tenable?

In order to get our proper bearings, we must retrace our steps, in the events of time, to the Anglo-Saxon conquest. And by a little reflection we recall that it was the Celts who occupied the British Isles at this time, and that this Celtic race were a Christian people, whose Christianity was of Apostolic origin. No historian, who values his reputation as such, would for one moment admit, even though the heathen Anglo-Saxon did conquer and drive out the Christian Celts, that not even a vestige of these ancient Britons was left to foster within their bosom the religion of former days. But it is known that there were, at least, some of the Celts who were retained by the conquering Saxons as slaves. Nor is it beyond a possibility of fact that some may have been permitted to remain under certain conditions, laid down by the conquerors, while others again may have remained by holding themselves in strict seclusion. Thus there would, at least, be left a remnant, scattered all over the British Isles, of a people who would in some sort form the basis for future evangelization. But as the Celts, and with them the Apostolic Church, were driven into the mountains of Wales and the borders of Scotland, and there permitted to remain, it is not true that the Apostolic Church of Britain was blotted out of existence during the Anglo-Saxon conquest. What, therefore, must have been the condition of things as we find them at the end of this long and bitter struggle? The Anglo-Saxon, a heathen people, are in full possession of the country, while the Christian Celts, with their Apostolic Church, are occupying the mountains along the western and northwestern borders of the Isles, and a small remnant of this same people scattered through-

TOWERS OF DURHAM CATHEDRAL.

out Britain, either as the unwilling slaves, or prisoners, or subjects of the Anglo-Saxon conquerors. Such was the condition of things when the evangelization of the Anglo-Saxon was begun.

We are now confronted with the grave and important question, by whom were these heathen Christianized? The importance of this question can not be over-estimated, because upon its answer depend the respective claims of the Romans and the Anglicans. If the Roman claim is true, that their missionaries Christianized the Anglo-Saxon conquerors, then the Anglican claim, to the same fact, falls to the ground; while, on the other hand, if the Anglican position is correct, then the Roman comes to naught. And as there is no better way by which to settle this disputed question than to appeal to the undeniable facts of history, we shall at once proceed to do so. Having already, incidentally, given the facts in the Roman position, and being required to review them again, we shall, therefore, turn to those of the Anglican.

As the Celts figure largely in this part of our consideration, it is necessary, first of all, to have a clear understanding as to their doctrinal views and ecclesiastical customs, as compared to those of the Romans. The late Rev. Philip Schaff, D.D., a Presbyterian divine, and a noted modern church historian, clearly defines this distinction in the following words: "There is no doubt that the ancient Celtic Church was distinct from the Roman in the following respects: 1. Independence of the Pope. 2. Monasticism ruling supreme, but mixed with secular life. 3. Not bound by vows of celibacy. 4. A slight difference in the time of celebrating the festival of Easter. 5. In the form of tonsure. 6. Opposed to auricular confession. 7. Also to the worship of saints and images, purgatory, transubstantiation, and the seven sacraments." This we regard as very strong evidence, not so much because of the acknowledged ability of its author, as of his ecclesiastical training and associations.

Having now set forth the distinction between the Roman and Celtic Churches, let us briefly define the difference between the Celtic Church and Protestantism. As Protestantism is a modern introduction, of the sixteenth century, into the Christian religion, all that need be said is that the Celtic Church was in full possession of the threefold Apostolic ministry—bishops, priests and deacons, the Scriptures, Sacraments and Creed. It was Catholic, not Roman, in doctrine and practice, having its own liturgy, its own mode of chanting, its own monastic rule, and ever presented both internal and external evidence of a complete autonomy, the major part of which can not be said of Protestantism.

Having thus briefly defined the ecclesiastical position of the Celtic Church, we shall now proceed to locate her at the end of the Anglo-Saxon conquest. When the Celts were finally driven out by the Anglo-Saxons, they were not annihilated, as some are led to suppose, but found refuge in the mountains of Wales and the borders of Scotland, and finally spread out along the entire western coast of Britain,—Cornwall, Wales, Cumberland, Strathclyde. Then also, as already stated, we still find a remnant scattered all over the British Isles, either as prisoners, slaves, or unwilling subjects. And whilst these were doubtless but a few scattered souls, and they under the restriction of a barbarous conqueror, yet we regard their presence a very important and significant fact. We regard this as important in view of the fact that these few persons, scattered throughout a heathen nation, belonged to a people to whom was committed the Apostolic Church. And, therefore, they could not but be consciously or unconsciously influenced by her. Having thus located the heathen Anglo-Saxon, and the Christian Celts, and therefore given their relative position to each other, at the end of this long and trying struggle, we are now ready to consider the missionary operations which followed throughout the British Isles.

That the Celtic Church was inactive after it was driven to the western border of Britain by the Anglo-Saxons, as

some advocate, is proven to be, at least partially, untrue by the fact that during the sixteenth century a number of synods were held by the Welsh bishops. The most notable

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BISHOP OF CHICHESTER.

of these were those held at Brevi (Brefi), near Lampeter, in the year 569 A. D., and Lucus Victoriae, in 570 A. D. Both of these synods were presided over by David, Archbishop

of Caerleon. His primacy was marked by the division of Wales into dioceses, and so pious and zealous was he that his administration was truly Apostolic. And that this Church could not, at this time, have been very small, or spiritually dead, is evident from the fact that there were no less than one hundred and nineteen bishops present at these synods.

The reader will observe that what has just been said was the state of the Apostolic Church in the western border of Britain during the period intervening between the Anglo-Saxon conquest and the landing of St. Augustine, with his forty missionary monks.

But six or seven years earlier than this we already find missionary work going on in the north. In the year 563 A. D., when forty-two years of age, St. Columba, a priest of the Celtic, or Apostolic Church, accompanied by twelve disciples, left their native Ireland and went on a missionary tour to northern Britain, thirty-three years prior to the landing of the Roman missionaries,—St. Augustine and his monks. Upon his arrival in the north, St. Columba at once established his residence in Iona, a small island on the west coast of Scotland, where he founded his famous monastery. This Celtic monastery formed the centre of a great missionary work, from which Columba and his disciples would visit all the islands and main land, preaching and establishing the Church among the native heathen. The whole of northern Scotland, and the adjacent islands, were thus converted through the labors of St. Columba and his disciples.

We now come to that period of church history when Rome did begin her missionary work in Britain. Gregory the Great, while yet a simple monk of St. Andrew, visited the public market, where he saw several English slaves, of remarkable beauty, exposed for sale. Upon inquiry as to who these were, and being told that they were Angles, Gregory exclaimed, "non Angli sed angeli," and from that moment set his heart upon their conversion to Christianity. In September, 590 A. D., Gregory was raised to the Papal

throne. Six years later the Pope saw an opportunity for carrying out his much desired wish of Christianizing the heathen Anglo-Saxons. Accordingly, in the fall of 596 A. D., he sent St. Augustine, with forty monks, to Britain. After spending the winter in Gaul, these missionaries landed, in the spring of 597 A. D., in the small kingdom of Kent, on

EDINBURGH CASTLE, SCOTLAND.

the extreme southeastern border of the British Isles. St. Augustine, and his monks, at once entered upon their work with an earnestness and zeal that has rarely been surpassed, if equaled. It was possibly on June 2nd, 597 A. D., that Ethelbert, King of Kent, through the influence of the queen, Bertha, and these missionaries, was baptized and thus embraced the Christian religion. This fact had great influ-

ence with the king's subjects, so that they flocked to the Church in great numbers.

St. Augustine, being inspired by the success of his labors, consented to the wish of the Pope, crossed into France and was consecrated Archbishop of Canterbury at Arles, November 16th, 597 A. D. It was on his return, as Archbishop, that it is claimed he baptized more than ten thousand souls in one day. The new Archbishop immediately entered upon the work of building a church and monastery at Canterbury. Although the work of these Roman missionaries, in the small kingdom of Kent, was so successful as to convert the entire kingdom, and permanently establish the Roman Church there, yet no sooner would they step beyond the boundary lines of this little kingdom, than they would come in contact with the British Church and bishops, who would at once resent their advancement. So marked was the difference, and strong the opposition, between these two Churches and their respective bishops, that a conference was arranged, during the year 602 A. D., for the purpose of bringing about, if possible, an amicable agreement. After much useless contention, the British bishops refused to surrender their ancient faith and practice, and demanded a second and larger Conference. But as St. Augustine had neither wisdom nor charity to sacrifice even the most trifling ceremonies upon the altar of peace, the Conference closed without accomplishing anything, and these two Churches continued as independent of each other as ever heretofore.

And as to what this British Church was, the noted Church historian, Dr. Schaff, says: "It represented at all events an older and native Christianity."

Since St. Augustine and his monks did not succeed in permanently planting the Roman Church beyond the kingdom of Kent, we shall again turn our attention to those missionary operations that were still being carried on in the north. On regaining his kingdom, Oswald, king of Northumbria, set about establishing Christianity in Britain. The king having received his spiritual instructon at the mon-

VIEW OF STIRLING CASTLE.

astery of Iona, naturally turned to that institution for his supply of missionaries. Therefore, at the king's request a band of missionary monks were sent down into Northumbria, in the year 634 A. D., at the head of which the Abbot placed St. Aidan. On their arrival these missionaries took up their residence on the Island of Lindisfarne, on the northeastern coast of Northumbria, where they founded a monastery on the Culdee fashion and under St. Columba's rules. In the following year, 635 A. D., St. Aidan was consecrated its first Bishop. He was a man who exercised great power and influence wherever he went. Large numbers were brought into the Church through his preaching, so that when he died, August 31st, 651 A. D., he had succeeded in Christianizing the whole of Northumbria.

St. Aidan was succeeded by St. Finnian, or Finnan, a native of Ireland, and a monk of Iona. He was consecrated the second Bishop of Lindisfarne, in the year 652 A. D., and had under his Episcopal supervision the whole of Northumbria. Being a very active and energetic man, the success of his work as a missionary Bishop was most marked. St. Finnian enjoyed the distinction of consecrating the first Christian poet of England, Caedmon, who was a monk in the Abbey of Streaneshalch. Nor did he confine his work to Northumbria, but carried Christianity down into Mercia, where he soon gained the confidence and good-will of the king, Peada, upon whom he administered the rite of holy baptism.

From Mercia he pushed his work southeast and reclaimed Essex, which had been partially won by one of the Roman missionaries. And while establishing and strengthening the Church here, Finnian received Seigbert, King of the East Saxons, into the Church by baptism. Finnian, having held strictly to the Culdee faith and practice of the Celtic Church, was an especially strong opponent of Rome. Thus the missionary work was carried on, until the whole of Britain was brought into the fold of the Holy Catholic (not Roman) and Apostolic Church of England.

The condition, therefore, and the result of the evangelization of the Anglo-Saxons was, that the work began in the north, by the native Celtic missionaries, who passed southward until they had Christianized six of the divisions of the heptarchy; while the Roman missionaries began in the south, and only succeeded in permanently planting the Church in

NORWICH CATHEDRAL.

the small kingdom of Kent. Hence to St. Columba and St. Aidan, founders respectively of the monasteries at Iona and Lindisfarne, and not to St. Augustine, belongs the credit of evangelizing the heathen Anglo-Saxons. Gladstone expresses the same thought when he says: "A very large portion of England was converted, not by the action of Roman missionaries, but from the north."

But it is said that however the planting of the Church

TOWER OF ELY CATHEDRAL.

CHAPEL OF EDWARD THE CONFESSOR,
WESTMINSTER ABBEY.

among the Britons may be regarded, yet it remains true that from the landing of St. Augustine in the kingdom of Kent, 597, A. D., until the Reformation of the sixteenth century, the authority of the Pope was as fully recognized in England

THE RT. REV. CHARLES GORE, D. D., D. C. L.,
BISHOP OF BIRMINGHAM.

as in the See of Rome. That this was not the case, at least up until near the end of the seventh century, we believe to be clearly shown above. There is abundant evidence that the native Church resisted the encroachment of the Roman Church at every step. Whenever the Italian missionaries

attempted to make the worship, ceremonies and observances of the native Church conform to the Roman usage, it was strenuously opposed. At a conference held, about this time, between seven native bishops and a number of other learned men on the one side, and St. Augustine and his monks on the other, to discuss these differences, the bishops declared: "We will observe none of your customs, nor accept you as our chief. We owe no obedience to him whom you call Pope."

This was the first of a long series of protests the British Church waged against Roman encroachment. Six of the Sees of the above seven bishops (Hereford, Worcester, Llandaff, Bangor, St. Asaph, and St. David's) with their Archbishop, were in existence at least one hundred years before St. Augustine landed in Britain, and have existed continuously from that day to this. This is proof positive that the Church of England was not brought there by Roman missionaries, and also that it is a part of the Church Catholic and Apostolic. Another case in hand is that of Wilfrid, Bishop of York, who, having had some difficulty with Theodore, Archbishop of Canterbury, was deprived of his bishopric. He appealed his case to the Pope, who ordered Wilfrid reinstated. When the matter was brought before Parliament, the rulers of the nation said: "Who is the Pope, and what are his decrees? Have we not the right and power to manage our own affairs, and to punish at our discretion all offenders against our laws and customs?" The parchment containing the Pope's directions was burned, and Wilfrid cast into prison. All this occurred toward the close of the seventh century, which still left the ancient British Church independent of Rome. When, at a Council held in 747 A. D., it was proposed that all difficult questions be referred to the Pope, those present refused to entertain it, declaring that they would submit such matters only to the Archbishop of Canterbury.

Further, the Church of England must still have been independent of Rome during the Norman Conquest, in the

year 1066 A. D. Because the pretended, but not real, cause of the Conquest was to subjugate the Church and bring her under the power of the Pope. And under this feigned ex-

ARCHBISHOP OF CANTERBURY.

cuse William secured the co-operation of the Pope. But after his success the King was as loath to give the country over to the authority of the Pope as his predecessors were.

When called upon to take the oath of fealty to the Pope, the king replied: "Homage to thee I have not chosen, nor do I choose. I never made a promise to that effect, nor do I find that it ever was performed by my predecessors." The great historian, Freeman, in speaking of the Norman Conquest, says: "England's crime in the eyes of Rome was the independence still retained by the island, Church and nation. A land where the Church and nation were but different names for the same community, a land which, in the eyes of Rome, was more dangerous than a land of Jews and Saracens."

In the beginning of the twelfth century we find that the Bishop of Exeter was sent, as a representative, to Rome for the purpose of officially protesting against the Pope's meddling with the affairs of England. While in the presence of his holiness, the bishop explained: "The Church and nation of England occupies a different position from the continental kingdoms and churches, and had always been independent of Papal jurisdiction."

It was during this same century, when Papal power had reached its zenith that several notable communications were received by the king and bishops of England from Pope Pascal II. These communications show beyond all doubt that the Church of England was not under Papal control, and was, therefore, an independent, self-governing body. Let it suffice for us to quote but a small portion of these communications: "From the Apostles St. Peter and St. Paul the custom has been handed down to us that the more weighty affairs of the Church should be managed or reviewed by our See. But you, in despite of this long established custom, settle among yourselves the business relating to Bishops, without even consulting us. You will not allow the oppressed to make their appeals to the Apostolic See. You venture without our knowledge to celebrate the Councils and Synods. You even attempt, without our knowledge, to make translations of bishops, an unwarrantable liberty, as such affairs ought not to be attempted except by our au-

GLOUCESTER CATHEDRAL.

ROCHESTER CATHEDRAL.

thority. If for the future you are willing to pay due respect sons; but if you persist in your obstinacy, we shall shake to the Apostolic See, we will treat you as brothers and off the dust of our feet against you, and deliver you to the vengeance of God as backsliders from the Catholic Church." But, notwithstanding this threat, the Church of England still continued to resist all Papal encroachment. This is a Papal, and therefore infallible proof of the independent and unbroken continuity of the Church of England from the days of the Apostles to, at least, the end of the twelfth century.

But as we enter upon the thirteenth century, the hitherto independent attitude of the Church of England assumes a different aspect, when under the traitor, King John, both the Church and the State were all but surrendered to the powers of Rome. The only thing necessary to make the disaster complete would have been the silent acquiescence of the Church. But whilst this condition of things did open up the way for the introduction of many Roman abuses, yet the Church did not long submit to this condition of things. A great popular uprising, headed by the Archbishop of Canterbury, soon rendered the king perfectly helpless. On the fifteenth day of June, 1215 A. D., the king was forced to resign the Magna Charta. In this famous document we find the following words: "The Church of England shall be free, and hold her rights entire, and her liberties inviolate." About the middle of this same century the Bishop of Lincoln repelled Papal interference in his own diocese, and in a sermon preached by the Bishop, at this time, he said: "The Roman Pontiff and his court are the fountain and the origin of all the evils of the Church." The Papal exactions had become so multiplied and oppressive by the year 1307 A. D., that Parliament protested, and would not allow the Pope's tax-gatherer to leave England with the money he had collected. And toward the middle of the fourteenth century the foreign clergy were expelled from England.

This condition of things gradually led up to the Reformation of the sixteenth century, when the Papal yoke, of which

all England had become very impatient, was cast off. Two very important declarations of the Church of England were set forth during this century. The first of these was that

THE TOWERS OF YORK.

of the Convocation of Canterbury, March, 1534 A. D., and the second was that of the Convocation of York, in the month of June of the same year.

These declarations were: "God did not bestow upon the Roman Pontiff any greater jurisdiction over England than any other foreign Bishop." In further witness of the true

MAGDALEN COLLEGE, OXFORD.

attitude of England in this contest we summon no less a personage than Cardinal Manning, who bears testimony to the facts in the following words: "If any man will look down

along the line of early English history, he will see a standing contest between the rulers of this land and the bishops of Rome. The Crown and Church of England, with a steady opposition, resisted the entrance and encroachment of the secularized ecclesiastical power of the Pope in England."

As to the statement that the Church of England was founded by King Henry VIII, and therefore had no existence prior to the English Reformation, we can, in view of the facts in the case, only say that none save the ignorant or prejudiced can hold a position so untenable as this. How could King Henry VIII, or any other man, found a Church which has had a continuous existence from the time of the Apostles down to the present day? Man could no more found a Church than he could write a Bible. But as has already been seen, the strain of Papal oppression had become so great that the popular uprising, throughout the entire Church, came with such tremendous force as to leave the King no choice as to what he would do.

But owing to his contention with the Pope, because of his adulterous relation with Anne Boleyn, the king gladly embraced the opportunity for revenge, and espoused the cause of the Church of England. Hence we would naturally expect the king to take an enthusiastic part in the Reformation, not so much to rid the Church of papal oppression as to relieve his own feelings upon, to him, an obnoxious Pope. But that King Henry VIII did much to bring about the results of the Reformation, all must admit. King Henry's death occurred January 28th, 1547 A. D. He may indeed be regarded as one of the historic examples in whom God turns the wrath of man to His honor and glory.

In the year 1570 A. D., twelve years after the accession of Queen Elizabeth to the throne, Pope Pius made overtures to the queen and clergy looking toward a reconciliation. In these overtures the Pope agreed to accept the Reformation and approve the Prayer Book of England, provided the queen and clergy would acknowledge the supremacy of the Pope. Upon their refusal to do so, the Pope issued a bull of

excommunication against them, commanding all the clergy and people who were willing to sustain the Pope to withdraw from the Church of England and establish separate

THE RT. REV. AND RT. HON. ARTHUR F. W. INGRAM, D. D., BISHOP OF LONDON.

places of worship. Of the nine thousand four hundred clergymen in England at that time, less than two hundred responded to the command of the Pope.

Thus the Reformation was a general movement of the whole realm, and the present Church of England is the same national Church, save that it was purged of Roman

THE RT. REV. EDGAR JACOB, D. D.,
BISHOP OF ST. ALBANS.

abuses, it always has been. The same cathedrals and church buildings were occupied by the same bishops, priests and deacons after as before the Reformation.

The Prayer Book as set forth by the authority of King Edward VI was essentially the same as that used in the Church for fifteen hundred years. Just as no one could say that the washing of the soiled face of a miner changes his personality, so the purifying of the Church of England, during the sixteenth century, did not change her identity. And as a garden remains the same garden after it is weeded as it was before, so the Church of England is the same after as it was before the Reformation. Bishop Lightfoot's testimony upon this point is as follows: "Through the long years of Roman domination the English Church was the least enslaved of all the Churches. Her statute book is a continued protest against this foreign aggression. When the yoke was finally thrown off, though the strong will of the reigning sovereign was the acting agent, it was the independent will of the clergy and of the people which rendered the change possible. Hence there was no break in the continuity of the Church of England." This great struggle lasted for about one hundred and thirty-five years, from 1527 A. D., under King Henry VIII, until after the death of Queen Elizabeth in 1662 A. D.

MILTON'S MONUMENT: CRIPPLEGATE CHURCH, LONDON.

## PART II.

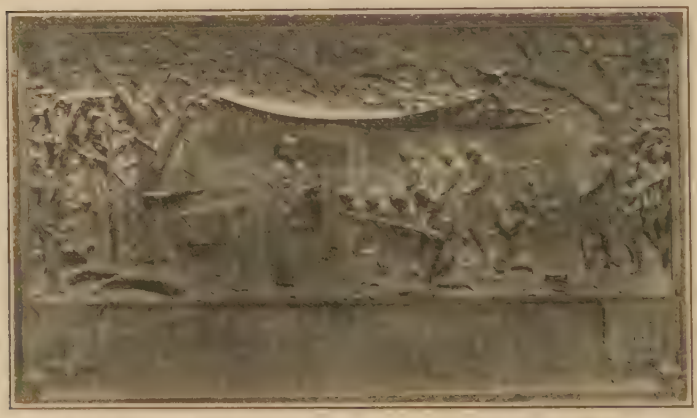
### The Church in America.

We have now reached that period when this same Apostolic Church of England began to turn her missionary activities toward the newly discovered continent of America. The first clergyman, of the Church of England, to visit the American Continent was the Rev. Albert dePrato, Canon of St. Paul's, London, and a noted mathematician, who reached St. John's, Newfoundland, in the month of August, 1527 A. D. He evidently came as a visitor, rather than a representative missionary of the Church of England, and, therefore, there is but little to be said of him in this connection. Fifty years later, or in 1578 A. D., The Rev. Mr. Woolfall, the second clergyman of the Church of England to reach these shores, landed in the Countess of Warwick's Sound. The Rev. Mr. Woolfall is the clergyman who has ever held the distinction of being the first to celebrate the Holy Eucharist in the New World. But the first recorded Christian service held within the present limits of the United States was celebrated by The Rev. Francis Fletcher, on the First Sunday after Trinity, 1579 A. D., upon what is supposed to be Drake's Bay, thirty miles from San Francisco. These services were continued with considerable regularity until in the spring of 1580 A. D., when Sir Francis Drake's expedition, of which Fletcher was the chaplain, withdrew from the western coast of the United States, and returned to England. The first baptism administered in the United States was by a Church of England clergyman on the ninth Sunday after Trinity, August 13th, 1587 A. D. The subject of this baptism was a converted Indian chief, Manteo. The following Sunday, August 20th, Virginia Dare, the first English child born in America, received holy baptism, at the hands of Raleigh's chaplain. The Rev. Dr. McConnel, in speaking of these baptisms, says: "These were the first fruits, not only of the Church of England, but of Chris-

ST. PAUL'S CATHEDRAL, LONDON.

tianity in the Colonies." And as the colonization of Virginia, under the Church of England leaders, went on without interruption, the foundation was being carefully laid for the permanent establishment of the future Church in America.

The Rev. Robert Hunt, a man of strong personality and devoted Christian character, embarked from England for this country December 19th, 1606 A. D. On the 26th day of April, 1607 A. D., he, with a fleet of three ships, entered Chesapeake Bay, and arrived at Jamestown May 13th of



THE REV. ROBERT HUNT MEMORIAL. THE FIRST SERVICE, AND CELEBRATION OF THE HOLY COMMUNION, MAY 17, 1607.

this same year. The following day the Lord's Supper was celebrated for the first time on the Atlantic seaboard. Shortly after his arrival, The Rev. Mr. Hunt built a church at Jamestown. The first marriage in the United States is also supposed to have been solemnized here, by the same clergyman. And it is from this colony at Jamestown, 1607, that the organized beginning of the American Church dates. To The Rev. Robert Hunt belongs the distinguished honor of making this beginning.

The Rev. Alexander Whittaker, the Apostle to the North American Indian, was the worthy successor of The Rev. Mr.

BAPTISM OF POCAHONTAS.

Hunt. Shortly after entering upon his work he built a rectory at Jamestown. In the year 1611 A. D., he baptized Pocahontas, and two years later united her in marriage to a

TRINITY CHURCH, NEW HAVEN, 1752.

Mr. Rolfe. The first elective assembly of the New World met in the church at Jamestown in 1619 A. D., at which preliminary steps were taken looking toward the establishment of a university.

In turning our attention to the New England States we find that in 1605 A. D., an expedition reached the coast of Maine, and explored the Kennebec, and with them was a chaplain of the Church of England. On August the 9th, 1607, A. D., The Rev. Richard Seymour landed, with two ships,

BISHOP BASS.
MASSACHUSETTS AND RHODE ISLAND, 1797-1803.

at Monegan. A colony was at once started at the mouth of the Kennebec, where the services of the Church of England were regularly celebrated by these clergy. This was about thirteen years before the landing of the Mayflower at Plymouth.

In New Hampshire the church services were celebrated

in the year 1631 A. D., by The Rev. Richard Gibson. But it was not until nine years later, or during the year 1640 A. D., that the first parish, St. John's, Portsmouth, was organized.

When we come to Massachusetts, however, we find that the Church not only met with a great deal of opposition, but

THE RT. REV. JOHN WILLIAMS, D. D., LL. D.,
CONNECTICUT, 1851-1899.

also persecution, at the hands of Puritanism. Many a faithful and earnest churchman was compelled to undergo imprisonment, and many other enormities, because of his devotion to the Church of his fathers. It was in 1662 A. D., that the Church secured, by a royal proclamation, the nominal liberty to observe their own form of worship. Twenty-

two years later, 1682 A. D., King's Chapel, Boston, was organized, and from this time forth the Church labored, in different parts of New England, with some success, especially in Connecticut. The year 1722 A. D. has ever remained memorable in the history of the Church as the time

BISHOP HOBART, NEW YORK, 1811-1830.

when Timothy Cutler, President of Yale College, John Hart, Samuel Whittlesey, Jared Eliot, James Wetmore, Samuel Johnson and Daniel Brown, all professors and ministers in the same institution, came in a body into the folds of the Episcopal Church.

The founding of the Church in the Empire State naturally began in the City of New York. Trinity Church, since

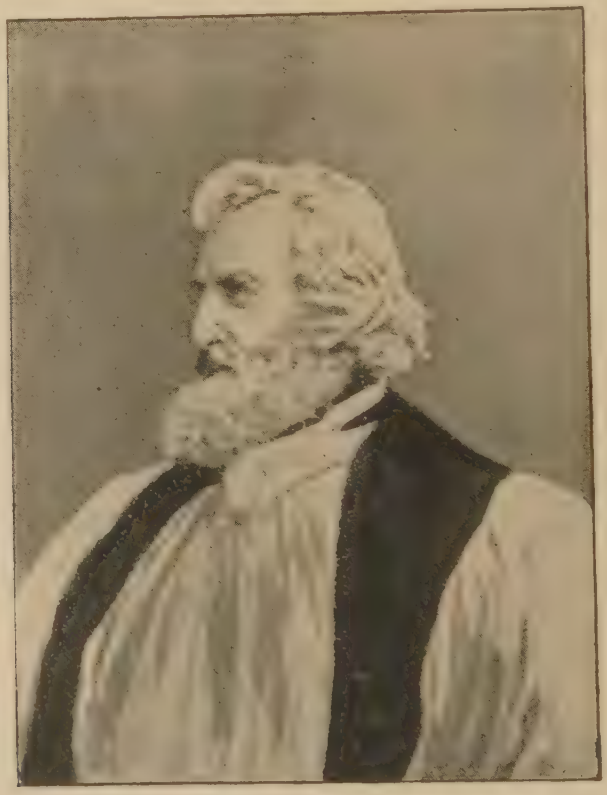
TRINITY CHURCH, ST. PAUL'S CHAPEL, AND THE LATE REV. DR. DIX, NEW YORK CITY.

THE RT. REV. H. H. MONTGOMERY, SECRETARY OF THE S. P. G.

having become the wealthiest and most influential organization of its kind in the United States, if not in the world, was in existence as early as 1693 A. D. Its first Rector was the Rev. William Veasey, who was at one time a Presbyterian minister. And from Trinity as a centre the Church

spread over the city and out over the State until her power and influence for good is felt throughout the civilized world.

In New Jersey the Church, under the directing hand of Lord Cornbury, enjoyed all the benefits that attended her establishment.



BISHOP HOPKINS, VERMONT, 1832-1888.

It was about this same time that the Church in Maryland, Virginia and Georgia was formally established by law. Thus the Church continued to grow, especially under the impetus given her by the Missionaries of the "Venerable Society for the Propagation of the Gospel in Foreign Parts," organized in 1701 A. D.

It was thus, during the Colonial period, that the Church

of England laid the foundation both for the permanent establishment of the Episcopal Church in the United States, and also for our Republican form of government. And as

BISHOP COMPTON.

this two-fold mission was already accomplished one year before the landing of the Mayflower, seven years before the Dutch settled New York, eleven years before the Massachusetts Bay Puritans landed, and twenty-seven years before Lord Baltimore arrived with the first colony of Roman-

ists; and further, as this Church held the first service, administered the first baptism, the first to celebrate the Holy Eucharist, solemnized the first marriage, and the first to give Christian burial to the dead, in the United States,—is not the Episcopal Church justly entitled to the name, "the American Catholic Church"? Bishop Coleman thus expresses this same idea: "That the Church was by charter and law established in the older colonies; that more than any other ecclesiastical organization she had to do with constituting the nation, and, in the period of the Civil War, with its maintenance and reunion; and that, while conservative and Catholic in her character, she yet is distinctly American in spirit." During the entire Colonial period the public services of the Church were conducted in perfect conformity with the ritual of the Church of England, and was nominally under the supervision of the Bishop of London. The first effort made to secure the Episcopate was in 1771 A. D., but as it did not receive proper support, it failed.

As we approach the American Revolution we enter upon a period during which the fate of the Church hung in the balance, when no one, not even her wisest sons, knew how soon the scale of destiny would drop on the side of utter extinction. Since the Bishop of London was the centre of unity for the Church in America, during the Colonial period, now by virtue of this struggle for independence that unity no longer existed. Many of the churches were deprived of their clergy, either by death or their departure for England. While in many others the clergy refused to celebrate the services because of the necessary disuse of the prayers for their former civil rulers. So that many of the parishes were broken up, and their properties dissipated, and by the end of the war the Church was a melancholy wreck. But the few clergy that remained at once began the work of restoration, aiming especially at securing the Episcopate. And that the Church did not utterly perish during the dark days of the American Revolution is a proof of the maxim that,

"Man's extremity is God's opportunity," and at the same time also of the divine and therefore indestructible character of the Church. But when, through the declaration of American independence, this centre of unity was cut off, we had,

BISHOP PHILLANDER CHASE,
OHIO AND ILLINOIS, 1819-1852.

for a time, thirteen separate and distinct little Episcopal churches in the United States, just as there were also thirteen little nations in this country. It is a matter worthy of note that both these were consolidated into one Church and one nation in the same year, and, under the providence of God, through the instrumentality of the same men. A large

majority of those who were most active in bringing about this result were by birth, by baptism and family associations Churchmen. Among the framers of the Constitution of the United States, and the signers of the Declaration of Independence, those who were Churchmen are the following: George Washington, Dr. Benjamin Franklin, Thomas Jefferson, Alexander Hamilton, Robert Morris, Rufus King, William Samuel Johnson, David Brearly, Jonathan Dayton, Thomas Mifflin, George Clymer, Jared Ingersoll, James Wilson, Gouverneur Morris, George Read, John Dickinson, Jacob Brown, Daniel of Jenifer, John Blair, James Madison Jr., William Blount, Richard D. Spring, John Rutledge, Charles C. Pickney, Charles Pickney, Pierce Butler, William Few, Elbridge Gerry, Philip Livingston, Francis Lewis, Lewis Morris, Francis Hopkinson, Benjamin Rush, John Morton, George Taylor, George Ross, Caesar Redney, Samuel Chase, Thomas Stone, William Poca, George Wyth, Richard Henry Lee, Benjamin Harrison, Thomas Nelson Jr., Francis L. Lee, Carter Braxton, William Hooper, Joseph Hews, John Penn, Edward Rutledge, Thomas Heyward Jr., Thomas Lynch Jr., Arthur Middleton, Button Gwinnett and George Walton.

Just before the evacuation of New York by the British, The Rev. Samuel Seabury, D.D., had been elected, by the clergy of Connecticut, to the office of Bishop. But as the oath of allegiance had to be dispensed by Parliament before he could be consecrated, and that body not being in session at the time, he found recourse in Scotland, and was advanced to the Episcopate at Aberdeen November 14th, 1784 A. D., by the Right Reverends, the Bishops of Aberdeen, Ross and Moray. Thus Seabury became the first Bishop of the American Church in the United States. It was during the month of May of this same year, 1784, that the first meeting of the American Church was held, in New Brunswick, N. J. The object of this meeting was to effect an organization. In September, 1785 A. D., the second Convention was held, in Philadelphia, when the so-called "Proposed

Book" was drawn up. It was also at this Convention that the Constitution of the Church, known as "the Protestant Episcopal Church," was framed and adopted. At the Convention held the following June, 1786, in the City of Philadelphia, an election was held for three Bishops, which re-

BISHOP SEABURY, FIRST AMERICAN BISHOP.

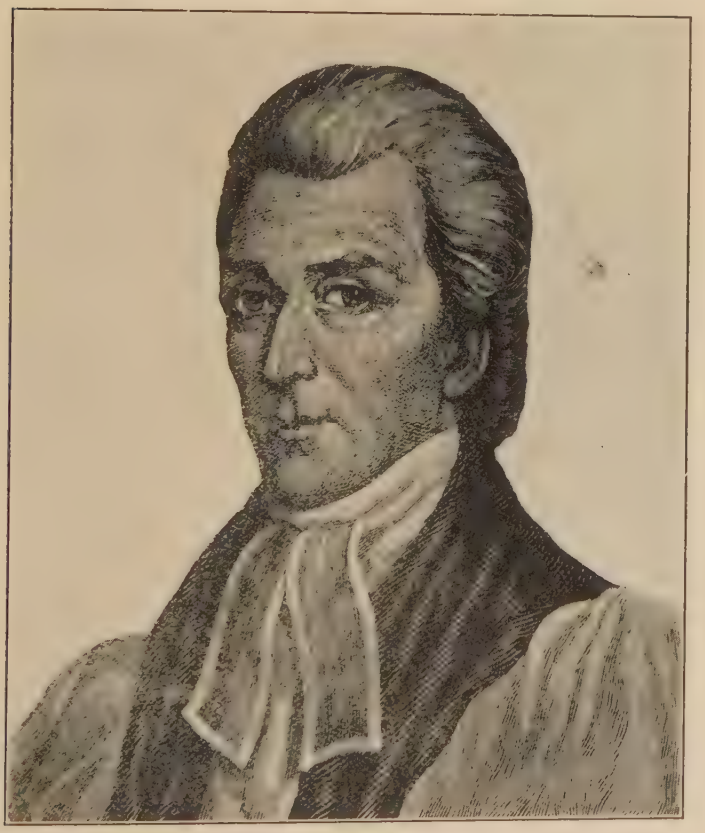
sulted in the selection of The Rev. Samuel Provost, D.D., of New York; The Rev. William White, D.D., of Pennsylvania; and The Rev. David Griffith, D.D., of Virginia. But owing to the fact that the Church in Virginia did not succeed in providing the means necessary to defray The Rev. Dr. Griffith's expenses to England, he failed to appear for consecra-

tion. The Rev. Dr. Provost and The Rev. Dr. White were consecrated in Lambeth Chapel, England, February 4th, 1787 A. D., at the hands of Archbishops Moore and Mark-

BISHOP WHITE, 1787-1836.

ham, and Bishops Moss, Wells and Hinchcliff. At the adjourned session of the Triennial Convention held in the month of September, 1789 A. D., the present Book of Com-

mon Prayer was adopted, and from that time forth the Church entered fully upon her independent career, under the leadership of Bishop White, who stood the acknowledged head of the Church for upwards of forty years. On Sep-



BISHOP MADISON, VIRGINIA, 1790-1812.

tember 19th, 1790 A. D., The Rev. James Madison was consecrated at Lambeth Chapel, England, as Bishop of Virginia. Bishops Seabury, Provost and White united in consecrating The Rev. Dr. Clagget Bishop of Maryland, Sept. 17th, 1792 A. D. By the year 1800 A. D., the number of

BISHOP KEMPER,

MISSOURI, INDIANA, AND WISCONSIN, 1835-1870.

Bishops in the United States had increased to seven, and during the next seventy-five years we find they had grown to the number of fifty-seven, besides several missionary bishops, who labored among the heathen.

THE LATE RT. REV. HENRY YATES SATTERLEE, D. D.,
FIRST BISHOP OF WASHINGTON, D. C.

## PART III.

### The Church in Pennsylvania.

William Penn was born in the year 1644 A. D., and when but sixteen years of age was expelled from Oxford University, because he embraced the religion of the Quakers. This so incensed his father that he beat him and turned him out

of his home. But as this harsh treatment did not change the faith of the son, so neither did it cause his persecutors to relent. And finally having become weary of being persecuted, and having in 1681 A. D., at the age of thirty-seven, obtained from Charles II a large tract of land west of the Delaware river, in payment of a claim of $80,000 which he held against the government, he turned his attention toward the New World. To this tract the king himself gave the name of Pennsylvania, "the woody land of Penn." Penn set sail in the year 1682 A. D., and after a long and trying voyage of nine weeks, landed at a beautiful spot, fringed with pine trees, where he decided to locate his city. He also concluded that each house should be surrounded by a large and well kept garden, and thus form a green country town. On his arrival Penn found the country already occupied by the Swedes and Dutch. This, however, did not deter him from carrying out his plan of establishing a colony upon his own possessions, where every phase of doctrine and practice would be tolerated. In the month of August, 1683 A. D., Penn's newly laid out city, to which he had given the name Philadelphia, contained but four cottages. But so rapid was its growth during the next two years, that at the end of this time it contained no less than six hundred houses. His colony having by this time been fully established, with a population of more than seven thousand, Penn concluded to make his first visit to his mother country in 1684 A. D. But scarcely had he left the American shores when it was found that those were not wanting who were eager to take advantage of his absence, and deprive him of his proprietary rights. This opposition once having been begun was so persisted in that Penn died in 1718 A. D., in obscurity and gloom, being heavily encumbered with debts.

By this time Philadelphia had reached a population of about ten thousand. And the State contained an area of forty-six thousand square miles. Its greatest length, from east to west, is three hundred and ten miles, and its width, from north to south, one hundred and sixty miles. The South

Mountain, Blue Ridge, Alleghany proper, Chestnut and Laurel Ridges, all ranges of the great Allegheny system, traverse the State from northeast to southwest. These mountains enclose most beautiful and fertile valleys, some of which are from twenty to thirty miles in width. This territory is traversed by several rivers of considerable size and importance. The Delaware forms the eastern boundary, into which flow the Lehigh and Schuylkill, while about one hundred miles inland flows the beautiful Susquehanna, with its tributaries, the West Branch and the Juniata. And in the extreme west are the Alleghany and Monongahela rivers. Lake Erie borders the State on the northwest, a distance of forty-five miles, by which communication is had with all the great upper lakes. The soil is rich and productive, whilst the mineral wealth of the State is very great, containing some of the most extensive anthracite and bituminous coal fields in the world. Such is, briefly, the early history, extent and natural resources of the State in which the Church has been planted, whose history we are following.

Just who the first Churchmen were that came into Pennsylvania is not known. Arrowsmith, a school-teacher, was likely the first clergyman. The first services, however, of which there are any records held within the State were by the Swedes, who began missionary work at Wicaco, Kingsessing and Upper Merion. These missions were in charge of The Rev. Nicholas Collins, D.D., and although Dr. Collins used the Prayer Book, and his assistants were, for forty years, Episcopal clergymen, yet these missions continued in the Swedish communion during his entire pastorate, which extended over a long period of years. This condition of things was due to the fact that during the entire Colonial period the Swedish Church was on the most pleasant terms with the Episcopal Church in America. But when Dr. Collins' successor, The Rev. J. C. Clay, D.D., took charge, in 1831 A. D., he being an Episcopal clergyman, these missions were fully organized into Episcopal parishes. The first Episcopal church building erected in the State of

Pennsylvania was at Tinicum, in the year 1646 A. D., by The Rev. John Campanius, a Church of England clergyman. Hence the Episcopal Church must have begun her work in

OLD CHRIST CHURCH, PHILADELPHIA.

Pennsylvania about thirty-six years before the arrival of William Penn. Occasional services were held as early as 1677 A. D., in what was known as the "Block-house," at Wicaco. In the year 1695 A. D., Christ Church, Philadel-

phia, erected its first house of worship. It was constructed of brick, and cost three thousand dollars. But in the construction of this building no provision was made for a bell,

OLD ST. PAUL'S CHURCH, PHILADELPHIA.

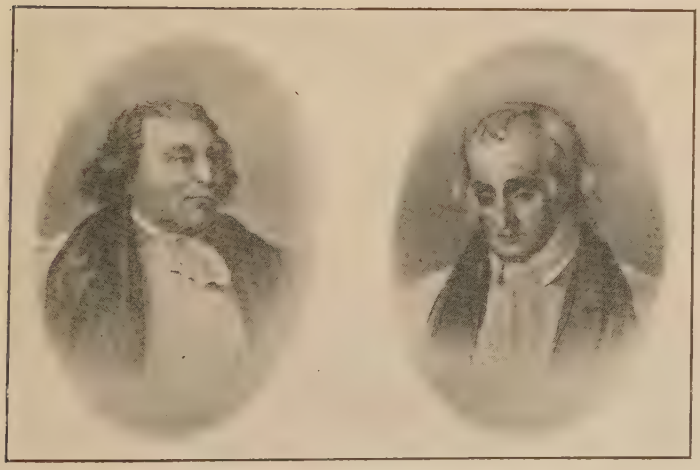
and one having been presented to the Church, it was placed in the forks of a tree in the church yard. Two years later, or in 1697 A. D., The Rev. Andreas Rudman was placed in charge at Wicaco, as its first regular missionary. Some time

during the year 1698 A. D., the Bishop of London appointed The Rev. Thomas Clayton over the work of Christ Church, Philadelphia. A new church building was erected at Wicaco in 1700 A. D., and dedicated, under the name of Gloria Dei, July 2nd of the same year. The Rev. Clayton, of Christ Church, Philadelphia, having died during this year, was succeeded by The Rev. Evan Evans. During the year 1711 A. D., Christ Church, having become too small to accommodate the increased attendance, was enlarged and beautified. Missionary work had also been begun in Chester at this time, as we find The Rev. George Ross located there in 1712 A. D. After serving Christ Church for eighteen years, The Rev. Mr. Evans resigned in 1717 A. D. It is said of him that he was "a faithful missionary, and had proved himself a great instrument in settling religion and the Church of England in this wild country." From 1717 A. D. until 1724 A. D., Christ Church was without a regular clergyman. During the latter year The Rev. Richard Welton, D.D., took charge. Three years later, 1727 A. D., a brick church was erected on Second street, but the tower was not completed until 1755 A. D. An organ was purchased for this church during the year 1728 A. D., at a cost of one thousand dollars.

Christopher Gist, a Lay Reader, while exploring the western part of the State, read the church services, on Christmas day, 1750 A. D., to the Indians at Coshocton. And four years later Col. Washington said public prayers at Fort Necessity; and upon the death of General Braddock, in 1755 A. D., he read the burial service. In 1758 A. D., The Rev. Thomas Barton, a missionary of the Propagation Society, held services at what was then known as Raystown, but since called Bedford. On the second day of May, 1760 A. D., a voluntary convention was held in Christ Church, Philadelphia, at which the sermon was preached by The Rev. Dr. Smith.

During this year another mission, St. Paul's, was opened in Philadelphia; while St. Peter's was started the year following, 1761 A. D.

OLD ST. PAUL'S CHURCH, PHILA.



FIRST HOUSE OF BISHOPS.

Toward the close of the Colonial period a college was established in Philadelphia, over which The Rev. William Smith, D.D., presided. In December, 1770 A. D., Bishop Young of Norwich ordained William White to the Order of Deacon, in the Royal Chapel, London; and in April, 1772 A. D., he was advanced to the Priesthood by the Bishop of London. The following November, the Rev. Mr. White was elected Assistant Minister of Christ and St. Peter's Churches, Philadelphia. It was during this year that Dr. John Kearsley, architect and for fifty-three years vestryman of Christ Church, died and left a large portion of his estate to found Christ Church Hospital.

When the Revolution broke out, there were not over ten clergymen in the State of Pennsylvania, and four of these were located in the City of Philadelphia. There were at this time three churches in the city,—Christ, St. Paul's and St. Peter's; while at Oxford, nine miles to the north, was Trinity; eighteen miles to the west, at a place called Radnor, we find St. David's; and St. Thomas', located at White Marsh. Besides these there were missions in operation at Chester, Bristol, Perkiomen, Pequea, Lancaster and Huntingdon, all of which were served by these ten clergymen.

It was during this same period that The Rev. Thomas Barton was laboring far out on the frontier among the Indians, in and around Fort Pitt, now the City of Pittsburg. All these missionaries received their support from the "Society for the Propagation of the Gospel," and were under the Bishop of London. Among the honored laymen of that day we recall the Chews, Provost Smith, Richard Peters, Judge Peters, Robert Morris, William Moore, the Bighams, the Willings, the Hamiltons, etc. On the fourth day of July, 1776 A. D., the joint vestry of Christ Church and St. Peter's, led by their Rector, The Rev. Duché, passed a resolution prohibiting "the prayer for the King of Great Britain." In the year 1779 A. D., The Rev. William White succeeded to the rectorship of Christ Church and St. Peter's. The Episcopal Academy was opened in Philadelphia in 1784

A. D. It was at this time that a movement was inaugurated in the Church, which in a short time resulted in the organization of "The Ministerial Relief Society." The first gathering of church people was held at New Brunswick in the year 1784 A. D., at which action was taken calling a more general meeting in New York City, when provision was made for the first General Convention, which was held in Christ Church, Philadelphia, September 27th, 1785 A. D. Seven out of thirteen States were represented at this Convention, both by lay and clerical deputies.

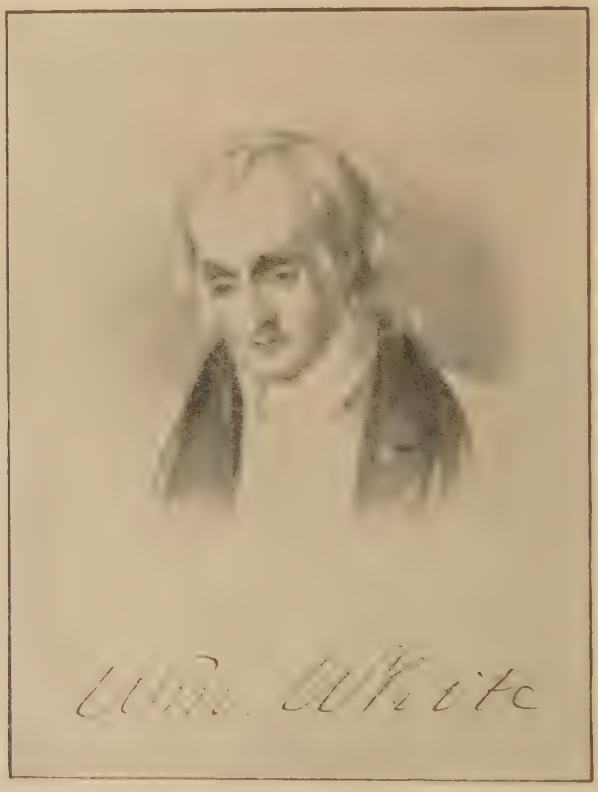
## PART IV.

### The Diocese of Pennsylvania.

The first Diocesan Convention of Pennsylvania had, however, met in the same place a few months prior to this time, being held on May 23rd, 1785 A. D. The clergy present at this first Convention were Revs. William White, D.D., Robert Blackwell, Joseph Huchins and Samuel Mazan. Besides the clergy, there were lay delegates present from Christ Church, St. Paul's and St. Peter's, Philadelphia; St James', Bristol; Trinity, Oxford; All-Saints', Pennapecka; St. Paul's, Chester; St. David's, Radnor; St. Peter's, in the Valley; St. Martin's, Marcus Hook; St. James', Lancaster; St. James', Perkiomen; St. John's, New London; Huntington Church, York County; St. Mary's, Reading; and St. Gabriel's, Marlaton, Berks County. The Convention was presided over by The Rev. William White, D.D. Action was taken at this meeting appointing a Standing Committee, composed of both clergymen and laymen, a part of whose duty was to confer with representatives of the Church in other States, "and assist in framing an ecclesiastical government." Thus the Church in the State of Pennsylvania was organized into the Diocese of Pennsylvania, the act of Association having been signed on the 24th day of May, 1785 A. D.

Although the Revolutionary War had a most disastrous

effect upon the Church in Pennsylvania, especially among the country parishes and missions, which, when their clergy were driven away, became scattered, yet no sooner had the war been brought to a close when steps were taken to rally the scattered forces, and to inspire them with new courage.



BISHOP WHITE,
FIRST BISHOP OF PENNSYLVANIA, 1787-1836

At a special meeting of the Convention held September 14th, 1786 A. D., The Rev. William White, D.D., was elected the first Bishop of the Diocese of Pennsylvania, and consecrated in Lambeth Chapel, London, February 4th, 1787 A. D., by the Archbishops of Canterbury and York, assisted by the Bishops of Bath, Wells, and Peterborough. From that day

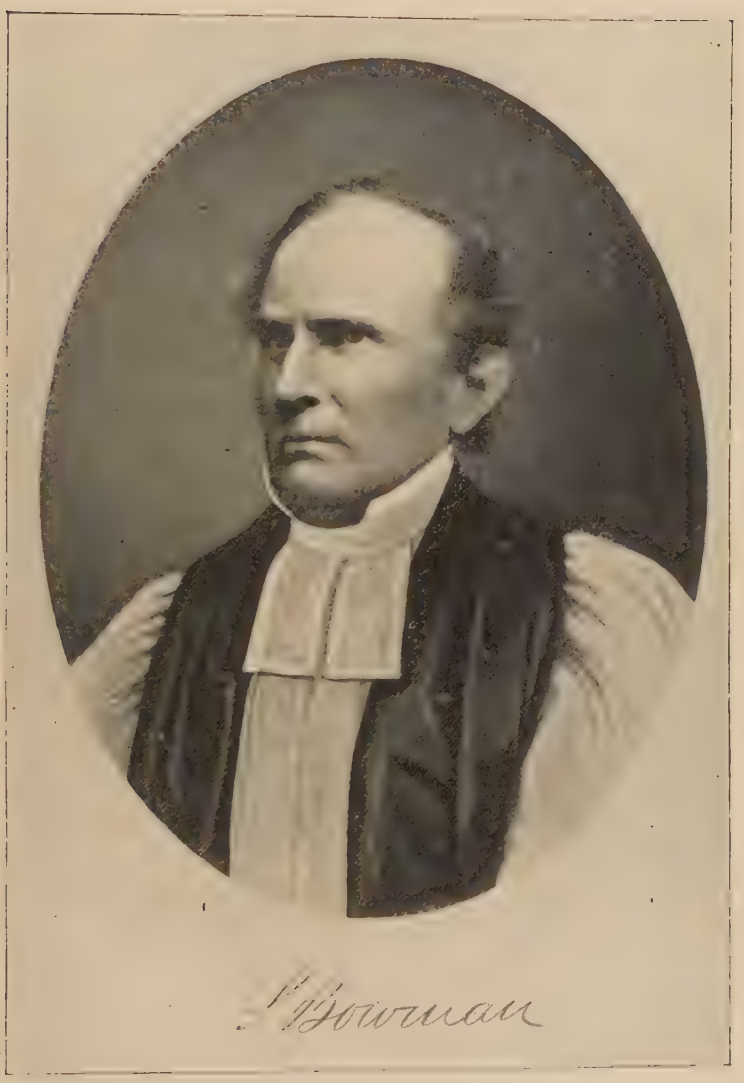
forth the organization of the Diocese of Pennsylvania was complete, and ready for the most aggressive work throughout the entire State. In the year 1809 A. D., the fourth Church, St. James', was organized in Philadelphia. So rapidly did this new interest grow that a Church was built, and consecrated by Bishop White, during the same year. It was during this year, also, that the Episcopal Fund was started by a bequest of two thousand dollars from Mr. Andrews Doz. Three years later, 1812 A. D., the "Advancement Society" was organized. In 1816 A. D., the "Missionary Society of Philadelphia" was formed, out of which grew the "General Foreign and Domestic Missionary Society."

Through the earnest work of Bishop White and his faithful clergy, the Church was gradually extending her borders over the entire State, so that the work was no longer confined to the eastern section, but was carried into the middle and western as well. By this time the work had reached such proportions in and around both Wilkes-Barre and Pittsburg, that the Church's influence was felt to be a power for good in these cities and communities. And to meet the demands of this ever-growing interest, a Church building was erected in Wilkes-Barre, and consecrated as St. Stephen's, in 1823 A. D.; while two years later, in 1825 A. D., we find Trinity Parish, Pittsburg, worshipping in a newly-consecrated Church building of their own. In the year 1826 A. D., the corner-stone of St. Stephen's, Harrisburg, was laid, and the building rapidly carried to completion. By this time the Church in the Diocese had grown to such an extent that one Bishop could no longer meet all the requirements of his office, hence the Rev. H. U. Onderdonk was elected Assistant Bishop, and was consecrated in Christ Church, Philadelphia, in 1827 A. D. Seven years from this time, 1834 A. D., the "Bishop White Prayer Book Society" was organized. On July 17th, 1836 A. D., after having served the Diocese faithfully for about fifty years, the Right Reverend William White, D.D., the first Bishop of the Diocese of Pennsylvania, died. At the time of the Bishop's

death, there were ninety-one Parishes and Missions, and eighty-six clergymen in the State of Pennsylvania. The "Christmas Fund for Disabled Clergy" was created at the Convention of 1841 A. D. At a special convention held in 1844 A. D., Bishop Onderdonk tendered his resignation, which was accepted. The Rev. Alonzo Potter, D.D., having

BISHOP ALONZO POTTER.

been elected Bishop of the Diocese of Pennsylvania, was consecrated in Christ Church, Philadelphia, September 23, 1845 A. D. But as the Church grew rapidly, so that in the year 1849 A. D. there were no less than one hundred and forty-three organized Parishes and Missions, and one hundred and forty-four clergy scattered throughout the Diocese, which covered the entire State of Pennsylvania, it was again felt that one Bishop was not equal to the numerous



THE RT. REV. SAMUEL BOWMAN, D. D.

demands made upon him in this vast field. In due time, therefore, The Rev. Samuel Bowman, D.D., was elected Assistant Bishop of the Diocese, and consecrated August 25th, 1858 A. D., in the old historic Christ Church, Philadelphia.

At the Convention of 1859 A. D., the "Diocesan Board of Missions" was organized, to which was committed the missionary work of the Diocese. Bishop Bowman, while on a missionary tour in the western part of the Diocese, died suddenly, August 3rd, 1861 A. D., upon the roadside. To fill the vacancy thus caused, The Rev. William Bacon Stevens,

BISHOP WHITAKER.

D.D., was elected, and consecrated Bishop, in St. Andrew's Church, Philadelphia, January 2nd, 1862 A. D. The Church in the western part of the Diocese had become sufficiently strong by this time that the Convention of 1864 A.D. was held in Trinity and St. Peter's Churches, Pittsburg.

The present Bishops of the Diocese of Pennsylvania are The Rt. Rev. Ozi W. Whitaker, D.D., LL.D., and The Rt. Rev. Alexander Mackay-Smith, D.D., Coadjutor.

BISHOP MACKAY-SMITH.

## PART V.

### The Diocese of Pittsburg.

The Diocese of Pennsylvania had by this time grown so large numerically, as well as territorially, that not even two Bishops were any longer able to meet the rapidly increasing demands of the Church in Pennsylvania. The only relief left was to divide the great Diocese of Pennsylvania into two. Therefore, at the Convention of 1865 A. D., action was

CALVARY CHURCH, PITTSBURG; WEST FRONT.

taken looking toward such a division, which action was ratified by the General Convention of the same year. The western base of the Allegheny Mountains was decided upon as the line of division. All east of this line continued to be the Diocese of Pennsylvania, while all west of this same line was to be known as the Diocese of Pittsburg. This newly constituted Diocese held its first convention in the city of Pittsburg on the 15th day of November, 1865 A. D., at which time The Rev. J. B. Kerfoot, D.D., was elected its first Bishop, and was consecrated January 25th, 1866 A. D.

BISHOP WHITEHEAD.

After serving the Diocese faithfully for a little more than fifteen years, Bishop Kerfoot died, at Myersdale, July 10th, 1881 A. D. At the time of the Bishop's death the number of parishes and missions, within the bounds of the new Diocese, had increased to fifty-three, with about an equal number of clergy, while about one hundred thousand dollars had been expended upon the erection of new Church buildings, and missionary giving had increased at least fifty per cent. A special convention held in Trinity Church, Pittsburg, October 19th, 1881 A. D., elected The Rev. Cortland Whitehead,

CALVARY CHURCH, PITTSBURG; PARISH HOUSE AND AMBULATORY.

D.D., then rector of the Church of the Nativity, South Bethlehem, as the successor of the late Bishop Kerfoot. The Rev. Dr. Whitehead, having accepted the call, was consecrated, in Trinity Church, Pittsburg, on the Feast of St. Paul, January 25th, 1882 A. D. And as both the clergy and laity have ever since responded most heartily to the Bishop's efforts for its development and growth, the Diocese of Pittsburg has become an important factor of the Church in America.

# CHAPTER III.

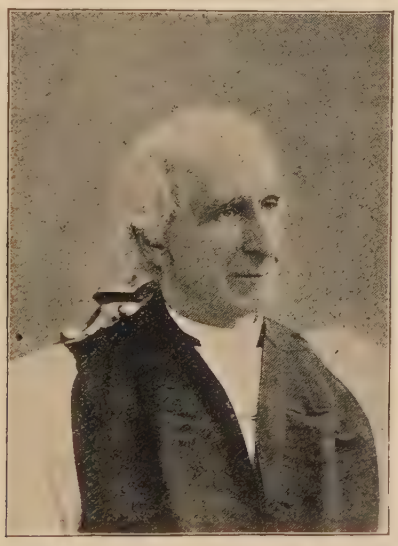
## THE DIOCESE OF CENTRAL PENNSYLVANIA.

### PART I.

#### Central Pennsylvania: Its Formation.

In resuming the events in the history of the Diocese of Pennsylvania, we find that in 1869 A. D., an Episcopal residence had been purchased at a cost of thirty-five thousand dollars, and that ten more churches had been admitted into the Convention. And as the Church was growing so rapidly over the entire territory now occupied by the Diocese of Pennsylvania, it was soon felt that a second division of the Diocese would aid materially in the enlarging and strengthening of the work of the Church. With this end in view, Bishop Stevens gave his consent, in 1870 A. D., to such a division, reserving for the Diocese of Pennsylvania the five counties of Philadelphia, Montgomery, Delaware, Chester, and Bucks. It was, therefore, during the month of June, 1871 A. D., that the Bishop appointed the following gentlemen a Committee to prepare the necessary papers and present the same to General Convention for its action: The Revs. A. A. Marple, Chairman; William P. Lewis, D.D.; Leighton Coleman; R. J. Keeling, D.D.; and William P. Orrick, D.D.; the Hon. Frederick Watts; Mr. Thos. E. Franklin; Judge Elwell; Mr. A. Ricketts; and Henry Coppée, LL.D., Secretary. The General Convention met, in Baltimore, the following October, and after the Committee had submitted the matter of division to this body, both Houses concurred in giving consent to and ratifying the formation of the new Diocese, which was admitted as a part of the General Convention November 8th, 1871 A. D. At the call of the Bishop, the Primary Convention of the new Diocese

was held in St. Stephen's Church, Harrisburg, on Wednesday, November 8th, 1871 A. D. Fifty-seven, out of fifty-nine clergy entitled to seats, and one hundred and thirty-four, out of one hundred and ninety-three laity, were present. These clergy and laity represented seventy-five parishes and missions scattered throughout twenty-six counties. The Right Reverend William Bacon Stevens, D.D., LL.D., presided. Upon taking the chair, the Bishop appointed Robert A. Lamberton, Esq., of Harrisburg, temporary Secretary,



THE RT. REV. WILLIAM BACON STEVENS, D. D., LL. D.

which a little later on was made permanent. Wm. Buehler, of Harrisburg, was elected Treasurer of both the Convention and Episcopal Fund; while the office of Registrar was filled by the election of The Rev. Leighton Coleman, of Mauch Chunk. The Hon. Robert J. Fisher, of York, was chosen Chancellor. The important matter of naming the new Diocese was then brought before the Convention. Seven names —Central Pennsylvania, Harrisburg, Williamsport, Bethlehem, Eastern Pennsylvania, Linchfield, and Middle Diocese

of Pennsylvania—having been proposed, the Convention at once proceeded to ballot upon the same. On the fourth ballot, both Orders concurred in the selection of the name "Diocese of Central Pennsylvania," to which the Bishop gave his consent. Forty-one thousand dollars was reported as being raised, in cash and pledges, at this time for the endowment of the Episcopate. But as this amount was not sufficient to meet the Bishop's salary, which was fixed at four thousand five hundred dollars, it was decided to lay an equitable assessment, every year, upon each parish and mission until such time as the endowment shall be completed.

The next order of business being the election of a Bishop, The Rev. Mark Antony DeWolfe Howe, D.D., was placed in nomination by The Rev. R. J. Keeling, D.D., while The Rev. George Leeds was nominated by The Rev. William Paret, D.D. The Rev. Dr. Howe was elected, by both Orders, on the first ballot, whereupon The Rev. Dr. Paret offered the following, which was unanimously adopted:

"*Resolved*, That the members of this Convention, clerical and lay, do unanimously accept the election of The Rev. M. A. DeWolfe Howe, D.D., to be the first Bishop of this Diocese; and do, without exception or reserve, earnestly entreat his acceptance of the same, pledging him in his work for Christ and the Church our zealous and loving co-operation."

The following members were then elected as the first Standing Committee of the Diocese: The Revs. A. A. Marple, President; William P. Orrick, Secretary; William C. Leverett; R. J. Keeling, D.D.; D. Washburn; and the Hon. J. W. Maynard; V. L. Maxwell; E. O. Parry; Asa Packer; and R. A. Lamberton. With a few necessary alterations, the Constitution and Canons of the Diocese of Pennsylvania were adopted.

The Reverend Mark Antony DeWolfe Howe, D.D., was consecrated the first Bishop of the Diocese of Central Pennsylvania, in St. Luke's Church, Philadelphia, on the Feast of Holy Innocents, December 28th, 1871 A. D. His consecrators were: the Presiding Bishop, the Right Reverend

Benjamin Bosworth Smith, D.D., of Kentucky; the Right Reverend Alfred Lee, D.D., of Delaware; the Right Reverend Charles McIlvaine, D.D., of Ohio; the Right Reverend Gregory Bedell, D.D., Assistant Bishop of Ohio; the Right Reverend Horatio Potter, D.D., of New York; the Right Reverend John Kerfoot, D.D., of Pittsburg; the Right Reverend Thomas M. Clark, D.D., of Rhode Island; and the Right Reverend B. Wistar Morris, D.D., Missionary Bishop of Oregon and Washington. The Bishop-elect was attended by The Rev. D. Washburn and The Rev. Wm. Paret, D.D. The sermon was preached by the Assistant Bishop of Ohio, and the presentment was made by the Bishops of Rhode Island and Pittsburg. The testimonials from the Convention of Central Pennsylvania were read by The Rev. A. A. Marple. The Rev. William C. Leverett presented the certificate of consent from the majority of the standing committees, and The Rev. Benjamin I. Haight, D.D., that of the majority of the Bishops. Reading was chosen as the See city, where the Bishop resided for a number of years, during which time the beautiful and conveniently appointed Christ Church served as the Cathedral.

There had been, at this time, no less than seven Church institutions within the limits of the Diocese, each one of which will be considered in Chapter VII of this work. The largest and best equipped of these is Lehigh University, located at South Bethlehem. St. Luke's Hospital, also located at South Bethlehem, was incorporated in the year 1872 A. D. Bishopthorpe School, an institution for the education of girls, founded in 1867 A. D., in South Bethlehem. Selwyn Hall, a Diocesan school for boys, was located at Reading. Cottage Hill Seminary, York, was a home school for young ladies and children. Yeates Institute, a flourishing school for boys, is located in Lancaster. One of the more recent Institutions within the Diocese is the Church Home for Children, at Jonestown, Lebanon County, Pennsylvania. Leonard Hall, at South Bethlehem, is the youngest.

## PART II.

### Central Pennsylvania: Topography and Geographical Extent.

The Diocese of Central Pennsylvania occupied a vast extent of territory lying between the Diocese of Pittsburg on the West, and the Diocese of Pennsylvania on the East, the Diocese of Central New York on the North, and the Diocese of Maryland on the South, and included within its limits thirty-eight counties. Beginning in the northwest corner, and grooping them according to the recent line of division, they are as follows: Potter, Tioga, Clinton, Lycoming, Sullivan, Centre, Union, Snyder, Northumberland, Montour, Columbia, Blair, Huntingdon, Mifflin, Juniata, Perry, Dauphin, Bedford, Franklin, Cumberland, Adams, York, and Lancaster; Bradford, Susquehanna, Wayne, Wyoming, Lackawanna, Pike, Luzerne, Carbon, Monroe, Schuylkill, Lehigh, Northampton, Lebanon, and Berks. Its greatest length, from East to West, is one hundred and sixty-eight miles, and its greatest width, from North to South, is one hundred and fifty-three miles, having an area of twenty-three thousand nine hundred and sixty-four square miles. Within this extent of territory there is a population of two million four hundred and thirty-seven thousand three hundred and eighty-eight souls. This great scope of country also contains the most diversified conditions, both as to its physical features and its climate. Topographically it is divided into three belts, or divisions. The southeastern section, composed of a part of Adams, the whole of York and Lancaster, and a portion of Lebanon and Berks counties, forms a most beautiful open country, extending toward the sea. No better agricultural belt can be found anywhere, perhaps, in the world. The rich and beautiful farms, highly cultivated and productive, as they stretch out one after the other for miles and miles, are "a thing of beauty" as well as profit. This is the home of contentment, thrift and happiness. Next we

have what may be called the middle belt, composed of parallel valleys, separated by mountain ranges. Some of these mountains are of considerable height, while many of the valleys between them are from two or three to twenty, or even more, miles wide. Rich deposits of lime-stone are found in many of these valleys, which make them productive farming districts. But this middle belt is especially rich in iron ore and Anthracite coal. Large quantities of both these minerals are produced each year. Besides this, a no more picturesque and beautiful landscape can be seen anywhere than is to be found here. "Mine Sweitzerland, mine Sweitzerland," was the exclamation of a homesick native of that far-off land, a few years ago, as he was crossing the Alleghany mountains. Lastly we have the northern and northwestern uplands. This region contains the rich Bituminous coal deposits of Pennsylvania. Its surface is generally rough, rocky and quite rolling, having an elevation of from one thousand to two thousand feet above sea-level.

This whole section, constituting the Diocese of Central Pennsylvania, is a country of mountains and plains, rolling hills and gently sloping vales, beautiful running streams and low cascades, many of which are utilized for grist-mills, factories and machine-shops; a country of cereals and vegetables, orchards and meadows, with patches of woodland; a country salubrious, rich in minerals, fertile and wealthy; a country dotted with hamlets and villages, beautiful towns and cities; a country bound together by a perfect network of trolley lines, railroads, telephone and telegraph lines.

The mineral resources of Central Pennsylvania are practically inexhaustible. A no more productive Anthracite coal belt is to be found anywhere in the world than that which is located in this Diocese. While the Bituminous fields in the western part of the Diocese form a large extent of an enormous area of this valuable product, which extends into Ohio, West Virginia, Tennessee, and as far south as Alabama. To give an idea of the industry and wealth created by the Anthacite coal fields of Central Pennsylvania, we

need but say that in the year 1883 A. D. there were thirty-one million eight hundred thousand tons shipped to all parts of the world from the southern, middle and northern sections of this great coal field, and that the output has been increasing each year since that time.

Iron ore has also been a source of considerable wealth and industry within the limits of the Diocese of Central Pennsylvania. This product is found in great quantities, and of the best quality, in many parts of this section of the State, notably in Juniata, Lebanon, Lancaster, York and Adams counties. As a result of this, the iron industry has always been a very important factor among the business enterprises of this Diocese, and out of which naturally grew the establishment of an almost endless number of furnaces, factories and shops of every description.

The various sections and interests of this great Diocese are brought within easy access of each other by a perfect net-work of railroads, trolley, telephone and telegraph lines. The Pennsylvania, the Philadelphia & Reading, the Lehigh Valley, and the Central Railroad of New Jersey all extend through the entire length of this Diocese, from East to West, with their numerous branches and divisions reaching out into all the different sections of this great territory. In addition to these, there are a number of smaller roads, with an almost endless stretch of trolley, telephone and telegraph lines, running in every direction.

Beginning at the northwest corner of Potter County and going eastward, this vast territory is bounded on the north by the New York State line to the Delaware river, thence southeast along the Delaware to a point in the centre of the eastern line of Pike county, from thence it bears off to the southwest along the Delaware until it reaches the southeast corner of Northampton county, from whence it follows the northwestern and western boundary lines of Bucks, Montgomery and Chester counties until it touches Maryland, thence along the Maryland line to the southwest

corner of the County of Bedford, and from that point it runs slightly northeast along the boundary lines of Somerset, Cambria, Clearfield, Cameron and McKean Counties to the point of starting. Within the limits thus described there are no less than thirty-eight counties, with a total area of twenty-three thousand nine hundred and sixty-four square miles, and a population of two million four hundred and thirty-seven thousand three hundred and eighty-eight souls.

In giving a brief description of these thirty-eight counties, we shall arrange them into two groups, in keeping with the recent division of the Diocese. And in doing so we shall take up those first which are included within the Diocese of Harrisburg, beginning with:

POTTER COUNTY.—This county was named in honor of General James Potter, and forms a part of a large tract of high rolling table-land. Its greatest length, from north to south, is thirty-seven miles, and its greatest width, from east to west, is thirty, with an area of one thousand and seventy-one square miles. The surface of the southern half is very much broken with high ridges and deep, narrow valleys, covered with considerable timber. This mountainous section contains a large part of the great Bituminous coal basin. Considerable iron ore, some silver, copper and lead are found in these mountains. The northern half is rolling, and generally settled and improved. The county is fairly well supplied with streams, the most important of which are: Oswago, in the northwest; Sinnemahoning, in the southwest; Kettle, in the southeast; and West Pine Creek, in the east. There being no large towns, much less cities, within the county, the total population, according to the census of 1900, was only thirty thousand six hundred and twenty-one. A considerable number of Norwegians and Danes are still to be found, who are the descendants of the colony established in 1853 A. D. by the distinguished Ole Bull. The products of the southern half are mainly mineral, while those of the northern part are agriculture. There

are a few mills and factories, of various kinds, established throughout the county.

*Coudersport,* situated directly west of the centre, is the county-seat. This is the largest and most important town within the county limits, having a population of three thousand and two hundred and seventeen. Christ Church, a mission, admitted into Convention in 1880, is located here. The other towns are: *Galeton,* which is a stirring little place of two thousand four hundred and fifteen inhabitants, located on the county line east from the centre. The mission of the Good Shepherd is located here. And *Austin,* with a population of two thousand three hundred, is situated in the southwestern part of the county. Not only are these towns, with their respective outlying districts, connected, but are also in communication with all parts of the outside world, through four different systems of railroads. In the north and northwest we find the New York and Pennsylvania Railroad, while the New York Central and Hudson River is the outlet from the northeast, and the Buffalo and Susquehanna covers the entire county from the northeast around to the southwest, while the Coudersport and Port Allegheny comes in from the west.

Tioga County.—Tioga county lies east of Potter and south of the New York State line, and has an area of one thousand one hundred and twenty-four square miles, with a population of forty-nine thousand and eighty-six. A large portion of this county is very much broken into hills and valleys, many of which are yet in a wild and uncultivated condition. These parts, however, have become desirable because of the amount and quality of semi-bituminous coal they annually produce. Iron ore, fire-clay and salt are also found. There are, however, within the county some beautiful and productive valleys and table-lands. These contain many rich and desirable farms, the annual products of which meet a ready market. Many of the largest tanneries in this country, as well as a few manufacturing industries, of various kinds, are to be found here. The main stream, by which this county

is watered, is the Tioga river, which rises in the western part of Bradford county and flows southwest into Tioga, thence north through the eastern part of the county into the State of New York. Pine Creek enters on the west and flows east then south through the southwestern part of the county.

*Wellsboro,* the county-seat, has a population of two thousand nine hundred and fifty-four. It is a pleasant and in certain respects interesting borough located three miles west of the geographical centre of the county. Marsh Creek, rising south of the borough, flows north through the town. The New York Central and Hudson River Railroad forms an outlet from the town to the north and south. St. Paul's, a flourishing parish, under Archdeacon Heakes, occupies a prominent position in the town. *Blossburg* is a thriving little borough of two thousand four hundred and twenty-three people, nestled between the mountains, on the Tioga River, in the southeastern part of the county. The Tioga branch of the Erie Railroad enters Blossburg from Elmira, New York. The producing and marketing of semi-bituminous coal is the chief industry of the town. Besides this, there is a large tannery, and the Tioga Railroad shops are located here. The Church is represented in this town by St. Luke's Mission. *Mansfield,* eleven miles north of Blossburg, on the Tioga river, is one of the most beautiful towns in the county. The Tioga branch of the Erie Railroad runs through the town from Elmira, N. Y., to Blossburg. One of the State Normal Schools being located here, Mansfield has become the educational centre of the county, and has a population of one thousand eight hundred and forty-seven. The town itself is surrounded by one of the richest and most beautiful farming sections in this county. Work had been done here, by the Church, at least as far back as 1869 A. D., as that is the year when St. James' Mission was admitted as a part of the Convention. *Westfield,* with its one thousand one hundred and eighty inhabitants, is situated in the northwestern corner of the county. This is a thriving

and enterprising town, through which the Cowanesque river flows. Two railroads enter the town—the New York Central and Hudson River and the Buffalo and Susquehanna. St. John's Mission is located here. Besides these, there are a number of smaller towns, the most important of which are: Tioga, in which we find St. Andrew's Mission, admitted in 1861 A. D.; Lawrenceville, with St. John's Mission; Arnot, Christ Mission; Gaines; Antrim, Trinity admitted 1882; Morris Run; Elkland, where there is some missionary work done; and Covington.

CLINTON COUNTY is directly south of Potter, and is sixty miles in length, from northwest to southeast, and twenty in width, with an area of eight hundred and fifty-seven square miles. The county has a population of twenty-nine thousand one hundred and ninety-seven. The surface is varied by mountains, hills and valleys. There are several beautiful and productive valleys in this section of the Diocese. Among these, the Nittany is the largest, most productive and most beautiful. While Clinton is not regarded as an agricultural county, yet no more profitable farms can be found anywhere than some of those in this valley. Lumbering is still perhaps more extensively carried on in this than any other county in the Diocese. Several thousand men are still being annually employed in this business. The mineral resources of this county are rich,—coal, iron ore, fire and potter's clay, sand suitable for the manufacture of glass, also an inexhaustible supply of limestone, are to be found here. The northwestern portion of the county forms a part of the great Clearfield Bituminous coal basin. Hematite iron ore, the best ore yet discovered, is present in large quantities throughout this county. As a result of this, Clinton ranks among the best of the counties, in the Diocese, in the manufacture of iron.

*Lock Haven.*—Lock Haven, the county-seat, is located in the southeastern part of the county, on the south side of the West Branch of the Susquehanna river. It has a population of seven thousand two hundred and ten, and is subject to a city charter. This city has become somewhat of a railroad

centre,—the Northern Central, the Bald Eagle Valley and the Beech Creek Railroads either pass through or converge here. Like most places of its size, it possesses some manufacturing industries, and is a thriving little city. St. Paul's, a flourishing parish, which was admitted into Convention in 1857, is located here. *Renovo* is twenty-seven miles above Lock Haven on the West Branch of the Susquehanna river, and has four thousand and eighty-two inhabitants. This is in the strictest sense a railroad town, as it owes its existence and prosperity to the erection of the extensive carshops here by the Philadelphia and Erie Railroad Company—a branch of the Pennsylvania System. The town is situated in a most beautiful valley, surrounded on all sides by high mountains. In 1901, Trinity Parish, located here, was admitted into Convention. *Mill Hall,* three miles south of Lock Haven, has grown to a place of one thousand and ten inhabitants.

The original settlers of this county were mostly of Scotch-Irish descent.

LYCOMING COUNTY.—This county lies east of Clinton and south of Tioga, and is one among the largest counties in the Diocese, having an area of one thousand two hundred and thirteen square miles, with a population of seventy-five thousand six hundred and sixty-three. The beauty and handiwork of nature is perhaps more prominently displayed in this than in any other county within the Diocese of Central Pennsylvania. In the northern and central portions the Allegheny, Laurel Hills, and the Bald Eagle rise ruggedly, and in not a few places perpendicularly, from fifteen hundred to two thousand feet high. And yet there can be no finer cultivated land found anywhere than along the West Branch of the Susquehanna, and in the subordinate limestone valleys to the south, but especially so toward the east in the beautiful Muncy Valley, with their teeming, prosperous agricultural population. And besides all this, there are the picturesque and noted Nippenose and White Deer Hole Valleys. Agriculture and, to a certain extent, the preparation and market-

ing of lumber, forms the chief occupation in this county. Valuable beds of Bituminous coal, and iron ore, are found in the mountainous districts. There is also a fair quality of limestone found in considerable quantities below Williamsport and Muncy, which forms a large local trade. In addition to the above, there are quite a number of tanneries, factories, mills, etc., throughout the county. The original settlers of this portion of the Diocese of Central Pennsylvania were mainly Scotch-Irish and Quakers. But later on Germans and others immigrated into this section to such an extent as to throw the original inhabitants into obscurity.

*Williamsport.*—This beautiful city is located on the north bank of the West Branch of the Susquehanna river, and was laid out, and selected as the seat of government for Lycoming County, in the year 1796 A. D. It is situated in a valley of unsurpassing beauty and loveliness, and is noted for its fine streets and elegant buildings. Williamsport, however, is not only a city of beauty, but also of life and great business activity. Besides the many large and elegant stores, banks, hotels, etc., there are also numerous shops, mills, and factories, giving employment to hundreds of men, women and children. Its railroad facilities are of the very best. The Northern Central Division of the Pennsylvania, the Philadelphia and Reading, the Fall Brook, and the Beech Creek Railroads afford the city direct communication with every section of the country. This city, according to the last census, has a population of twenty-eight thousand seven hundred and fifty-seven. Within the limits of this city there are four Episcopal Churches—Christ Church, admitted in 1847; Trinity, admitted in 1866; St. Mary's, admitted in 1894; and All Saints' Memorial, admitted in 1901.

*South Williamsport.*—Directly south, on the opposite side of the river, and with which it is connected by bridges, is the busy and enterprising suburb of South Williamsport, with its three thousand three hundred and twenty-eight inhabitants. The Church is represented here by St. John's Mission. *Montoursville.*—A few miles east of Williamsport, on

the Philadelphia & Erie Division of the Pennsylvania Railroad, is the borough of Montoursville, with a population of one thousand six hundred and sixty-five. The Church of Our Saviour, admitted in 1870, is located here.

Besides the foregoing, we find the following thriving towns within the limits of Lycoming County, all of which have excellent railroad facilities: *Jersey Shore,* in the southwestern part, with three thousand and seventy inhabitants, is served by Trinity Mission. *Muncy,* with a population of one thousand nine hundred and thirty-four, is located in the southeastern part of the county, surrounded by a most beautiful and rich farming country. The thriving St. James' Parish has been doing a good work here, and was admitted as a part of Convention in 1820 A. D. *Hughesville* is a pleasant country town, a few miles northeast of Muncy, on Muncy Creek, and has a population of one thousand five hundred and twenty-eight. *Montgomery,* a similar country town, with a population of one thousand and sixty-three, is a few miles to the southwest of Muncy, on the West Branch of the Susquehanna River.

SULLIVAN COUNTY.—Sullivan County joins Lycoming on the east and Bradford on the south, and has an area of four hundred and thirty-four square miles, with a population of two thousand one hundred and thirty-four. The general features of this portion of the Diocese is rather wild and mountainous. The principal streams are Big and Little Loyal Sock and Muncy Creeks. This county is noted for the number of its lakes. Southwest of the centre there are three—Eagles Mere, Kokoma and Hunters; while in the southeastern part there are four—Ganoga, Newell, Lapee, and Painter's Den, making seven in all. The most important of these is Eagles Mere, which because of its delightful climate and beautiful scenery attracts quite a considerable number of visitors every summer. Upon its western shore are found the finest glass sand, while its waters contain an abundant supply of all the common species of fish. The lake is one and one-fourth miles in length and one-half mile in

width, and covers an area of six hundred acres, with an altitude of one thousand nine hundred feet above sea level. Several railroads, the Lehigh Valley, Philadelphia & Reading, and the Williamsport and North Branch, traverse the county. A good quality of Semi-Anthracite coal is mined in considerable quantities, while copper and lead have also been found. But the chief industry of the county is the manufacture of leather. There are but few towns in this county, and they are small. The first and most important of these is *Laporte*, with a population of four hundred and forty-two, and is the county-seat. It is located near the centre of the county on the Williamsport and North Branch Railroad. Lake Kokoma is but a short distance south of the town. The Church of St. John the Evangelist, a mission, is located here. *Eagles Mere.*—This village of three hundred and twelve inhabitants owes its existence largely to the fact that the lake, of the same name, is located but a short distance north. To meet the spiritual wants of these people the Church established a mission here, known as the Church of St. John in the Wilderness. Dunshore, situated in the northeastern part of the county, on the Lehigh Valley Railroad, is the only other town within this territory, and has a population of eight hundred and eighty-four.

CENTRE COUNTY.—South of Clinton and west of Union and Snyder lies Centre County, with an area of one thousand two hundred and twenty-seven square miles, and a population of forty-two thousand eight hundred and ninety-four. The Bald Eagle, extending from the northeast to the southwest through the centre of the county, is the largest mountain within this territory. In the southeastern part, running parallel with the Bald Eagle, are the Nittany mountains, with a third range of hills in the northwest. Between these mountains are beautiful and productive valleys. Many rich and well kept farms are found in these valleys, which produce no inconsiderable quantity of the grains, vegetables and fruits necessary for the annual consumption of the county. But the chief industry for which the county has ever been

noted is iron. This industry began as early as 1792 A. D., when Col. John Patton erected what is known as the Centre Furnace. From this beginning the iron interest grew until the county became one of the most noted in the Diocese for the number and size of its furnaces, rolling mills, forges, etc. And Centre County has ever maintained its position in the front rank of the iron industry in the Diocese of Central Pennsylvania.

*Bellefonte.*—This is the chief city, with a population of four thousand two hundred and sixteen, and is the county-seat. It is a thriving town situated on five different railroads, near the centre of the county. St. John's Church does a good work in this community.

*Philipsburg,* in the southwestern part of the county, has three thousand two hundred and twenty-six inhabitants. St. Paul's Church was admitted in 1827 A. D.

*State College.*—State College, with a population of eight hundred and fifty-one, located twelve miles southwest of Bellefonte, is a village of considerable importance, owing to its being the seat of Pennsylvania State College, from which the town derives its name. The original idea of the founders of this School was to teach such branches as are related to agriculture and the mechanical arts. A large farm of four hundred acres, cultivated according to the latest scientific principles, is connected with this institution. The school has an annual income, by way of endowment, of thirty thousand dollars.

Among the smaller towns of the county are: *Millheim,* with six hundred and twelve inhabitants. *Milesburg,* with a population of five hundred and ninety-four. *Centre Hall,* with five hundred and thirty-seven people.

UNION COUNTY.—With an area of three hundred and fifteen square miles, and a population of seventeen thousand five hundred and ninety-two, this county lies south of Lycoming and east of Centre. The surface in the northern and western portions is high and mountainous, while south and east of the centre it descends gradually down to the river.

Besides the West Branch of the Susquehanna, forming the eastern boundary, there are a number of smaller streams that drain the county, notably the Penn, White Deer and Buffalo Creeks. Penn is sometimes called Mahanoy Creek, and the valley through which it flows usually goes under the general name of Shamokin. This county is traversed by the Philadelphia & Reading, the Pennsylvania, the Philadelphia and Erie Division of the Pennsylvania System, and the Lewisburg and Buffalo Valley Railroads. Some rich and productive farms are to be found in the valleys along the river.

*Lewisburg*, the county-seat, is located in the extreme eastern part of the county, on the West Branch of the Susquehanna river, and has a population of three thousand four hundred and eighty-seven. Bucknell University, a Baptist Institution, is located here. This institution consists of three distinct departments: First, the College proper; Second, an English Academy; and Third, the Seminary, or Institute, for young ladies. Each one of these has its own faculty, all of which are under one President.

*Mifflinburg* is a considerable town of one thousand four hundred and thirty-six inhabitants, and is situated slightly to the southwest of the centre of the county. *New Berlin* is a town of six hundred and sixteen people, on Penn Creek, in the southern border of the county. This is one of the counties without Church representation.

Snyder County, south of Union and east of Mifflin, has an area of three hundred and seventeen square miles, with a population of seventeen thousand three hundred and four. This county was named in honor of Governor Simon Snyder. Two mountain ranges, Jack's, in the north, and Shade, in the south, extend east and west through the county. Between these two mountains is a beautiful, fertile valley, which, being comparatively level, constitutes a good farming section. The Susquehanna river forms the eastern boundary of the county, while Middle Creek drains the entire central portion, running from the extreme west to the east, and

empties into the Susquehanna a short distance below Selinsgrove. Numerous grist and lumber mills are found along these streams, while many factories, of various kinds, are established throughout the county. The chief products of the county are wheat, corn, lumber and iron. This county is one of the finest wheat growing sections within the Diocese. The inhabitants are mostly of German descent.

*Middleburg,* with a population of five hundred and thirteen, is the county-seat, and is located on the Lewistown Division of the Pennsylvania Railroad, near the centre of the county. *Selinsgrove.*—This town is most beautifully located on the eastern border-line, on the west bank of the Susquehanna river, and is the business centre of the county. It is the largest borough within the county, containing a population of one thousand three hundred and twenty-six. The Lutheran Missionary Institute is located here. The Church is represented here by All Saints' Mission.

NORTHUMBERLAND COUNTY.—Northumberland county is situated south of Lycoming and Montour and east of Union and Snyder, and has an area of four hundred and sixty-two square miles, with ninety thousand nine hundred and eleven inhabitants. The surface is somewhat diversified; the southern portion is mountainous, the middle hilly, while the northern part is comparatively level. The principal mountains are the Limestone and Montour ridges, located above the forks of the West and North branches of the Susquehanna river; and in the southern portion are the Shamokin hills, the Mahanoy, Line and Mahantango ridges. This is one of the best watered counties within the Diocese. The West Branch of the Susquehanna forms the western boundary of the county for a distance of forty miles, while the North Branch flows southwest through the centre a distance of ten miles, and unites with the West Branch at Northumberland. Besides these there are quite a number of smaller streams of considerable importance, such as Warrior's, Limestone and Gravel runs; Chillisquaque, Roaring, Shamokin, Mahanoy and Mahantango creeks. In the valleys

and along the rivers there are large tracts of rich farming lands. Large deposits of Anthracite coal are found in the southern part, which forms the chief enterprise and source of wealth for this section of the county. There are also a limited number of manufacturing industries throughout this part of the Diocese.

*Sunbury*, with its nine thousand eight hundred and ten inhabitants, is the county-seat. Its beautiful location on the banks of the Susquehanna, its magnificent scenery, its prox-

COAL BREAKER.
[COURTESY OF BOARD OF TRADE, WILKES-BARRE, PA.]

imity to the coal regions, and its advantages as a railroad centre, makes it one of the most important industrial centres in the Diocese. St. Matthew's Church is located here, and was received into Convention in 1827 A. D. *Shamokin.*—This is the largest borough in the county, having a population of eighteen thousand two hundred and two. Located in the coal belt, in the southeastern part of the county, it annually produces and markets a large quantity of coal. In 1866 A. D., Trinity Church, Shamokin, was admitted as a part of Convention. *Mount Carmel* is an outgrowth of the coal industry, and stands fourth in size and business enter-

prise in the county, and has a population of thirteen thousand one hundred and seventy-nine. The Church has a mission here, St. Stephen's, which was admitted in 1901. *Milton,* with a population of six thousand one hundred and seventy-five, is located in the northwestern part of the county, on the West Branch of the Susquehanna river, in the midst of a fine agricultural country. Several manufacturing and mechanical industries are located in this town. Christ Church is a very old Mission, having been admitted into Convention as far back as 1793 A. D. *Northumberland.*—This town is located in the forks of the North and West Branches of the Susquehanna river, in the western part of the county. The first house was erected here by Robert Martin in 1767 A. D. Northumberland was the native place of the distinguished Dr. Joseph Priestly, the discoverer of oxygen, who lived here during the close of the eighteenth and beginning of the nineteenth centuries. The town has two thousand seven hundred and forty-eight inhabitants. In 1848 A. D., St. Mark's Church was admitted into Convention. *Watsontown.*—Another town of considerable importance is Watsontown, in the northwestern part of the county, on the West Branch of the Susquehanna river. It has a population of one thousand eight hundred and ninety-eight.

All these towns are connected by the principal railroad systems of the country.

MONTOUR COUNTY.—This county lies south of Lycoming and east of Northumberland. It has an area of one hundred and forty square miles, with a population of fifteen thousand five hundred and twenty-six. The surface of the county is generally broken, but contains considerable level and fertile land. Along the northwestern border are located the Muncy Hills, while Montour's Ridge pass through the county. These hills possess a large quantity of iron ore. An abundant supply of the very best limestone is found in this county. The Susquehanna river flows along the southeastern border, and the interior is drained by the Mahoning, two

branches of the Chillisquaque and the Big Roaring creeks.

*Danville.*—Danville, the county-seat, is located in the extreme southern portion of the county, on the North Branch of the Susquehanna river, and has a population of eight thousand and forty-two. It is a place of considerable importance because of its extensive iron industry, containing numerous blast furnaces, foundries, rolling mills, steel works, etc. The State Hospital for the Insane is located about one mile southeast of the town, and is one of the best equipped and most conveniently arranged institutions of its kind in the country. Christ Memorial Church ministers to the spiritual wants of the people here. *Washingtonville.*—The only other town in the county is the small village of Washingtonville, with its two hundred and twelve people, situated near the centre of the county, on the Chillisquaque Creek.

COLUMBIA COUNTY.—This county lies south of Sullivan and east of Lycoming, Montour and Northumberland, and has an area of four hundred and seventy-nine square miles, with thirty-nine thousand eight hundred and ninety-six inhabitants. Although there are no high mountains, yet the surface throughout the county is very much broken. Little Mountain, Cattawissa, Long and Knob Mountains are the most important elevations. The soil in the valleys is mostly red-shale and limestone. A large belt of limestone runs through the entire length of the county. The county is drained by the Susquehanna river, which flows in a southwesterly direction through the centre. Besides this there are a number of smaller streams, the most important of which are Huntingdon, Catawissa, Roaring and Fishing Creeks. Anthracite coal is found in the southeastern part, while there are also large deposits of iron ore and limestone in different sections of the county. The railroad facilities of this county are most excellent, being traversed by the Philadelphia and Reading, the Philadelphia and Erie Division of the Pennsylvania, the Lehigh Valley, the Bloomsburg Division of the Delaware, Lackawanna and Western, and the Bloomsburg and Sullivan Railroads.

*Bloomsburg* is most beautifully located on a bluff, in the western part of the county, on the south bank of Fishing Creek, near the Susquehanna river, and is the county-seat. It has a population of six thousand one hundred and seventy. A most flourishing State Normal School is located here. "Institute Hill," upon which the School buildings are situated, presents one of the finest views in the State, overlooking the town and surrounding country for miles. Bloomsburg is also a manufacturing town, containing furnaces, foundrys, car and machine shops, planing mills, etc. One among the oldest Parishes, St. Paul's, is located here, having been admitted as far back as 1793 A. D. *Berwick.*—This town also stands upon high ground on the right bank of the Susquehanna river, in the eastern part of the county, twelve miles east of Bloomsburg, and has three thousand and sixteen inhabitants. We have Christ Church in Berwick. *Centralia,* with a population of two thousand and forty-eight, is situated in the midst of a most productive coal region, in the extreme southern portion of the county. The Church of the Holy Trinity was admitted in 1867 A. D. *Catawissa* is situated, in the midst of the most beautiful and picturesque scenery, four miles south of Bloomsburg, on the left bank of the Susquehanna river, and has a population of two thousand and twenty-five. The town contains a number of industries, which adds much to the life and importance of the place. Catawissa was originally a Quaker settlement, but the German race now prevails. St. John's Church was admitted in 1872 A. D.

BLAIR COUNTY.—Blair County, with an area of five hundred and ten square miles, and eighty-five thousand and ninety-nine inhabitants, lies west of Huntingdon and south of the western part of Centre county. This county was named in honor of John Blair, a prominent citizen of the county, who lived some four miles west of Hollidaysburg. The surface is generally mountainous, all of which run north and south. These mountains are practically but one range, although designated by the following names: Brush,

Canoe, Denning's, Short, Cove and Lock Ridges. Considerable quantities of the very best iron ore is found in these mountains. The valleys between are well watered and productive. This county is an old iron region, the manufacture of which forms the chief industry. Hence there are quite a number of furnaces, rolling mills, nail factories, etc., to be found in the different sections of the county. But besides the manufacturing of iron, there is also a large amount of farming done, especially in Morrison's Cove and Sinking Spring Valley. The products annually raised are considerable and varied. The inhabitants of the county are made up largely of Scotch-Irish and their descendants. The Arch Spring and Cave, in Sinking Spring Valley, are objects of considerable interest. Logan Valley, extending from Tyrone to Altoona, is a section of some historical importance, and was named after an Indian Chief, Captain Logan. The most beautiful and productive valley, however, is Morrison's Cove, which, in these respects, is rarely surpassed, if ever equaled.

*Hollidaysburg.*—Hollidaysburg, taking its name from William and Adam Holliday, is the county-seat, and has a population of two thousand nine hundred and ninety-eight, and is located south of the centre of the county. It is a pleasant and prosperous town, with a number of flourishing iron works in operation. *Duncansville.*—Only a few miles west of Hollidaysburg, on the Pennsylvania Railroad, is the village of Duncansville, with a population of one thousand five hundred and twelve. *Altoona.*—Altoona, west of the centre of the county, on the main line of the Pennsylvania Railroad, has thirty-eight thousand nine hundred and seventy-three inhabitants, and is the metropolis of the county. Although it is located in a small valley between Brush Mountain on the east and the Allegheny on the west, yet as a railroad centre it is second to no other city in the Diocese. The Pennsylvania Railroad shops, round-house, etc., are located here, and constantly employ thousands of men. St. Luke's Church, a flourishing Parish, is located here, and

was admitted into Convention in 1858 A. D. *Juniata.*—This is a suburb of Altoona, northeast of the city, and has a population of one thousand seven hundred and nine. *Tyrone* is located about fourteen miles east of Altoona, on the main line of the Pennsylvania Railroad, and has five thousand eight hundred and forty-seven inhabitants. As the Brush and Bald Eagle Mountains form a junction here, the mountain scenery is most delightful. The town was named after the old Tyrone forges, located near by. Tyrone enjoys a large coal and lumber trade. Trinity Mission is doing a most useful work here. *Bellwood,* also on the main line of the Pennsylvania Railroad, half way between Altoona and Tyrone, has a population of one thousand five hundred and forty-five.

HUNTINGDON COUNTY.—This county is located south of Centre and east of Blair, and has an area of eight hundred and ninety-nine square miles, with a population of thirty-four thousand six hundred and fifty. As this county lies wholly within the mountainous region of the Diocese, its surface is very much broken. On the south side of the Juniata river, which flows southeast through the county, traveling from east to west, are the following mountains: Tuscarora, Shade, Black Log, Jack, Sideling Hill, Terrace and Tussey; and to the north of the river, going in the same direction, are the Jack, Standing Stone, Broad, Bare Meadow, Greenlee, Tussey and Canoe Mountains; while Broad Top forms the southern line of the county. Semi-Bituminous coal is found in considerable quantities in these mountains. Some of the valleys between these mountains contain as fertile soil as any to be found within the Diocese. A goodly number of factories and mills, of various kinds, are scattered throughout this section. "Juniata iron" is to this day regarded as among the best made. The main line of the Pennsylvania Railroad follows the Juniata and Little Juniata rivers through this county. Beside this there are several smaller roads, such as the Huntingdon and Broad Top, etc. *Huntingdon,* located both on the main line of the

Pennsylvania Railroad and the Juniata river, two hundred and two and one-half miles west of Philadelphia, is the county-seat. Its population is six thousand and fifty-three. This town was named in honor of Selina, Countess of Huntingdon, England, and has become one of the largest and most flourishing boroughs in the valley of the Juniata. St. John's Church is located here. *Mount Union*, with one thousand and eighty-six inhabitants, is situated on the eastern boundary line of the county. *Petersburg.*—This village is northwest of Huntingdon, on the main line of the Pennsylvania Railroad, and has a population of seven hundred and eighty-one.

Besides the above there are a number of smaller and less important towns in the county.

MIFFLIN COUNTY.—Mifflin County was named in honor of General Thomas Mifflin, and lies south of Centre and east of Huntingdon. It has an area of three hundred and seventy-seven square miles, with twenty-three thousand one hundred and sixty inhabitants. Large quantities of the very best iron ore, and limestone, are found in many parts of this county. There are several notable caves in this section of the Diocese, the most important of which are: Hanawalt's, near McVaytown, in which crude saltpeter has been found; and Bevin's, on the summit of Limestone Ridge. There are also several celebrated Springs within this county, namely, Logan's, near Reedsville; and Mifflin, one-half mile from Paintersville Station. This county belongs to that section of the Diocese which was originally settled by the Scotch-Irish.

*Lewistown.*—This town is beautifully situated on an elevation on the left bank of the Juniata river, and is the county-seat. It has a population of four thousand four hundred and fifty-one. Both the Northern Central Division of the Pennsylvania, and the Lewistown and Sunbury Railroads pass through the town. A number of furnaces, tanneries, boiler works, grist mills, etc., are located here. Here we find St. Mark's Church, admitted in 1824 A. D. *McVey-*

*town.*—The only other town within the county, outside of a few small villages, is McVeytown, located in the southwestern part on the Juniata river, and has a population of five hundred and twenty.

JUNIATA COUNTY.—This county is forty miles in length, and nine in width, and has an area of four hundred and seven square miles, with sixteen thousand and fifty-four inhabitants. It lies south and east of Mifflin, and no doubt received its name from the river which flows through the county for a distance of twenty miles. The whole county forms what is known as the "Tuscarora Valley." The soil is mostly lime or sandstone, and is quite productive.

*Mifflintown,* with a population of nine hundred and fifty-three, is forty-three miles northwest of Harrisburg, and is the county-seat. This town is reached by way of the main line of the Pennsylvania Railroad, which passes along the opposite side of the Juniata river, and with which the town is connected by a bridge. *Patterson.*—Just across the river from Mifflintown is Patterson, with its eight hundred and seventeen inhabitants. And being located on the Pennsylvania Railroad, it enjoys the advantage of a considerable coal trade. *Port Royal.*—Port Royal has a population of five hundred and forty-six, and is located south of Mifflintown, at the junction of the Tuscarora Creek with the Juniata river. The Tuscarora Valley Railroad connects here with the main line of the Pennsylvania.

PERRY COUNTY.—Perry County is forty-seven miles long and fourteen and one-half miles wide, and has an area of four hundred and seventy-six square miles, with twenty-six thousand two hundred and sixty-three inhabitants. This county lies south and east of Juniata, and was named in honor of Olivar Hazard Perry. The Tuscarora mountains form the northern and northwestern boundary, while the Blue mountains run parallel to them through the centre of the county. The valley between these two ranges forms the largest part of the county, and is known as Shearman's Valley. In the northeast, between the Juniata and Susque-

hanna rivers, are Turkey and Forge hills, between which is Pfoutz's Valley, which only averages one mile in width. This county is well supplied with a goodly number of streams. Those emptying into the Susquehanna are Barger Run, Fishing, Shearman's and Little Juniata Creeks; while the Buffalo and Little Buffalo, Raccoon, Cocolanus and Wild Cat Creeks flow into the Juniata. Hematite and fossil iron ore are found in large quantities through this part of the Diocese. There is also an abundance of limestone. The first settlers in this county were Germans.

*New Bloomfield,* the county-seat, is located in Mahanoy Valley, twenty-six miles northwest of Harrisburg, on the Perry County Railroad, and has a population of seven hundred and seventy-two. It is said that the name of the town was suggested by the fact that it was first laid out in a clover-field when in full bloom. The Bloomfield Academy, which is located here, has been in operation for many years. *Newport.*—This is one of the most flourishing towns in the county, and is located on the Juniata river, northeast of the centre. It has a population of one thousand seven hundred and thirty-four. The Newport and Shearman's Valley Railroad connects here with the main line of the Pennsylvania. We find the Church of the Nativity here, which was admitted in the year 1902 A. D. *Duncannon.*—This borough is located in the southeastern part of the county, on the main line of the Pennsylvania Railroad, at the base of what is known as "Profile Rock" on the Susquehanna river. It has a population of one thousand six hundred and sixty-one, and is the outgrowth of the Duncannon Iron Works, which consisted of rail and rolling mills and a large Anthracite furnace. The Perry County Railroad forms a junction here with the main line of the Pennsylvania. *Marysville,* located in the southeast corner of the county, on the west bank of the Susquehanna river, along the main line of the Pennsylvania Railroad, has a population of one thousand four hundred and sixty-three. The industries of the town consist of a forge, a grist mill, a door and sash factory, a round-

house, coal shutes, and a shifting yard of the Northern Central Railroad. *Millerstown.*—This is the next to the oldest town on the Juniata river, and contains a large steam tannery, a carriage factory, and foundry. Laura furnace is located just one mile below the town. Millerstown is the seat of the Juniata Valley Normal School.

DAUPHIN COUNTY.—Following along the eastern bank of the Susquehanna river, which forms the western boundary of the county, from the extreme north to the extreme south, is a distance of forty-eight miles. The scenery this entire distance is most picturesque and delightful. For the magnificence of its cenery the Susquehanna can not be surpassed if equaled. This county is one of the most densely populated within the Diocese. Within an area of five hundred and twenty-three square miles, there are one hundred and fourteen thousand four hundred and forty-three inhabitants. The county lies south of Northumberland and east of the Susquehanna river. The mountainous regions are magnificent beyond the power of description. Amid the beautiful mountains and fertile valleys there are rapid streams, and exhuberant forests, besides delightful farms and lovely towns. Outside of a very small area of swamps, almost the entire county is susceptible of cultivation. South and east of Harrisburg the county is as thoroughly cultivated and as substantially improved as any to be found within the Diocese. A large portion of the county is what is generally called "limestone land," with here and there a belt of slate, while shale is found along Fishing and Stony Creeks. The Swatara Creek, and its tributaries, after draining a most productive valley, empties into the Susquehanna at Middletown; the Little Conewago forms the boundary line between Dauphin and Lancaster counties, and discharges its waters into the Conewago falls, where the river descends about sixteen feet to the mile; Paxton Creek, rising in the Kittatinny mountains, and after flowing through the county for about ten miles, finds its outlet in the Susquehanna at Harrisburg; another stream worthy of note is Stony Creek, which rises

in Schuylkill county, and after wending its way through mountain gorges and beautiful valleys, empties into the Susquehanna at Dauphin. Besides these there are a number of smaller streams, all of which are more or less utilized for industrial purposes. Agriculture and manufacturing form

BISHOP DARLINGTON PRONOUNCING THE BLESSING AT THE DEDICAT
OF THE CAPITOL—HARRISBURG.

the chief industry of the county. Some coal is found in the northern part. This county was first settled by the Scotch-Irish, and later French traders came in.

*Harrisburg.*—Harrisburg is not only the county-seat, but also the State Capital, and was named in honor of its founder, John Harris. It is situated in the southwestern

part of the county, on the east bank of the beautiful Susquehanna, and has a population of fifty thousand one hundred and sixty-seven. Harrisburg naturally became an important city, owing to its being the seat of government for the State. In addition to this, it is a great railroad centre, being the end and the beginning of the two sections on the main line of the Pennsylvania Railroad between Philadelphia and Altoona; the Northern Central Division of the Pennsylvania passes through the city from the southeast to the northwest; the Cumberland Valley, starting here, runs southwest to Winchester, Virginia. All these roads centre in what is known as the Union Depot. The Philadelphia and Reading enters the city from the north and east, and runs south to Gettysburg and southwest to Shippensburg. It is also an important manufacturing city, among the most important of which are the Lochiel Iron Works; car and machine shops; the Paxton, Price and Wister furnaces; the Chesapeake Nail Works; the Eagle Machine shops; and a number of foundries, cotton mills, etc. The first church building erected here was a log structure by the German Reformed and Lutheran congregations, on the corner of Third Street and Cherry Alley, in the year 1788 A. D. In 1802 A. D., the Presbyterians built a brick church on the corner of Second Street and Cherry Alley. Prior to the year 1826 A. D., these were the only Christian bodies in Harrisburg. Today every Christian body known to the world is represented in this city. The Church is represented here by four Parishes,—St. Stephen's, admitted in 1826 A. D.; St. Paul's, admitted 1859 A. D.; St. Andrew's; and St. Augustine; with a small Mission in the lower part of the city.

*Steelton.*—This is an important suburb three miles south of Harrisburg on the Susquehanna river, and through which the Pennsylvania Railroad passes. It has a population of thirteen thousand and eighty-six. The Pennsylvania Steel Company, a large and important industry, is located here, and from which the town received its name. Trinity Mission was admitted in 1902 A. D. *Middletown,* with five

thousand six hundred and eight inhabitants, is nine miles southeast of Harrisburg, midway between Lancaster and Carlisle, hence the name. This is the oldest town in the county. In the year 1857 A. D., Portsmouth and Middletown were consolidated into one borough, under the latter name. An institution for the education of poor orphan children, known as Emmaus Institute, is located on an elevated plain between Middletown and Portsmouth. A goodly number of thriving manufacturing industries are located here. In 1899 A. D., St. Michael's and All Angels' Church was admitted into Convention. *Millersburg.*—This borough, of one thousand six hundred and seventy-five inhabitants, was named after Daniel Miller, who first laid out the town. It is most beautifully located north of Berry's mountain, on the line of the Northern Central and at the terminus of the Lykens Valley Railroad. It derives its importance mostly from the fact that it is located near the coal regions. The first settlers of this town were Huguenots. *Williamstown.*—Located on the Northern Central Railroad in the northeastern part of the county, this borough has three thousand nine hundred and thirty-four inhabitants. The Church has a Mission here. *Lykens.*—Lykens is a short distance west of Williamstown on the Northern Central Railroad, and has a population of two thousand seven hundred and sixty-two. Both the town and the valley known by this name came into prominence through the Lykens Valley coal mines, and because of these mines the town has become one of the most important in the northern part of the county. Christ Church is located here, and was admitted in 1872 A. D. *Royalton.*—This town is located in the southern part of the county, a few miles south of Middletown, and has a population of one thousand one hundred and six. The only distinguishing feature of this town is that the Columbia and Mount Joy branches of the Pennsylvania Railroad converge here into one main line again.

Bedford County.—Bedford County lies south of Blair and west of Fulton, and has an area of one thousand and

three square miles, with a population of thirty-nine thousand four hundred and sixty-eight. The general features of the county are mountainous. The Apalachian chain extends northeast and southwest through the county, while the Great and Little Allegheny forms the western, and Ray's Hill and Broad Top the eastern boundary. Besides these, there are a number of smaller ranges, such as Terrace, Tussey's, Dunning's, Evit's, Wills' and Buffalo. These mountains abound in coal, iron ore, and fire-clay. Bedford is one of the richest counties in the Diocese in iron ore, containing an abundance of both fossils, hematite and carbonaceous ores. Between some of these mountains there are the most beautiful and fertile limestone valleys. Some of these are of the same geological formation as the Cumberland and Lebanon Valleys and the limestone sections of Lancaster County. The county is rich in mineral springs, which have become more or less noted, such as Bedford Springs, south of the town of Bedford, Sulphur Springs, etc. The Raystown branch of the Juniata river rises in the southwestern part and flows northeast through the county. The picturesqueness and variety of the natural scenery is unsurpassed, while the climate is pure and healthful. There are a few furnaces, tanneries, woolen and planing mills in the county. The first settlers were largely English, Scotch-Irish, and Germans. *Bedford.*—Bedford, the county-seat, is quite a prosperous town near the centre of the county, and is surrounded by a most beautiful country. It has a population of two thousand one hundred and sixty-seven. The Huntingdon and Broad Top Railroad connects here with the Pennsylvania. As early as 1766 A. D., there was an Episcopal burial ground in this town, on Penn Street, which was donated to the Church by Governor Penn. The spiritual interests of the town are supplied by St. James Church. *Everett.*—One and a half miles out from Bedford, on the Huntingdon and Broad Top Railroad, is located the town of Everett, with one thousand eight hundred and sixty-four inhabitants. There is a Mission here. *Hyndman.*—The only other town we shall

refer to is Hyndman, located in the southwestern corner of the county, which has a population of one thousand two hundred and forty-two. Both the Pennsylvania and Baltimore and Ohio Railroads pass through the town.

FULTON COUNTY.—Being twenty-six miles in length and seventeen in width, Fulton County has an area of four hundred and forty-two square miles, with nine thousand nine hundred and twenty-four inhabitants. It is located south of Huntingdon and east of Bedford. This county is somewhat wild and mountainous, and rather thinly populated, and is the only county within the Diocese that does not enjoy the advantages of a railroad. The North and Tuscarora mountains form the eastern, and Ray's Hill the western boundary, while between these there are a number of smaller ranges. Going from east to west, the traveler crosses successively the North and Tuscarora mountains, Scrub Ridge, Sideling and Ray's Hills. There are also numerous streams, most of which have their source in splendid limestone springs, the largest and most important of which are Cove, Licking, Big and Little Tonoloway Creeks, all of which flow southward and empty into the Potomac river; Aughwick, Woodenbridge and Sideling Hill Creeks, which flow northward and empty into the Juniata. The valleys formed by the mountains are rather narrow, romantic and picturesque. A large portion of this county is composed of limestone soil, while the remainder is red shale, both of which, under proper care, are productive. Agriculture forms the chief industry of the county. The manufacturing interests consist of a number of tanneries, several foundries, machine-shops, grist, lumber and woolen mills. Iron ore is found in every part of the county, while the Broad Top coal basin extends into the northwestern part for a considerable distance. The principal thoroughfare of the county is the Chambersburg and Pittsburg Turnpike, which passes, east and west, through the county. The first settlement was made by the Scotch-Irish in Great Cove, west of the North mountain.

*McConnellsburg.*—This borough has a population of only five hundred and seventy-six, but is most pleasantly located in the midst of Great Cove, the largest and finest valley within the county. The town was named in honor of the man (McConnell) who laid it out in the year 1786 A. D., and has since become the county-seat. It is surrounded by beautiful and productive farms.

FRANKLIN COUNTY.—Lying south of Cumberland, Perry and Juniata, and east of Huntingdon and Fulton, this county is thirty-eight miles in length and thirty-four in width, having an area of seven hundred and fifty-six square miles, with a population of fifty-four thousand nine hundred and two, and was named in honor of Benjamin Franklin. The county is bounded on the west by the Tuscarora and on the east by the Blue Ridge, or South mountains. The western part of the county is rather mountainous, the ranges of which are North, Dividing and Tuscarora. This section also contains three small but highly cultivated valleys, known as Burns, Path and Amberson's. That portion lying between the Blue Ridge, on the east, and the North Mountain, on the west, forms a large portion of the celebrated Cumberland Valley. This valley is from fifteen to twenty miles in width, and constitutes one of the most diversified and beautiful sections within the bounds of the Diocese of Central Pennsylvania. The soil of a large portion of this valley is limestone, with some slate land, and a small portion of sandstone. The most thriving and beautiful towns, surrounded by the most highly cultivated and productive farms, are to be found in this valley. Franklin County has numerous, but not large, streams, which furnish a good supply of water. Among these are the Conodogwinit, having its source in the northeast, flows eastward through the valley; Conococheaque, the main branch of which rises in the South mountain and flows northwest then south and empties into the Potomac river at Williamsport, Maryland; the West branch has its source near Path Valley, and flowing south empties into the main stream two miles north of the State line; Antietam rises in

the southeastern part of the county and finds its outlet in the Potomac. Among the smaller streams are: Falling Spring, Rockey Spring, Black Creek, etc. Iron ore, and also the very best of limestone, are found in large quantities in various parts of the county. This county is one of the richest and most productive in agricultural resources within the limits of the Diocese of Central Pennsylvania (now the Diocese of Harrisburg). But the manufacturing interests have made such strides during the past five or ten years that it has become a question which is now the chief industry of the county. There are a great number of grist, saw, planing and woolen mills, besides many large and flourishing shops, factories, etc. The first settlers were Scotch-Irish, many of whose descendants are still to be found in various parts of the county. A large portion of these early settlers, however, emigrated West and South, giving place to the German element, which came in later, from the East.

*Chambersburg.*—This is a delightful town located in the central part of the county in the midst of a most beautiful and productive farming country, fifty-two miles southwest of Harrisburg, and was named after its founder, Col. Benjamin Chambers. The town has a number of elegant public and private buildings, and contains a population of eight thousand eight hundred and sixty-four. It, being the county-seat, contains a substantial and well appointed court house. Wilson's College, a Presbyterian institution for girls, with imposing buildings, is located upon large and beautiful grounds at the northern end of the town. Another institution of learning is Chambersburg Academy, which has been in successful operation ever since the year 1797 A. D. There are also a number of manufacturing interests located here, which add much to the prosperity and thrift of the place. Both the Cumberland Valley and Western Maryland Railroads afford most excellent traveling and shipping facilities for this community. And withal it is one of the most beautiful and desirable towns in which to live, in the Diocese. Trinity Church, located here, was admitted in 1869

A. D. *Waynesboro.*—Next to Chambersburg in importance, Waynesboro, with a population of five thousand three hundred and ninety-six, is situated near the base of the Blue Ridge or South mountain, on the Western Maryland Railroad, seventeen miles southeast of Chambersburg. It is also the southern terminus of the Mont Alto Division of the Cumberland Valley Railroad. Waynesboro is the most flourishing manufacturing town in the Cumberland Valley. The large and prosperous plants of the Geiser and Frick Manufacturing Companies are located here. Besides these there are a number of smaller shops and factories, which employ a considerable number of men and boys. St. Peter's, since changed to St. Mary's, a Mission, is located here. *Greencastle,* midway between Chambersburg and Hagerstown, on the Cumberland Valley Railroad, has one thousand four hundred and sixty-three inhabitants. Greencastle is one of those quaint old Pennsylvania towns which is almost wholly dependent upon the productive farms by which it is surrounded. Missionary work had been carried on here for a time, under the name of St. John's Mission. *Mercersburg.*—This most delightful mountain town is situated in the southwestern part of the county near the base of the North mountain, which encloses the western side of the borough in the form of a horse-shoe. This town has the distinction of having near it the birthplace of one of the Presidents of the United States—James Buchanan. It was named in honor of Hugh Mercer, and has a population of nine hundred and fifty-six. Mercersburg has, however, become best known to the world through being a seat of learning. Mercersburg Theology and Philosophy, as developed by Rev. Drs. Rauch, Nevin, Schaff, the Apples and Higbee, has taken a high rank in modern thought. Years ago Marshall College and the Theological Seminary of the Reformed Church in the United States, and later Mercersburg College, were located here, while at the present time it is the seat of Mercersburg Academy.

The county contains a number of smaller towns, among

which are *Marion, St. Thomas, Upper Strasburg, Scotland, Fayetteville,* and *Mont Alto.*

CUMBERLAND COUNTY.—This county was named after Kimbriland, or Cumberland, England, and is located south of Perry and west of the Susquehanna river. It is thirty-four miles in length, and sixteen in width, and has an area of

EMANUEL CHAPEL, MONT ALTO, PENNSYLVANIA.

five hundred and forty-four square miles, with a population of fifty thousand three hundred and forty-four. Starting on the west bank of the Susquehanna at Harrisburg, the famous Cumberland Valley extends off to the southwest through this and Franklin County, Maryland, down into Virginia. This entire county is embraced within this beautiful valley, and is bounded on the north by the North mountain and on the

south by the South mountain. Large deposits of iron ore and limestone are found in many parts of the county. The surface is comparatively level, except in the slate region, north of the Conodogwinet Creek, where it is rather hilly. The principal stream of the county is the Conodogwinet Creek, which rises in Franklin County and empties into the Susquehanna river at West Fairview. Some of the other streams are: Mean's, Yellow Breeches, and Cedar runs. There are also a number of large and beautiful springs, the most important of which are Carlisle and LeTorts. The agricultural industry is not surpassed by any other county of equal population, a large majority of whom are of German descent, who, as a rule, are the best farmers. The manufacturing of iron is carried on to a considerable extent. There are, therefore, a goodly number of furnaces, forges, rolling mills and nail factories throughout the county. The first settlers of the entire Cumberland Valley were Scotch-Irish of the "better sort," but later on these became largely supplanted by Germans.

*Carlisle.*—This beautiful town is located seventeen miles west of Harrisburg, in the midst of the healthy and fertile Cumberland Valley, and was named after the town bearing the same name in Cumberland County, England. It has a population of nine thousand, six hundred and twenty-six, and is the county-seat. A short line of railroad connects the town with the Harrisburg and Gettysburg Division of the Philadelphia and Reading, while the Cumberland Valley Road passes through the borough from Harrisburg to Winchester, Virginia. An important event in the early history of Carlisle, as indicating the age of the Episcopal work in this town, is the fact that at noon on the fourth day of July, 1763 A. D., one of a party of horsemen, who rode rapidly through the town, stopped to quench his thirst, and informed the citizens of the capture of Presq' Isle, LeBoeuf and Venango, by the French and Indians. Whereupon, crowds of women and children hastened to Lancaster for safety. In this movement "the Rector of the Episcopal

Church headed his parishioners, encouraging them on the way." Dickinson College, a Methodist Episcopal institution, named in honor of John Dickinson, is located here. St. John's Church, a flourishing Parish, is located here, and was admitted in 1821 A. D. *Mechanicsburg.*—Mechanicsburg is a flourishing borough eight miles southwest of Harrisburg, on the Cumberland Valley Railroad, and has three thousand eight hundred and forty-one inhabitants. The town has several manufacturing industries, but is largely dependent upon the excellent farms by which it is surrounded. Irving College, an institution for girls, is located in Irvinglen, in the eastern end of the town. St. Luke's, admitted in 1881 A. D., is located here. *Shippensburg.*—This town is situated on the extreme southwestern border of the county, and was for a time the county-seat. It is the oldest town, except York, in the Diocese of Central Pennsylvania, west of the Susquehanna river. And although many younger towns, within this section, have outgrown it by far, having a population of but three thousand two hundred and twenty-eight, yet it has made commendable progress, and is today a delightful and enterprising borough. The Cumberland Valley State Normal School, which adds much to the life and interest of the place, is located here. The town itself is surrounded by a most excellent farming country. As to its railroad facilities, it is all that could be desired. The Cumberland Valley Railroad passes through the town, while the Western Maryland enters it from the east and the Philadelphia and Reading from the west. The Church has started a new Mission here.

In addition to those already mentioned, there are some twenty smaller towns, the most important of which are: *Newville*, a thriving place of one thousand six hundred and fifty-five people, ten miles northwest of Carlisle, on the Cumberland Valley Railroad; *Mount Holly*, with one thousand three hundred and twenty-eight inhabitants, on the Philadelphia and Reading Railroad; *New Cumberland*, in the southeast corner of the county, on the west bank of the Susquehanna river, through which the Northern Central

Railroad passes, and has a population of one thousand and thirty-five: *Newburg, New Kingston, Shiremanstown,* and *Bridgeport.*

ADAMS COUNTY.—This county was named in honor of President John Adams, and is twenty-seven miles in length and twenty-four in width, having an area of five hundred and thirty-one square miles, with a population of thirty-four thousand four hundred and ninety-six. It is located south of Cumberland and east of Franklin. The surface of the western portion of the county is mountainous. Its entire northern and western boundary is formed by the South mountain, with a number of elevations inland, such as Wolf's, Spangler's, Culp's and Harper's Hills, with Little and Big Round Tops. From the centre eastward we have the beginning of that large, rich and beautiful farming country, of which we have spoken elsewhere, stretching for miles toward the Atlantic. Hence the western limit of the seaboard district of Pennsylvania passes through the central part of Adams County. The largest and most important stream is Conewago Creek, which rises in the South mountain and flows north and then northeast into and through York County and empties into the Susquehanna at York Haven. The next in importance is Marsh Creek, which drains the southern portion of the county. The mineral products consist of copper, both in a native state and as a carbonate, a superior quality of magnetic iron ore, and brown hematite. Another source of great wealth is the abundance of limestone found in the northern, eastern and western sections of the county. By virtue of this limestone farm after farm, throughout the entire county, has been made to blossom like the rose. Large numbers of horses, cattle, sheep, hogs, and poultry, as well as farm and garden products, and fruits of all kinds, are annually exported from this county. The original settlers were Scotch-Irish, but a considerable number of Germans came in later.

*Gettysburg,* the county-seat, occupies a beautiful plain between two slightly elevated ridges,—Seminary Ridge to the

west, and Cemetery Hill to the southeast. The borough contains three thousand four hundred and ninety-six inhabitants, and was named in honor of its founder, James Gettys. Pennsylvania College and Theological Seminary, Lutheran institutions, are located here. These institutions occupy delightful and commanding positions a short distance to the north and west of the town. Gettysburg has become a town of great historic interest, because of the three days' battle fought here between the Armies of the Potomac, under General George B. Meade, and of Northern Virginia, under General Robert E. Lee, on July 1st, 2nd, and 3rd, 1863 A. D. Out of this bloody conflict have grown two objects of interest to every American citizen,—the Battlefield and the Soldiers' National Cemetery, which are visited by thousands every season. Two miles west of Gettysburg are the Katalysine Springs, which have become celebrated as a resort for invalids. The Philadelphia and Reading Railroad enters the town from the north, while the Western Maryland passes through it from east to west. The Memorial Church of the Prince of Peace is located here. *McSherrystown*, in the southeastern part of the county, has one thousand four hundred and ninety inhabitants. *Littlestown*.—This town is ten miles southeast of Gettysburg, on the Western Maryland Railroad, and has a population of one thousand one hundred and eighteen. Being surrounded by a fertile and highly improved country, the town enjoys considerable business prosperity. *York Springs*.—The village of York Springs, fourteen miles northeast of Gettysburg, with a population of three hundred and fifty-two, has become somewhat noted because of the Sulphur Spring located near by, which is annually visited by a number of people from Philadelphia and Baltimore. Christ Chapel is located here. Among the many other less populous towns are: *East Berlin*, *New Oxford*, *Abbottstown*, *Bendersville*, and *Hunterstown*.

York County.—York county, located south of Lancaster, Dauphin and Cumberland, and east of Adams, has an area

of nine hundred and twenty-one square miles, with a population of one hundred and sixteen thousand four hundred and thirteen. While the surface is somewhat broken, or hilly, yet nowhere can it be said to be mountainous. A belt of limestone stretches across the centre from northeast to southwest, which the German farmers and their descendants have brought to the highest degree of cultivation. The centre of the county is drained by the Codorus, the northern part by the Conewago, and the southeastern part by the Muddy Creek. The county being rich in beautiful and productive farms, the chief industry seems to be agriculture. This section of the Diocese has perhaps but one superior, Lancaster County, in the abundance and wealth of its agricultural products. Perhaps the most profitable mineral the county produces is the widely known Peach Bottom Slate, which is quarried in large quantities from the hills in the southeastern part of the county.

*York.*—This is not only the county-seat, but one of the most beautiful and important cities within the Diocese of Central Pennsylvania. It is located near the centre of the county, eleven miles west of the Susquehanna river, on the Pennsylvania, Northern Central and Western Maryland Railroads, and has a population of thirty-three thousand seven hundred and eight. The city is a most active business centre, and is surrounded by a rich and delightful farming country. St. John's, a flourishing Parish, is located here, which was admitted in 1765 A. D. *North York* is a suburb north of the city, and has one thousand one hundred and eighty-five inhabitants. *Hanover.*—Next in importance to the city of York is the borough of Hanover, in the extreme southwestern part of the county, on the Pennsylvania and Western Maryland Railroads. Its population, which numbers five thousand three hundred and two, is mainly German, but the English language is the one mostly spoken. It was but recently that the Church began work in this important town. *Wrightsville.*—Wrightsville has a population of two thousand two hundred and sixty-six, and is located

on the west bank of the Susquehana river. A bridge, one mile in length, connects this town with Columbia, in Lancaster County. The Northern Central Railroad passes through the town. *Red Lion*, *Dallastown*, *Glen Rock*, and *Spring Grove* are towns with populations ranging from one thousand and five to one thousand three hundred and thirty-seven. Besides these there are quite a number of villages with less than one thousand inhabitants.

LANCASTER COUNTY.—John Wright, who was a native of Lancashire, England, gave to this county its name, in loving memory of his "Home-land." It is located south of Berks, Lebanon and Dauphin, and east of the Susquehanna river, and is thirty-three miles in length and twenty-eight in width, with an area of nine hundred and seventy-three square miles, having a population of one hundred and fifty-nine thousand two hundred and forty-one. Being within the Atlantic seaboard, the entire county, with the exception of a few hills, is a gentle undulating plain. The South mountain forms the northern boundary, from which extends a broad belt of red shale and sandstone. Joining this belt and extending southward over the entire remaining portion of the county is a large tract of the finest limestone land in Central Pennsylvania. We have here the finest farming land, perhaps, in the world. This is especially true of what is known as Pequea Valley, which is frequently called "The Garden Spot of Pennsylvania." The Susquehanna river forms the entire western boundary, while inland there are a number of considerable streams, the most important one of which is the Conestoga Creek, which flows southwest through the entire width of the county, affording most excellent water-power, and empties into the Susquehanna a little above Safe Harbor. This county is also noted for its well kept turnpikes and public drive roads. Iron ore, copper and lead are found in large quantities throughout the county. A goodly number of extensive iron works, mills and factories of various kinds are in successful operation in different parts of the county, and form a considerable portion of its wealth

and industry. As early as 1710 A. D., Scotch-Irish, and Germans from the Palatinate began to emigrate into the county in large numbers.

*Lancaster.*—Lancaster, the county-seat, is located slightly west of the centre of the county, in the midst of the finest agricultural section of the entire Diocese of Central Pennsylvania. No community can boast of so many rich and prosperous farmers as this. All the well kept and beautiful turnpikes, drive and railroads of the county centre in this city, and with a population of forty-one thousand four hundred and fifty nine, it is a centre of great business activity. It has large and elegant stores, which attract thousands of the wives and daughters of the well-to-do farmers for miles around, while the banks are ample to meet the large business demands of the men. It is not an unusual thing, on special occasions, to see from five to ten thousand country people in the city in one day. In manufacturing interests, it is scarcely surpassed; there being large cotton mills, factories, machine shops. Lancaster is also a great educational centre, being the seat of Franklin and Marshall College and Theological Seminary. These institutions occupy spacious and beautiful grounds in the western limits of the city, and are the largest and most important institutions of the Reformed Church in the United States. Yeates Institute, a Church institution for boys, of which we shall speak more fully in another chapter, is also located here. The main line of the Pennsylvania Railroad passes through the city, while the Philadelphia and Reading enters from the north. The traveling and shipping facilities of the city are, therefore, most excellent.*

*Columbia.*—With a population of twelve thousand three hundred and sixteen, this city is beautifully situated on the east bank of the Susquehanna, ten miles west of Lancaster and twenty miles south of Harrisburg. A bridge, one mile

* St. James', admitted 1744 A. D. St. John's, admitted 1854 A. D. Also St. James' Chapel.

in length, spans the river at this point, uniting Columbia with Wrightsville, in York County. A number of furnaces, rolling mills and other industries are located here. The Columbia branch of the Pennsylvania, and the Wilmington and Columbia Division of the Philadelphia and Reading Railroads pass through the town. This place was first settled by representative Quakers. The Church is represented in Columbia by St. Paul's Church, which was admitted in 1849 A. D. *Marietta.*—Three miles north of Columbia, on the banks of the Susquehanna, is located the borough of Marietta. It has a population of two thousand four hundred and sixty-one, and is a town of considerable business importance. St. John's Church was admitted into Convention in 1866 A. D. *Ephrata.*—This is a quaint old town, triangular in form, being enclosed by the turnpike, old Reading road, and the Cocalico Creek, and has two thousand four hundred and fifty-one inhabitants. The borough practically belongs to the Seven Day Baptist Society. This Society has a Monastery and a number of other buildings, such as a grist and saw mill, etc., with a farm of about one hundred and forty acres. The Philadelphia and Reading Railroad connects this town with the outside world.

*Manheim.*—Manheim was laid out in the year 1760 A. D., by an eccentric German, Wilhelm Heinrich Steigel. It is located northeast of the centre of the county, on the Philadelphia and Reading Railroad, and has a population of two thousand and nineteen. St. Paul's Church is located here, which was admitted into Convention in 1870 A. D. *Mount Joy.*—Located in the northwestern part of the county on the Pennsylvania Railroad, Mount Joy is a thriving borough of two thousand and eighteen inhabitants. The country around is rich and beautiful. St. Luke's Church is located here. *Lititz.*—The borough of Lititz is eight miles north of the city of Lancaster, on the Philadelphia and Reading Railroad, and has a population of one thousand six hundred and thirty-seven. This is a beautiful Moravian village, which has become somewhat widely known because of the

magnificent spring, perhaps the largest in the State of Pennsylvania, which is located here. Hundreds of people visit this place every season. *Elizabethtown,* in the northwestern part of the county, on the Pennsylvania Railroad, has a population of one thousand four hundred and seventy-three.

Having just given the Topography and Geographical Extent of the twenty-four counties, which, since division, constitute the Diocese of Harrisburg, we shall now proceed to describe, in like manner, those which continue the old Diocese, under the name of the Diocese of Central Pennsylvania. And in doing so we shall, in keeping with the rule we have thus far followed, begin in the northwest corner.

BRADFORD COUNTY.—This county forms the northwest corner of what is now the Diocese of Central Pennsylvania. Its average length, from east to west, is forty miles, while its width, from north to south, is twenty-nine and one-half miles, having an area of one thousand one hundred and sixty-two square miles, with a population of fifty-nine thousand four hundred and three. The surface of this county is broken by numerous ridges, some of which are of considerable height. East of the Susquehanna are high table-lands; and west of the river are Mounts Pisgah and Elizabeth; while near the southeast corner are Tyler and Round Top. The principal ranges are the Armenia and Barcley mountains. Besides the Susquehanna and Tioga rivers, there are quite a number of streams,—Seeley's, South, Bentley's, and Orcut's Creeks flow north into the Tioga River; Sugar, Towanda and Durell's Creeks empty into the Susquehanna from the west; on the east are Wappusening, Horn, Wysox and Wyalusing, all finding their outlet in the Susquehanna. This is one of the best watered counties in the Diocese. The Susquehanna, instead of following a valley, frequently breaks abruptly through a ridge of mountains, forming a most beautiful and picturesque scene. The people are chiefly engaged in agriculture. Lumbering still forms a considerable part of the industry. The mineral products consist in semi-

bituminous coal, iron ore, flagging and blue building stone. The Germans, while not the first settlers, began coming in at a very early period.

*Towanda*, the county-seat, is situated on the Lehigh Valley and the Susquehanna and New York Railroads, in the midst of a thickly settled portion of the country, and has a population of four thousand six hundred and sixty-three. It is a thriving borough, the chief industry of which is mining and manufacturing of various kinds. As a manufacturing centre it has the advantage of having both anthracite and bituminous coal of the finest quality. Iron ore also abounds in the hills around the town. Christ Church, which was admitted in 1844 A. D., meets the spiritual wants of this community. *Sayre*.—This is the largest and most flourishing borough within the county, and is located in the northern part on the west bank of the Susquehanna river. Its chief industry centres in the Lehigh Valley Railroad, which passes through the town. It has a population of five thousand two hundred and forty-three. The Church of the Redeemer is located here, which was admitted in 1877 A. D. *Athens*.—With three thousand seven hundred and forty-nine inhabitants, Athens is situated in a beautiful section of country, where the Tioga empties into the Susquehanna. An academy was established here in 1797 A. D., which is still in operation. As a whole, this is rather a flourishing town. We have Trinity Church here, which was admitted into Convention in 1864 A. D. *Canton* is a borough of considerable importance as a centre for the shipping of agricultural products. It is situated in the southwestern corner of the county on the Williamsport and Elmira Railroad, and has a population of one thousand five hundred and twenty-five. The Church is represented here by St. James' Chapel. *Troy*.—Located in the western part of the county, on the Williamsport and Elmira or Northern Central Railroad, Troy ranks next to Towanda in enterprise and wealth. It has a population of one thousand four hundred and fifty. From here the thousands of tons of butter, annually raised throughout

the county, are shipped to the market. St. Paul's Church, admitted in 1841 A. D., is found here. *South Waverly,* with a population of one thousand two hundred and fifteen, is but a few miles northwest of Sayre, on the Lehigh Valley Railroad.

SUSQUEHANNA COUNTY.—With an area of eight hundred and twenty-eight square miles, and a population of forty thousand and forty-three, this county lies south of New York and east of Bradford. The county received its name from the fact that the Susquehanna river first enters the State through this county. There is a considerable number of streams in the county,—the Lackawanna and Tunkhannock have their sources in the eastern part; Martin's and Horton's Creeks rise in the central part; and Meshoppen, Tuscarora, Wyalusing and Hopbottom are some of the most important. Some twenty-five or thirty beautiful lakes are found in this county, the largest of which is Crystal Lake, on the southeast border line of the county. This lake is a little over one mile in length. Salt is found in limited quantities, and oil wells have been sunk at different places. Susquehanna is also one of the great butter producing counties.

*Montrose.*—Montrose, with one thousand eight hundred and twenty-seven inhabitants, is the county-seat, and is located slightly west of the centre of the county, on the Lehigh Valley Railroad. There are several factories, foundries and mills in operation here. St. Paul's Church is located here, and was admitted in 1832 A. D. *Forest City.*—This town, with a population of four thousand two hundred and seventy-nine, is located in the southeastern corner of the county. It enjoys the advantage of both the Delaware and Hudson, and the New York, Ontario and Western Railroads. The business of the place consists in the coal mining industry by which it is surrounded. Christ Church is located here. *Susquehanna.*—The founding and subsequent growth of this borough is due to the Erie Railroad, the main line of which passes through the town. Susquehanna is located in the northeastern part of the county, and has three thousand

eight hundred and thirteen inhabitants. The Erie shops were located here at a cost of one million seven hundred and fifty thousand dollars. These shops were pronounced the most extensive and complete of their kind in this country. We find Christ Church here, which was admitted in 1898 A. D. *Hallstead* is a town of one thousand four hundred and four inhabitants, and is situated in the northern part of the county, on the banks of the Susquehanna river. The Delaware, Lackawanna and Western Railroad passes through the town. *Oakland.*—Oakland is located in the northeastern part of the county, just across the river from Susquehanna, and has a population of one thousand and three. Grace Church is located here.

Some of the smaller towns of the county are: *Great Bend*, with Grace Church, admitted in 1860 A. D. *New Milford*, with St. Mark's Church, admitted in 1822 A. D., and *Dundaff*, where we have St. James' Church.

WAYNE COUNTY.—The area of this county is seven hundred and forty-seven square miles, with a population of thirty thousand one hundred and seventy-one, and was named in honor of Gen. Anthony Wayne. It is located south of the State of New York and east of Susquehanna and Lackawanna Counties. The Delaware river forms its entire northeastern boundary. This county is especially noted for its numerous ponds and small lakes. The chief industries of the county are about equally divided between farming and manufacturing. An immense amount of butter and cheese is annually produced, which demands the highest market price in New York City. The mineral products consist of anthracite coal, small quantities of lead and iron ore. *Honesdale.*—Located south of the centre of the county, this town was named after the Hon. Philip Hone, and is the county-seat. Though not a large borough, having a population of but two thousand eight hundred and sixty-four, yet it is noted for the regularity and cleanliness of its streets, and the beauty of its lawns and public parks. In this respect, it is one of the most attractive towns within the Diocese,

and is a living example of what can be done to beautify a community, and thus indirectly enhance its value, if only her citizens are alive to their best interest. This town is reached by the Delaware and Hudson Railroad. The spiritual interests of the town are ministered to by Grace Church, which was admitted into Convention in the year 1833 A. D. *Hawley*, a town of one thousand nine hundred and twenty-five inhabitants, situated on the southeastern boundary line, is reached by the Erie, and the Delaware and Hudson Railroad. *Prompton.*—This is a village four miles west of Honesdale, and is referred to simply because it is the seat of the Wayne County Normal School. *Wayne* is another small town of considerable importance owing to the fact that it is the centre of extensive tanning and lumbering operations.

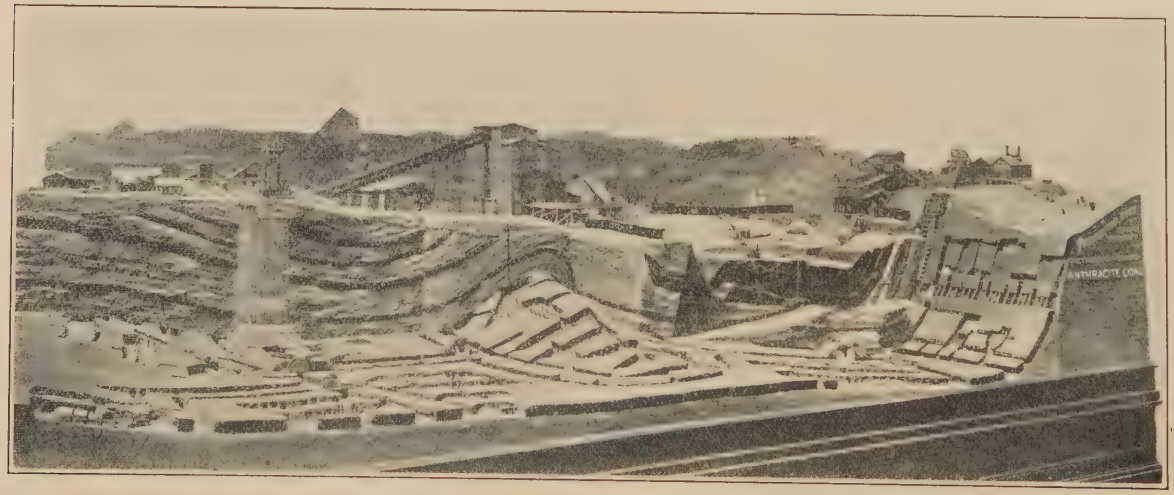
PIKE COUNTY.—South of the State of New York and east of Wayne County is to be found that section known as Pike County. The Delaware river forms its entire eastern boundary. It has an area of six hundred and thirty-one square miles, with a population of eight thousand seven hundred and sixty-six. The general surface features of the county are hilly, and like Wayne has a considerable number of small lakes. Lackawaxen Creek flows east across the northern part of the county and empties into the Delaware river. The only railroad within the county is the Erie, which follows the southern bank of the Lackawaxen Creek. Agriculture, as it is carried on along the Delaware river bottom, is the chief industry. Flag and worked stones are shipped from this county to the value of hundreds of thousands of dollars annually.

*Milford.*—Besides a few small villages, this is the only town, or borough, in the county. It has a population of eight hundred and eighty-four, and is located on a plateau some three or four hundred feet above the waters of the Delaware, upon whose banks it stands. Milford is not only the county-seat, but has become a favorite summering place for a number of people from New York and Brooklyn. And as it is some eight miles away from the nearest railroad, it

is a very quiet town in the winter, but always alive with guests during the summer. The Church of the Good Shepherd is located here, and was admitted in 1872 A. D. *Dingman's Ferry.*—This is another favorite resort, some eight miles down the river from Milford. St. John's Mission is located here.

WYOMING COUNTY.—This county is twenty-three miles long by fifteen wide, and has an area of four hundred and three square miles, with seventeen thousand one hundred and fifty-two inhabitants. It lies south of Susquehanna, and east of Bradford and Sullivan Counties. A number of spurs of the Appalachian system of mountains extend through the county, thus giving it a diversified surface. The most important of these are Mounts Solecca, Chodawo, nearly opposite, and Matchasaung, which rises to a considerable height. The Susquehanna enters in the northwest and flows diagonally across the county, passing out at the southeast corner, and thus divides the county into two almost equal portions. It has numerous tributaries, the most important of which are,—Tuscarora, Meshoppen, Tunkhannock, Falls, and Wyolutimunk Creeks on the east; Little and Big Mehoopany and Bowman's Creeks on the West. There are also several beautiful lakes, among which are,—Lakes Carey, Wywola, and Oxbow. Lake Carey, the largest, being about three miles long and one wide, is three miles north of Tunkhannock. These lakes abound in fish. The leading industries are agriculture and manufacturing. There are a number of tanneries, factories, and saw and planing mills. The soil, along the river and its tributaries being rich, is well adapted to farming, while the hillsides make most excellent grazing. The county is well supplied with railroads, which afford ample facilities for transportation.

*Tunkhannock.*—This quiet and orderly town is the county-seat, and has a population of one thousand three hundred and five. It is located on the Susquehanna river, near the centre of the county. The Lehigh Valley Railroad passes through the place. Tunkhannock is the only town within




PENNSYLVANIA STATE MINING EXHIBIT, ST. LOUIS EXPOSITION, 1904.
(COURTESY OF BOARD OF TRADE, WILKES-BARRE, PA.)

the county whose population reaches one thousand. St. Peter's Church is located here, and was admitted in 1832 A. D.

LACKAWANNA COUNTY.—The county of Lackawanna is south of Susquehanna, and east of Wyoming and Luzerne, and contains four hundred and twenty-four square miles, with a population of one hundred and ninety-three thousand eight hundred and thirty-one. The surface is very much broken into hills and valleys. The Susquehanna river touches the southwest corner, while the Lackawanna flows southwest through the county. Almost its entire wealth consists in its immense Anthracite coal deposits, in which it is not surpassed by any other county within the Diocese. Owing to the development of these rich deposits, villages, and towns, have sprung up almost everywhere, many of which soon sprang into large and flourishing cities. Hence this is one of the most densely populated counties within the Diocese, having the greatest number of large towns and cities.

*Scranton.*—Scranton, the county-seat, is located southwest of the centre, in the midst of the Anthracite coal fields of "The Upper Region." This city was founded by Col. George W. Selden, and T. and J. Scranton in the year 1840 A. D. At that time it had but five small houses. Today it has a population of one hundred and two thousand and twenty-six. It has at different times been known by different names,—Harrison, Lackawanna Iron Works, Scrantonia, and, at the present time, Scranton. The city of Scranton stands second to none in the Diocese both as to its size and wealth. It possesses vast coal operations, and immense manufacturing interests, such as rolling mills, furnaces, forges, steel works, machine shops, etc. Scranton has also many beautiful streets and avenues, and numerous elegant and costly public and private buildings. The Lackawanna river furnishes the city with good drainage, as also a good supply of water. And as to railroad facilities this place is unexcelled, there being several different lines passing

through the city, among which are,—the New York, Ontario and Western, the Delaware and Hudson, and the Delaware, Lackawanna and Western. This city possesses three Parishes,—St. Luke's, Church of the Good Shepherd, and St. David's, admitted in 1881 A. D.

Having given some of the leading historical facts of the city of Scranton, we shall now proceed to notice a number of the more or less important suburbs of the same city. And among this group we shall include no less than eleven cities and boroughs, beginning with:

*Dunmore.*—This is a city within itself, having a population of twelve thousand five hundred and eighty-three, and lies to the east of Scranton. And even without the overshadowing city of Scranton, it is a stirring industrial centre. Both the Delaware, Lackawanna and Western and the Erie Railroads pass through Dunmore. The Church is represented here by St. Mark's, which was admitted into Convention in 1904 A. D. *Olyphant.*—Only a few miles northeast of Scranton, on the east side of the Lackawanna river, is located the thriving borough of Olyphant. This town has a population of six thousand one hundred and eighty, and is reached by both the New York, Ontario and Western and the Delaware and Hudson Railroads. St. George's Chapel is located here. *Dickson,* with a population of four thousand nine hundred and forty-eight, is slightly northeast of the city, on the west side of the river. The same railroads enter this town that we found in Olyphant.

*Blakely* is a short distance northeast of Dickson, and has a population of three thousand nine hundred and fifteen.

*Jermyn.*—This suburb, with two thousand five hundred and sixty-seven inhabitants, is but a short distance northeast of Blakely. Both the New York, Ontario and Western and the Delaware and Hudson Railroads reach this town. It is here we find St. James' Church, admitted in 1872 A. D. *Mayfield* belongs to this same group of suburbs, and has a population of two thousand three hundred. It is but a short distance north of Jermyn, and is entered by the New York,

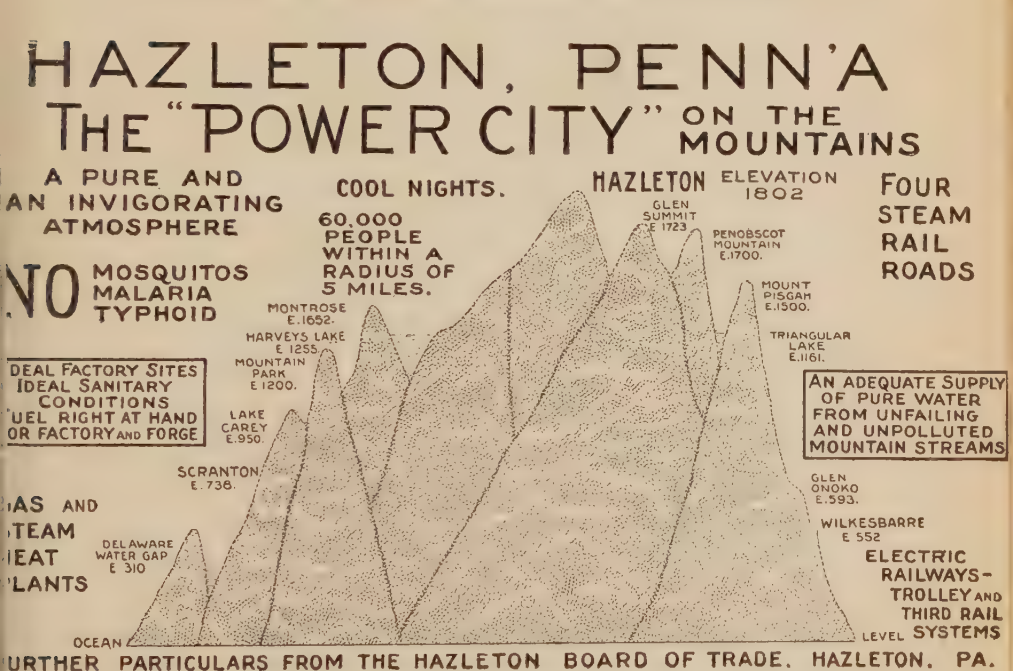
Ontario and Western Railroad. *Moosic.*—Moosic is slightly southwest of Scranton, on the east side of the Lackawanna river, and has one thousand two hundred and twenty-seven inhabitants. *Old Forge.*—This place has a population of five thousand six hundred and thirty, and is located across the river directly west of Moosic. *Taylor* is half way between Scranton and Old Forge, and has a population of four thousand two hundred and fifteen. *Throop.*—With two thousand two hundred and four inhabitants, this suburb is northeast of Scranton, on the opposite side of the river. *Winton.*—We have now come to the last of the eleven suburbs, which encircle the overgrown country town of Scranton. It is located east of Blakely, on the east side of the river, and has a population of three thousand four hundred and twenty-five.

All these suburbs are connected with the main city by a perfect network of railroads and trolley lines.

*Carbondale.*—This is a flourishing place, in the northeastern part of the county, with a population of thirteen thousand, five hundred and thirty-six, and is under a city charter. It is reached by the New York, Ontario and Western, the Delaware and Hudson, and the Erie and Wyoming Valley Railroads. Carbondale is located in the midst of a rich coal mining country, and has grown very rapidly during the past few years. Besides its Anthracite coal industry, it also has the advantage of a number of manufactories. One of the unique features of this city is that it not only possesses some of the finest church properties in the county, but a majority of them occupy the same square on the same side of the same street. Trinity Church is located here, which was admitted in 1845 A. D.

Luzerne County.—Named in honor of Chevalier De la Luzerne, then Minister of France to the United States. This county lies south of Wyoming and east of Columbia. It contains nine hundred and twenty-six square miles, with a total population of two hundred and fifty-seven thousand one hundred and twenty-one. Although very mountainous,

yet tne county contains many beautiful and fertile valleys. The most important of these is the Wyoming Valley in the centre of the county. This valley is twenty-one miles in length, from northeast to southwest, and averages three miles in width. The Susquehanna flows down through its centre, while the mountains rise on both sides of the valley from five hundred to two thousand feet, from many parts


HAZLETON, PENN'A
THE "POWER CITY" ON THE MOUNTAINS
A PURE AND AN INVIGORATING ATMOSPHERE
NO MOSQUITOS MALARIA TYPHOID
COOL NIGHTS.
60,000 PEOPLE WITHIN A RADIUS OF 5 MILES.
HAZLETON ELEVATION 1802
GLEN SUMMIT E. 1723
PENOBSCOT MOUNTAIN E.1700.
MOUNT PISGAH E.1500.
FOUR STEAM RAIL ROADS
MONTROSE E.1652.
HARVEYS LAKE E 1255
MOUNTAIN PARK E 1200.
TRIANGULAR LAKE E.1161.
IDEAL FACTORY SITES
IDEAL SANITARY CONDITIONS
FUEL RIGHT AT HAND FOR FACTORY AND FORGE
LAKE CAREY E.950.
AN ADEQUATE SUPPLY OF PURE WATER FROM UNFAILING AND UNPOLLUTED MOUNTAIN STREAMS
SCRANTON E. 736.
GLEN ONOKO E.593.
GAS AND STEAM HEAT PLANTS
DELAWARE WATER GAP E 310
WILKESBARRE E 552
ELECTRIC RAILWAYS - TROLLEY AND THIRD RAIL SYSTEMS
OCEAN LEVEL
FURTHER PARTICULARS FROM THE HAZLETON BOARD OF TRADE, HAZLETON, PA.

HAZELTON MOUNTAINS.

of which the valley presents a most magnificent picture. This valley has become famous both in song and story. The Lackawanna is another delightful valley, receiving its name from the river that flows through its entire length, a distance of about thirty miles, from northeast to southwest. Huntingdon Valley, in the northwestern part of the county, is ten miles long, running from north to south, and five wide. A creek of the same name flows through its entire length. The fourth and last important valley is Sugar Loaf, in the ex-

treme southwestern part of the county. Its name was derived from an isolated cone-shaped mountain towering five hundred feet in the air, near the centre of the valley. The mountains of this county are a part of the great Allegheny chain, broken into high knobs, irregular spurs, and broad tablelands. Shawnee and Lackawanna range crosses the centre of the county, while about six miles distant, and parallel with it, is the Wyoming and Moosic chain. The highest in the county, however, is the North Mountain, which rises two thousand feet above the Susquehanna river, at Wilkes-Barre. A most delightful view of the Wyoming Valley is presented to the eye from the summit of Campbell's Rock, at the southwest point of Capouse Mountain, and is, therefore, frequently visited by tourists. The Susquehanna river flows through the county a distance of forty-five miles. And the scenery along this entire distance is perfectly grand and picturesque. The Lackawanna river enters the county in the north, flows south for some distance, and empties into the Susquehanna above Pittston. Besides these there are a number of smaller streams of more or less importance. Harvey's lake is one among the largest bodies of fresh water, not only in the Diocese, but in the state. It is an immense spring of pure, cold water, with a beautiful, clear sand and gravel bottom, and is from five to two hundred feet deep. In addition to this one there are several other beautiful lakes, the largest of which are,—Crystal, Chapman's, and Henry. The Lackawanna Falls is also an object of interest and beauty. Like Lackawanna, this county is very rich in Anthracite coal deposits. Through this enterprise thousands of men and boys are annually employed, and millions of dollars exchange hands every year. Iron ore is also found in various parts of the county. As a result of this, iron works have been established throughout the county, which turn out hundreds of thousands of tons every year, and give employment to hundreds, if not thousands, of men and boys. This is also a very densely populated county, having a great number of villages, towns and cities.

SOUTH MAIN STREET FROM PUBLIC SQUARE, WILKES-BARRE.

A GROUP OF MANUFACTORIES.

*Wilkes-Barre.*—The city of Wilkes-Barre is the great industrial centre of the Wyoming Valley, and is the county-seat. It is located northeast of the centre, on the banks of the beautiful Susquehanna, and was named in honor of its founders, John Wilkes and Col. Barre. Besides the great coal trade in the midst of which this city is located, Wilkes-Barre has also a number of manufacturing industries, such

A GROUP OF PUBLIC BUILDINGS.

WEST MARKET ST., WILKES-BARRE.

NOTTINGHAM COLLIERY AND STEEL HOISTING TOWER, PLYMOUTH. COURTESY OF BOARD OF TRADE JOURNAL, WILKES-BARRE, PA.

as foundries, machine-shops, wire-rope works, grist mills, etc. With the exception of Scranton, no city within the Diocese has grown so rapidly in population and wealth as Wilkes-Barre. It has a population of fifty-one thousand seven hundred and twenty-one. The city contains many fine and imposing public and private buildings. Among the former is a large and commodious court house, the city hospital, a home for friendless children, an academy, a fine city hall, theaters, churches, etc. The city is well supplied with railroads, among which are, the Delaware, Lackawanna and Western, the Delaware and Hudson, the Lehigh Valley, the Pennsylvania, the New York, Susquehanna and Western, and the Central Railroad of New Jersey. One of the finest equipped three-rail trolley lines in the United States connects Wilkes-Barre with Hazleton, a distance of twenty-six miles. This city has within its limits three churches,—St. Stephen's, admitted in 1821 A. D.; St. Clement's, admitted in 1871 A. D.; and Calvary Church, admitted in 1895 A. D.

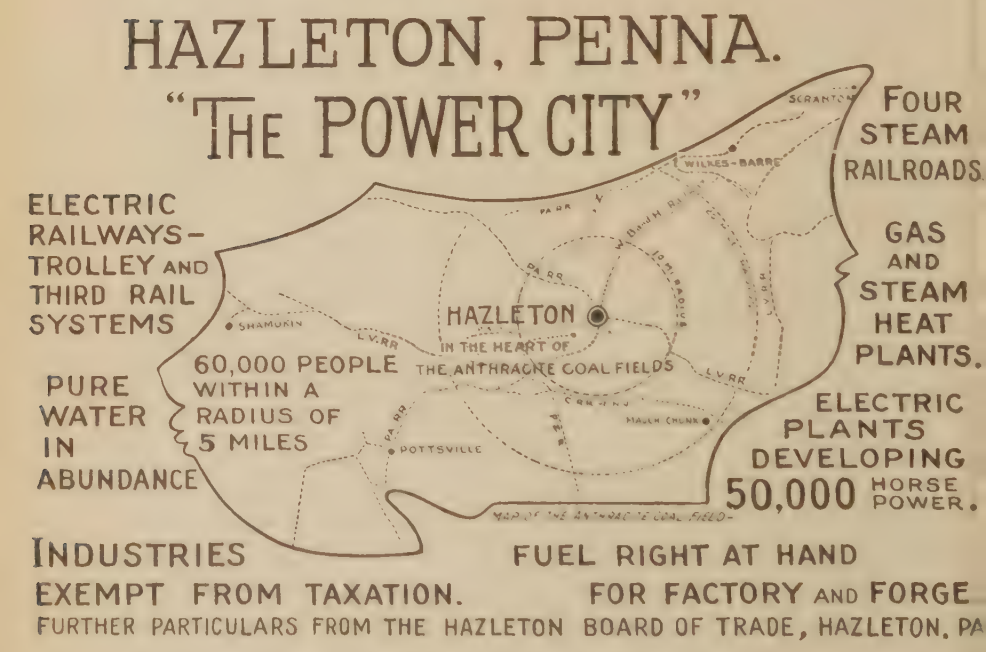
*Nanticoke* is southwest of Wilkes-Barre, of which it is a suburb, and has a population of twelve thousand one hundred and sixteen. St. George's Church is located here. *Plymouth.*—This suburb has thirteen thousand six hundred and forty-nine inhabitants, and is located north of Nanticoke, on the opposite side of the river. It is reached by the Delaware, Lackawanna and Western Railroad. St. Peter's Church is located here, which was admitted in 1856 A. D. *Kingston.*—Another of the Wilkes-Barre group of towns, Kingston is located on the Delaware, Lackawanna and Western Railroad, and has a population of three thousand eight hundred and forty-six. Wyoming Seminary, capable of accommodating several hundred students, is located here. *Edwardsville* is west of Kingston, with five thousand one hundred and sixty-five inhabitants. *Luzerne,* with a population of three thousand eight hundred and seventeen, is northeast of Edwardsville. *Dorrance* lies northeast of Wilkes-Barre, and has a population of two thousand two hundred and eleven. *Parsons* is also northeast of the city, and has two

thousand five hundred and twenty-nine inhabitants. *Miners Mill.*—This place has a population of two thousand two hundred and twenty-four, and is located northeast of Parsons. *Forty Fort* is a town of one thousand five hundred and fifty-seven, and is northeast of Luzerne. *Swoyerville.*—This is another suburb, northeast of Forty Fort, and has a population of two thousand two hundred and sixty-four. *Wyoming* has one thousand nine hundred and nine inhabitants, and is situated northeast of Swoyerville. *West Wyoming* is north of Wyoming, with a population of one thousand three hundred and forty-four. *Sugar Notch,* a small town with one thousand eight hundred and eighty-seven inhabitants, is southwest of Wilkes-Barre. *Ashley,* also southwest of Wilkes-Barre, has a population of four thousand and forty-six. St. John's Church is located here, which was admitted in 1871 A. D.

All the above towns are suburbs of Wilkes-Barre, with which they are connected by railroads and trolley lines.

*Pittston.*—Pittston, with a population of twelve thousand five hundred and fifty-six, is situated in the northeastern part of the county, where the Susquehanna river enters the Wyoming Valley. This is one of the busiest towns, for its size, in the county. Besides the extensive collieries, owned by the Pennsylvania Coal Company, there are also a number of mechanical and manufacturing establishments. Three different railroad lines pass through the town,—the Delaware, Lackawanna and Western, the Delaware and Hudson and the Lehigh Valley. In 1853 A. D., St. James' Church, Pittston, was admitted into Convention. *West Pittston.*—This borough is on the west side of the river from Pittston, and has five thousand three hundred and forty-six inhabitants. The Church is represented here by Trinity Parish, which was admitted as a part of Convention in 1885 A. D. *Exeter.*—With a population of one thousand nine hundred and forty-eight, Exeter is but a short distance northeast of West Pittston. *Avoca* is in the northeastern part of the county, and is reached by the Delaware and Hudson

and the Lehigh Valley Railroads. It has a population of three thousand four hundred and eighty-seven. *Hughestown.*—But a few miles southwest of Avoca, with a population of one thousand five hundred and forty-eight, is located the village of Hughestown. *Jeddo*, located on the Central Railroad of New Jersey, in the southeastern part of the county, has one thousand six hundred and thirty-two inhabi-




HAZELTON COAL FIELD.

tants. *Freeland.*—A short distance north of Jeddo, with a population of five thousand two hundred and fifty-four, is located the town of Freeland. A Mission under St. James', Drifton, is carried on most successfully here. *White Haven.*—This town was named in honor of Josiah White, of Philadelphia, and is located in the southeastern part of the county. It has a population of one thousand five hundred and seventeen, and is most beautifully located on the Lehigh river,

JEANESVILLE IRON WORKS, HAZLETON, PA.

twenty miles southeast of Wilkes-Barre. The principal business of the town is that which is connected with the lumber trade. The place has, therefore, a number of saw mills. A foundry and machine-shop are also here, while a Sanitarium for Consumptives is in successful operation in White Haven. St. Paul's Church is located here.

*Hazleton.*—Hazleton is an important town on the Lehigh Valley and the Philadelphia and Erie Railroads. It is located in the southern part of the county, twenty-six miles from Wilkes-Barre. Hazleton stands in the midst of the Lehigh coal fields, in a gentle depression, on the summit of the water-shed which separates the Lehigh from the Susquehanna river basin. This live mining town has a population of fourteen thousand two hundred and thirty. The chief industry is the mining and shipping of Anthracite coal. But in addition to this there are several machine-shops, foundries, grist and planing mills. St. Peter's Church is located here, which was admitted in 1866 A. D. *West Hazleton.*—This is a suburb of Hazleton, with two thousand five hundred and sixteen inhabitants. *Dallas*, with a population of one thousand and six, is in the northern part of the county on the Lehigh Valley Railroad. *Nescopeck.*—Nescopeck is located on the Pennsylvania Railroad, near the southwestern county line, and has a population of one thousand one hundred. The Susquehanna river flows majestically by the town. *Shickshinney.*—The last of the many towns of this county that come within the scope of this notice is Shickshinney. It is situated on the banks of the Susquehanna, in the western part of the county, and has one thousand four hundred and fifty-six inhabitants. This town is reached by the Delaware, Lackawanna and Western Railroad.

Besides the many densely populated centres referred to above, with from one thousand inhabitants upward, there are also numerous smaller villages and towns within this county.

Carbon County.—Carbon County is almost square, being

about twelve miles in length by the same in width, and has an area of four hundred and two square miles, with a population of forty-four thousand five hundred and ten. Its location is south of Monroe and Luzerne, and east of Luzerne and Schuylkill. The surface features are generally wild and mountainous. Some of the most magnificent mountain scenery in the world is found within its borders. The county is divided into two almost equal parts by the Lehigh river, which flows south. There are also a number of other streams, the most important of which are,—Aquancshecola, Lizard, Poho-Pako, Mahoning, Nesquehoning and Quakake Creeks. The chief products are coal and lumber. Iron ore, slate and mineral paint are found in some parts. There are a few furnaces and rolling mills within the county. But only about one-third of the county is adapted to agriculture. Nine-tenths of the entire population of the county occupy that part of this territory which lies west of the Lehigh river.

*Mauch Chunk.*—Mauch Chunk, with its four thousand and twenty-nine inhabitants, nestled amid the wild and lofty mountains of Carbon County, is indeed the "Switzerland of America." Far below the dazzling heights around, flow, in serpentine form, the beautiful waters of the Lehigh, second only to the grand old Susquehanna. This justly famous mountain town is located slightly southwest of the centre, and is the county-seat. Near the town, and overlooking it, is the celebrated Mount Pisgah, which is ascended by the far-famed Switchback. The view from the top of this mount is truly sublime. The development and prosperity of the town are largely due to its magnificent natural environments. Its industries consist in foundries, machine-shops, grist mills, shoe factories, etc. The Lehigh Valley and the Central Railroad of New Jersey give ample transportation, both for this and East Mauch Chunk. St. Mark's Church is located here, which was admitted in 1835 A. D.

*East Mauch Chunk.*—This borough is just across the river from Mauch Chunk, on the east side, and has a population

of three thousand four hundred and fifty-eight. It stands on a level platform, surrounded by mountains. Its streets are wide, upon which are erected many handsome residences. The Church is faithfully represented here by St. John's, which in 1892 A. D. was admitted in Convention. *Glen Onoko.*—The natural grandeur and magnificence of Carbon County reaches farther than the confines of picturesque Mauch Chunk. Two miles above Mauch Chunk is Glen Onoko, with its delightful romantic scenery. For miles and miles through this section there are a succession of mountains and valleys, rugged precipices and snowy cascades, deep ravines and delightful nooks, open alike to the artist and scientist, enrapturing the one and charming the other. *Weissport.*—Named in honor of Jacob Weiss, this town is located on a sandy plain along the shores of the Lehigh. The famous "Franklin Well" is located here. Among the industries of the town are various factories, mills and foundries. *Lansford*, on the Central Railroad of New Jersey, is in the southwestern part of the county, directly west of Mauch Chunk. It has a population of four thousand eight hundred and eighty-eight. Trinity Church is located here. *Lehighton.*—This is a thriving borough a few miles southwest of Mauch Chunk, on the Lehigh river. Its population numbers four thousand six hundred and twenty-nine. The industries of the town consist in the coal and lumber trade, a grist mill, and factories. Both the Lehigh Valley and the Central Railroad of New Jersey pass through the town. A Mission, under St. Mark's, Mauch Chunk, is established here. *Summit Hill.*—While Mauch Chunk is at one end of the Switch-back, Summit Hill is at the other, just nine miles apart. It is situated near the southwestern county line, and has two thousand nine hundred and eighty-six inhabitants. The large amount of coal produced in the neighborhood, and the fact that it is connected with the Switch-back, makes Summit Hill a busy place. St. Philip's Church meets the spiritual wants of this town, and was admitted in 1850 A. D. *Weatherly.*—This is a stirring town of two thousand

four hundred and seventy-one inhabitants. It is situated on Black Creek, near the junction of the Mahanoy branch with the main line of the Lehigh Valley Railroad. Christ Church is located here, which was admitted in 1882 A. D. *Beaver Meadow* has a population of one thousand three hundred and seventy-eight, and is located in the extreme western part of the county on the Lehigh Valley Railroad. *Packerton* was named in honor of Asa Packer. In 1863 A. D., the Lehigh Valley Railroad Company completed their large shops, located here at that time. These shops employed about six hundred men. The Packer deer park, with seventy-five acres enclosed, was located here. A flourishing Mission is carried on here by St. Mark's, Mauch Chunk.

MONROE COUNTY.—Monroe County lies south of Pike, Wayne and Lackawanna, and east of Luzerne and Carbon, and was named in honor of the fifth President of the United States. It has an area of five hundred and ninety-five square miles, with a population of twenty-one thousand one hundred and sixty-one. The surface is largely mountainous. It is in this county that the somewhat celebrated Pocono mountains are located, beside other sandstone ridges and spurs. Along the southwestern boundary the towering Kittatinny mountains would shut the county out from the world beyond were it not for the famous Delaware Water Gap, the Wind Gap, and Smith's Gap, which serve as gateways through which to enter the county from this direction. Between the Pocono and Kittatinny mountains there are several smaller parallel ranges, dividing this section into long and narrow valleys. Coal formations are found underneath some of these ranges. An immense tract of rather wet or swampy land lies in the northwestern part of the county, known as "The Great Swamp," or "The Shades of Death." Besides the Delaware river, which forms a part of the southeastern boundary, the county is drained by the Bushkill, Mill, Marshall, Broadhead and Tobyhanna Creeks. The county has a number of beautiful and fertile valleys, of limestone and slate formation. Manufacturing is carried

on to a limited extent, there being a number of grist mills, tanneries, foundries, etc., in various parts of the county. This county was first settled by the Low-Dutch, or Hollanders.

*Stroudsburg.*—This town is beautifully located in the southeastern part of the county, in the lower valley of the Pocono mountains, and has a population of three thousand four hundred and fifty. It was named after Col. Jacob Stroud, who first settled there, and his son Daniel, who laid out the town in 1810 A. D. Stroudsburg is a beautiful place, with wide streets and avenues, and the dwellings set back thirty feet from the side-walls. Besides the County Buildings, there are a number of churches and other public structures. Four miles below the town is the Delaware Water Gap, which has become a most delightful summer resort, and is reached by the Delaware, Lackawanna and Western Railroad. Christ Church is located here, which was admitted in 1897 A. D. *East Stroudsburg.*—East Stroudsburg is a suburb of Stroudsburg, with a population of two thousand six hundred and forty-eight, and lies a short distance to the northeast.

Schuylkill County.—Schuylkill County lies south of Carbon, Luzerne, Columbia and Northumberland, and east of Columbia, Northumberland and Dauphin, and has an area of eight hundred and forty square miles, with a population of one hundred and seventy-two thousand nine hundred and twenty-seven. This county is rather mountainous. There is a succession of mountain chains running nearly parallel from northeast to southwest through the county. The most important stream is the Schuylkill river. Besides this there are a number of smaller streams, which give the county a good supply of water, and at the same time furnish good drainage. This is one of the richest counties in the Diocese in the abundance of its Anthracite coal deposits, the mining and marketing of which constitutes its chief industry, and to which the county largely owes its prosperity. There is a limited number of manufacturing industries in

various parts of the county. In the southern portion there are some excellent farming lands. Owing to its extensive mining operations, this is one among the most densely populated counties in the Diocese. In many parts of the county, borough joins borough for miles, and where this is not the case it is only a matter of a few miles, at most, from one to the other, so that Schuylkill County might almost be said to be one great city.

*Pottsville.*—Near the centre of this territory, with its vast population, Pottsville is located. This town was named in honor of John Pott, Sr., the man who laid it out, and has fifteen thousand seven hundred and ten inhabitants. It is the county-seat, and is on the Philadelphia and Reading, the Pennsylvania and the Lehigh Valley Railroads. Although largely supported by the coal industry, yet Pottsville has quite a few manufacturing enterprises which give employment to a considerable number of its citizens. Its county buildings, which occupy a commanding elevation in the town, are among the finest in the State. Trinity Church, which was admitted in 1836 A. D., is located here. Trinity Parish has three Missions, all within the limits of Pottsville, under its care,—St. John's Chapel, Fishbach; St. Paul's Chapel, Mechanicsville; and the Chapel of the Resurrection, in the Charles Baber Cemetery.

Within a radius of a few miles of Pottsville there is a considerable number of smaller towns, to which we shall now refer.

*Yorkville.*—This suburb is to the southwest of Pottsville, and has a population of one thousand one hundred and twenty-five. *Palo Alto,* with a population of one thousand seven hundred and seven, is south of Pottsville. The Philadelphia and Reading round-house, and repair shops, are located here. *New Philadelphia.*—A short distance southeast of Pottsville, on the Schuylkill Valley Branch of the Philadelphia and Reading Railroad, is New Philadelphia. It has a population of one thousand three hundred and twenty-six. *Port Carbon* lies northeast of Pottsville, and

has two thousand one hundred and sixty-eight inhabitants. It is on the Frackville Branch of the Philadelphia and Reading Railroad. *St. Clair.*—St. Clair, with a population of four thousand six hundred and thirty-eight, is on both the Philadelphia and Reading and the Pennsylvania Railroads, four miles directly north of Pottsville. The Church of the Holy Apostles is located here, which was admitted in 1848 A. D. *Minersville.*—This borough is just four miles west of Pottsville, and has four thousand eight hundred and fifteen inhabitants. The town is entered by the Philadelphia and Reading and the Lehigh Valley Railroads. The spiritual wants of this town are supplied by St. Paul's Church. *Schuylkill Haven*, on the Philadelphia and Reading, the Pennsylvania and the Lehigh Valley Railroads, is four miles south of Pottsville, and has a population of three thousand six hundred and fifty-four. There is quite a number of factories located here, which give employment to many of the girls of the town. The Church is represented here by St. James' Mission. *Cressona* joins Schuylkill Haven on the northwest, and has a population of one thousand seven hundred and thirty-eight. *Orwigsburg.*—Orwigsburg is a beautiful little town, with one thousand five hundred and eighteen inhabitants, a few miles northeast of Schuylkill Haven. The chief industry of this town is the manufacturing of shoes. It was, in the early history of the county, the seat of government, which was afterwards moved to Pottsville. While it is connected with other towns by a trolley line, yet it is the only borough in the county that is without a railroad. *Tamaqua.*—Tamaqua is somewhat of a railroad centre, for the Philadelphia and Reading Company. It is this that gives it a position of considerable business importance among the towns of the county. In addition to the Philadelphia and Reading, the Central Railroad of New Jersey passes through the town. It has a population of seven thousand two hundred and sixty-seven, and is situated in a narrow valley in the northeastern part of the county. Calvary Church is located here, which was admitted in 1849

A. D. *Frackville.*—This town is located ten miles slightly to the northwest of Pottsville, on the summit of Broad mountain. It has a population of two thousand eight hundred and ninety-four, and is reached by the Philadelphia and Reading, and the Pennsylvania Railroads, which on the southern approach to the town have a grade, at several places, of one hundred and ninety-seven feet to the mile. This

PENNSYLVANIA RAILWAY CROSSING THE PHILADELPHIA AND READING, JUST BELOW FRACKVILLE.

is one of the cleanest and most healthy towns in the entire Anthracite coal fields of Pennsylvania. The chief industry is the railroad, which in turn is largely dependent upon the coal that is mined in the (Mahanoy) valley below. This coal is brought up into Frackville by the Philadelphia and Reading Coal and Iron Company's Plane, which is located at the northern edge of the town. Christ Church is located here, which was admitted as a part of Convention in 1903 A. D. *Gilberton* is located in Mahanoy Valley, about two

miles down the northeastern slope of the mountain from Frackville. It has a population of four thousand three hundred and seventy-three, and is divided into three wards. These wards are so distinctly separated from each other as to be known by different names. The east ward is Gilberton, the middle ward Maizeville, and the west ward Mahanoy Plane. The Philadelphia and Reading Railroad passes through each ward. A peculiar feature of this borough is that each ward has a depot of its own, known by the name of the ward, and two of the wards, Gilberton and Mahanoy Plane, have each a postoffice. Christ Church, Frackville, has under its care a Mission, St. Peter's, in Gilberton.

*Mahanoy City.*—About four miles east of Gilberton, in the same valley, is located Mahanoy City. It is entered by both the Philadelphia and Reading and the Lehigh Valley Railroads, and is a thriving city of thirteen thousand five hundred and four inhabitants. Like most of the cities and towns of Schuylkill county, its main support comes from the mining industry. This city is surpassed in its foreign population only by Shenandoah. The Church of Faith is located here. *McAdoo*, with a population of two thousand one hundred and twenty-two, is located on the Lehigh Valley and the Philadelphia and Reading Railroads, in the extreme northeastern part of the county. *Shenandoah.*—This is the largest city in the county, and has a population of twenty thousand three hundred and twenty-one, the greater part of whom are Polanders, Hungarians, Italians, etc. It is situated on the Philadelphia and Reading, the Lehigh Valley and the Pennsylvania Railroads, in the northern part of the county. This is one of the great coal mining and shipping centres of the county. All Saints Church is located here.

*Girardville* is northwest of the centre of the county, on the Philadelphia and Reading Railroad, and has a population of three thousand six hundred and sixty-six. There is a Mission here, under the fostering care of St. John's Church, Ashland.

*Ashland.*—Still a little farther to the northwest, in the

same (Mahanoy) valley, is located the borough of Ashland, with its six thousand four hundred and thirty-eight inhabitants. It is on the Shamokin Division of the Philadelphia and Reading Railroad. St. John's Memorial Church, which was admitted in 1858 A. D., is located here.

*Gordon.*—Gordon is west of Ashland, on the Philadelphia and Reading Railroad, and has a population of one thousand one hundred and sixty-five.

The following three boroughs are in the southwestern part of the county:

*Tremont,* on the Philadelphia and Reading Railroad, has one thousand nine hundred and forty-seven inhabitants. *Pinegrove,* with a population of one thousand and eighty-four, is on the Schuylkill and Susquehanna Branch of the Philadelphia and Reading Railroad. *Tower City.*—This borough is on the Williams' Valley Branch of the Philadelphia and Reading Railroad, and has a population of two thousand one hundred and sixty-seven.

LEHIGH COUNTY.—This county is located south of Northampton and Carbon, and east of Schuylkill and Berks. Its average length, from northwest to southeast, is twenty-eight miles, and its width fifteen, having an area of three hundred and sixty-four square miles, with a population of ninety-three thousand eight hundred and ninety-three. The surface is generally rolling, or undulating, while in parts it becomes somewhat broken. The hills and ridges in the southeastern section belong to the Blue Ridge, or South Mountain range. The Kittatinny Mountains form the northern boundary. Between these mountains there are two broad belts, the first of limestone, and the second of dark slate. These belts constitute the rich farming section of Lehigh County, which as an agricultural region stand in the front rank. The Lehigh river forms the greater part of the eastern boundary. Saucon Creek empties into the Lehigh two miles below Bethlehem. The Little Lehigh is a beautiful stream that empties into the Lehigh river at Allentown. Cedar Creek is another important and interesting stream.

The Lehigh Water Gap, which receives its name from the river that steals its way through the Kittatinny mountains at this point, forms the dividing line between Carbon, Lehigh, and Northampton Counties. This gap presents one of the most picturesque views in the State of Pennsylvania.

The principal mineral products are iron ore, zinc, copper, manganese, cement and slate. There are numerous iron works of different kinds, besides many other manufacturing industries. This county was originally settled by Germans from the Palatinate. Their descendants still cling to the old mother tongue, but which has since degenerated into what has become popularly known as "Pennsylvania Dutch." These people are noted for their industry, economy and frugality. Prosperity and thrift are to be seen on every hand.

*Allentown.*—The city of Allentown was named in honor of James Allen, by whom it was laid out, and is situated southeast of the centre of the county, on the Lehigh Valley and the Philadelphia and Reading Railroads. It stands on a plateau, on the right bank of the Lehigh river, and is the county-seat. Allentown is a beautiful and thriving city with thirty-five thousand two hundred and thirty-eight inhabitants. There are a number of furnaces, foundries, rolling mills and machine shops located here, besides many smaller industries. It is also the seat of Muhlenberg College, a Lutheran institution, and the Allentown Female College, under the auspices of the Reformed Church in the United States. This city enjoys the advantage of two Churches.—Grace Church, which was admitted in 1859 A. D.; and the Church of the Mediator, admitted 1866 A. D.

*Catasauqua* is a thriving town of three thousand nine hundred and sixty-three inhabitants, and is located in the extreme eastern part of the county, on the Lehigh Valley and the Philadelphia and Reading Railroads. Its main industry is the manufacturing of iron. In 1904 A. D., St. Stephen's Church, located here, was admitted as a part of Convention.

*Slatington.*—This borough, with a population of three thou-

sand seven hundred and seventy-three, is located two miles below the Lehigh Water Gap, on the Lehigh Valley and the Philadelphia and Reading Railroads. The principal support of this town is the quarrying and marketing of the slate found in great quantities and of a good quality in its immediate vicinity. Christ Church is located here, which was admitted in 1903 A. D. *West Bethlehem.*—West Bethlehem lies to the west of Bethlehem, on the Lehigh Valley and the Central Railroad of New Jersey. It has a population of three thousand four hundred and sixty-five. *Coplay,* with one thousand five hundred and eighty-one inhabitants, is located on the Lehigh Valley Railroad, near the eastern border of the county. *Emaus.*—This town is on the Philadelphia and Reading Railroad, in the southern part of the county, and has a population of one thousand four hundred and sixty-eight. *Fountain Hill,* with one thousand two hundred and fourteen inhabitants, is located in the southeastern part of the county.

NORTHAMPTON COUNTY.—With an area of three hundred and eighty-two square miles, and a population of ninety-nine thousand six hundred and eighty-seven, this county is located south of Monroe and Carbon, and east of Monroe, Carbon and Lehigh counties. The Delaware river forms the entire eastern boundary, while the Lehigh forms the northwestern boundary, and then bears off to the northeast and flows across the southern part of the county. In the southern portion are the irregular Lehigh hills, in the majority of which considerable iron ore is found. North of these hills is a broad and comparatively level belt of limestone land, which is in a high state of cultivation. From this belt to the northern boundary line the rock formation is slate. There is but one small exception to this, on the Delaware river below the Water Gap, the surface of which is generally hilly. About midway between the Delaware and Lehigh Water Gaps there is a remarkable opening in the mountain, called the Wind Gap, which is entirely free from even the smallest stream. The leading roads on both sides of the

mountain converge at this point and pass through the Gap in one great thoroughfare. The chief industry is the mining and manufacturing of iron, zinc and slate. The Scotch-Irish were the first settlers in this county, who were soon followed by the Germans.

*Easton.*—Easton is the county-seat, and is located in the southeastern part of the county, at the junction of the Lehigh with the Delaware river. It enjoys great advantages of location, as also beauty of scenery. It is within a few hours ride of New York City, with which it is connected both by the Lehigh Valley and the Central Railroad of New Jersey, also with the Lehigh coal fields above, and has therefore become the centre of a great coal trade. Easton, having recently been consolidated with South Easton under one city government, has a population of twenty-six thousand two hundred and thirty-eight. In addition to the Lehigh Valley Railroad shops and round-house, there is a number of manufacturing industries of various kinds. It is also the seat of Lafayette College, a Presbyterian institution, which is located on a magnificent high bluff, known as College Hill, north of the Bushkill Creek. The outlook from this point is most beautiful, overlooking the city, the Delaware and Lehigh rivers, and surrounding country for miles. Trinity Church is located here, which was admitted into Convention in 1819 A. D. *South Bethlehem.*—This borough has a population of thirteen thousand two hundred and forty-one, and is located in the southwestern part of the county, on the south side of the Lehigh river, directly opposite the town of Bethlehem. The origin of this town is due to the discovery of zinc at this place, and the subsequent erection of the Lehigh Zinc Works. Besides this enterprise, a portion of the great Bethlehem Steel Works lies within the limits of this borough. These works include several rolling mills, furnaces, foundries, and machine shops, and employ several thousand men. This is a most magnificent industry, and one of the largest in this country. South Bethlehem has, ever since the days of Bishop Rulison, been the See City of

the Diocese, for which it is well adapted. The Diocese owns a large and magnificent property here, used as the Bishop's residence; the Bishop has also been granted the use of the spacious and well appointed Church of the Nativity as his Pro-Cathedral. Directly south of the borough on the ascent of the mountain stands Lehigh University, a Church Institution and one of which this Diocese can justly feel proud; while St. Luke's Hospital occupies a beautiful position on the slope of the Lehigh Mountains, but a short mile from the Lehigh Valley and the Philadelphia and Reading depot. The Church of the Nativity (Pro-Cathedral) is located here, which has under its care two Chapels, both within the limits of the borough, St. Mary's and St. Joseph's. *Bethlehem.*—Bethlehem is just across the Lehigh river to the north from South Bethlehem, on the Central Railroad of New Jersey, and has a population of seven thousand two hundred and ninety-three. Its founder was David Nitschman, a Moravian Bishop, who came from Moravia to this country. This town was, therefore, made the centre for the Moravian Church in this country. In view of this fact, many objects of interest cluster in and around this old Moravian town. And Bethlehem has, through all its past history, ever maintained that spirit of enterprise for which its founders were noted. We have here Trinity Church, which was admitted in 1873 A. D. *Bangor.*—This is a growing town, on the Bangor and Portland Railroad, in the northeastern part of the county. It is a borough of four thousand one hundred and six inhabitants, whose chief industry is the Bangor slate quarry. *Pen Argyl,* with a population of two thousand seven hundred and eighty-four, is located in the northeastern part of the county, on the Bangor and Portland and the Lehigh and New England Railroads. *Nazareth.*—Nazareth is beautifully situated, near the centre of the county, on the Bangor and Portland Railroad, in the midst of a rich farming country. It has a population of two thousand three hundred and four. Nazareth Hall, a Moravian institution, is located here, as are also the fair grounds of the Northampton County Agricultural Society, which was incorporated in 1855 A. D.

LEBANON COUNTY.—Lebanon County lies south of the western part of Berks and Schuylkill, and east of Dauphin, and has an area of three hundred and fifty-six square miles, with a population of fifty-three thousand eight hundred and twenty-seven. This is one among the richest agricultural counties within the Diocese. The value of the produce of its well cultivated farms is estimated at more than three million dollars annually. But it is especially in the production of iron ore that Lebanon County stands in the front rank. The Cornwall ore banks, at Cornwall, are the richest in the world. There are, therefore, a great number of the largest and best equipped furnaces in this county that are to be found anywhere. About three-fourths of the county was originally settled by the Germans, and the remaining one-fourth by the Scotch-Irish.

*Lebanon.*—This city is located in the midst of a most delightful and rich country, on the Lebanon Valley Branch of the Philadelphia and Reading and the Cornwall and Lebanon Railroads, and is the county-seat. It is a beautiful and thriving city of seventeen thousand six hundred and twenty-eight inhabitants. It contains some fine public and private buildings. There is also a number of manufacturing industries of various kinds located here. The Church is represented in this city by St. Luke's Parish, which was admitted into Convention in 1857 A. D.

*Annville.*—Five miles west of Lebanon is the thriving village of Annville. Lebanon Valley College, a flourishing institution under the control of the United Brethren in Christ, is located here. *Jonestown.*—This is a village of five hundred and seventy-one inhabitants, and is referred to in this connection because it is the seat of The Church Home for Children. This Home is beautifully situated on an elevation immediately north of the town. The town itself was named in honor of its founder, William Jones, and is located at the forks of the Little and Big Swatara Creeks, five miles north of Lebanon, on the Philadelphia and Reading Railroad. St. Mark's Church is located here. *Myerstown.*—Albright

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College, an institution under the supervision of the United Evangelical Church, is located in this town. The town was laid out in 1768 A. D., by Isaac Myer, after whom it was named. It is also a thriving little town on the Lebanon Valley Branch of the Philadelphia and Reading Railroad, seven miles from the city of Lebanon.

BERKS COUNTY.—This county is south of Lehigh and Schuylkill, and east of Schuylkill, Lebanon and Lancaster, and is thirty-two miles in length by twenty-eight in width, having an area of nine hundred square miles, with a population of one hundred and fifty-nine thousand six hundred and fifteen. The county was named after Berkshire, England. The topographical aspect of the county is somewhat diversified. Broad, fertile plains and valleys are interspersed with rough hills and mountains. The Kittatinny Mountains form the boundary line between Berks and Schuylkill counties, while the South Mountain range, ofttimes broken into irregular spurs, extends through the southern part in a northeasterly and southwesterly direction. Many of these mountains are rich in iron ore. The largest and most important stream is the Schuylkill river, which rises in Schuylkill county, and, breaking through the Blue Ridge Mountain at Port Clinton, flows southeast by Hamburg, Reading, and onward until its waters are lost in the Delaware, below Philadelphia. Tulpehocken Creek, another important stream, empties into the Schuylkill near the city of Reading. Six miles above Reading, Maiden Creek finds its outlet in the Schuylkill. Besides those just mentioned, there are Manatawny, Saucony, Northkill, Cacoosing, Spring, Allegheny, Monocasy, and the Little Swatara Creeks. These streams furnish ample water power for the mills, furnaces, forges, shops, etc., found throughout the county. The soil in the valleys and level portions is of a good quality, and under thorough cultivation. This county was first settled by some English, members of the Society of Friends, French Huguenots, and Germans from the Palatinate.

*Reading.*—This city is the seat of justice for the county, and is beautifully located on the Schuylkill river, fifty-four miles east of Harrisburg, and fifty-eight northwest of Philadelphia. It was named after the ancient market town,—Reading, Berkshire, England. The city stands upon a plain, which slopes gently from Penn's Mount, and has a population of seventy-eight thousand nine hundred and sixty-one. Reading is a most beautiful and flourishing inland city, and, outside of Philadelphia, is the most important centre of the Philadelphia and Reading Railroad system. The Pennsylvania Railroad also passes through here from Philadelphia to Wilkes-Barre. The Philadelphia and Reading Railroad shops are located here, consisting of forges, rolling mills, foundries, locomotive works and car shops. But in addition to these the city has a great number of other industries. It also contains many magnificent public and private buildings, which give it the appearance of a metropolitan city. The original settlers of this city were principally Germans from Würtemberg and the Palatinate. This city has four Churches,—Christ Church, admitted in 1826 A. D.; St. Barnabas, admitted in 1861 A. D.; St. Luke's, and St. Mary's. *Hamburg.*—Hamburg is located in the northern part of the county, on the Pennsylvania and the Philadelphia and Reading Railroads, sixteen miles northwest of Reading. It has a population of two thousand three hundred and fifteen, and is a place of considerable trade, having a number of factories, etc. The first settlement made here was by emigrants from the free State of Hamburg, Germany, from whence it derived its name. *Birdsboro.*—Located in the southern part of the county, about eight miles below Reading, on the Pennsylvania and the Philadelphia and Reading Railroads, Birdsboro has a population of two thousand two hundred and sixty-four, and has a considerable number of manufacturing industries. St. Michael's Church is located here, which was admitted in 1853 A. D. *Boyertown* is a small borough of one thousand seven hundred and nine inhabitants, on the Philadelphia and Reading Railroad, near the southeastern

county line. *Kutztown.*—This borough is seventeen miles northeast of Reading, on the Philadelphia and Reading Railroad, and was first settled by Germans. It has a population of one thousand three hundred and twenty-eight. Upon a most commanding site, overlooking the town, stands the Keystone State Normal School, one of the finest educational institutions of its kind in the State. *Womelsdorf* was laid out by John Wommelsdorff, from whom it derived its name. Like Kutztown, it was originally a German settlement, and has at the present one thousand one hundred and thirty-six inhabitants. It is situated on the Philadelphia and Reading Railroad, near the Tulpehocken Creek, fourteen miles west of Reading. Bethany Orphan's Home, founded by the Reformed Church in the United States, is located here. *Morgantown.*—This town is of historical interest as being one of the oldest in Berks County, having been settled by emigrants from North Wales in 1740 A. D. It is situated on the Conestoga Turnpike thirteen miles south of Reading, and is one of the few places in Berks County where the German language has never prevailed. This town owes its existence to the iron works which flourished here some years ago, but have been long since abandoned. St. Thomas' Church is located here.

Having given the topography and geographical extent of this great Diocese, we shall now sum up these facts as we have learned them.

The Diocese of Central Pennsylvania contains thirty-eight counties, the greatest length of which, from east to west, is one hundred and seventy-four miles, and its width, from north to south, one hundred and fifty-seven and one-half miles, with an area of twenty-three thousand nine hundred and sixty-four square miles, and a grand total of two million four hundred and thirty-seven thousand three hundred and eighty-eight inhabitants. Of this number about thirty-eight thousand five hundred and twenty-two are baptized and confirmed members of the Episcopal Church in this Diocese. Within this territory there are two hundred and

sixty-nine cities and towns, each of which has a population ranging anywhere from one thousand up to one hundred and two thousand and twenty-six. Besides these there is a great number of villages the population of which does not reach the one thousand mark. The surface of this great Diocese varies from the wildest and most picturesque mountain country to vast plains and valleys of beautiful and fertile farming lands. Some of the richest and most productive agricultural sections in the United States are found within this Diocese. The mineral resources are almost inexhaustible, both the Anthracite and Bituminous coal fields being among the richest in the world. There is also a great variety of other ores, such as iron, zinc, lead, copper, etc. The manufacturing industries throughout the Diocese are most extensive and varied. Manufacturing, mining and farming constitute the three great sources of wealth and industry in this Diocese.

We herewith append a schedule of distances, in statute miles, between some of the principal centres of population within the Diocese. These distances are reckoned according to the ordinary route of travel between these different points. Starting with the See City, South Bethlehem, we have:

South Bethlehem to Allentown is five miles.
South Bethlehem to Easton is twelve miles.
Allentown to Easton is seventeen miles.
Allentown to Harrisburg is ninety miles.
Allentown to Lancaster is seventy-eight miles.
Allentown to Pottsville is sixty-eight miles.
Allentown to Reading is thirty-six miles.
Allentown to Scranton is one hundred and one miles.
Allentown to Williamsport is one hundred and seventy-seven miles.
Allentown to Wilkes-Barre is eighty-three miles.
Altoona to Allentown is two hundred and twenty-two miles.
Altoona to Easton is two hundred and thirty-nine miles.
Altoona to Harrisburg is one hundred and thirty-two miles.

Altoona to Lancaster is one hundred and sixty-eight miles.
Altoona to Pottsville is two hundred and one miles.
Altoona to Reading is one hundred and eighty-six miles.
Altoona to Scranton is two hundred and one miles.
Altoona to Williamsport is ninety miles.
Altoona to Wilkes-Barre is one hundred and sixty-two miles.
Easton to Harrisburg is one hundred and six miles.
Easton to Lancaster is ninety-five miles.
Easton to Pottsville is eighty-seven miles.
Easton to Reading is fifty-two miles.
Easton to Scranton is one hundred and nineteen miles.
Easton to Williamsport is one hundred and ninety-four miles.
Easton to Wilkes-Barre is one hundred and one miles.
Gettysburg to Allentown is one hundred and twenty-eight miles.
Gettysburg to Altoona is one hundred and eighty-two miles.
Gettysburg to Easton is one hundred and fifty-six miles.
Gettysburg to Harrisburg is fifty miles.
Gettysburg to Lancaster is sixty miles.
Gettysburg to Pottsville is one hundred and twenty-nine miles.
Gettysburg to Reading is ninety-four miles.
Gettysburg to Scranton is one hundred and eighty-five miles.
Gettysburg to Wilkes-Barre is one hundred and sixty-seven miles.
Gettysburg to Williamsport is one hundred and forty-three miles.
Harrisburg to Lancaster is thirty-six miles.
Harrisburg to Pottsville is eighty-nine miles.
Harrisburg to Reading is fifty-four miles.
Harrisburg to Scranton is one hundred and thirty-five miles.
Harrisburg to Wilkes-Barre is one hundred and seventeen miles.
Harrisburg to Williamsport is ninety-three miles.
Harrisburg to Chambersburg is fifty-two miles.
Harrisburg to Carlisle is nineteen miles.
Lancaster to Pottsville is seventy-seven miles.

Lancaster to Reading is forty-two miles.
Lancaster to Scranton is one hundred and seventy miles.
Lancaster to Wilkes-Barre is one hundred and fifty-two miles.
Lancaster to Williamsport is one hundred and twenty-nine miles.
Pottsville to Reading is thirty-five miles.
Pottsville to Scranton is ninety-seven miles.
Pottsville to Wilkes-Barre is seventy-nine miles.
Pottsville to Williamsport is seventy-five miles.
Reading to Scranton is one hundred and twenty-eight miles.
Reading to Wilkes-Barre is one hundred and ten miles.
Reading to Williamsport is one hundred and forty-one miles.
Scranton to Wilkes-Barre is eighteen miles.
Scranton to Williamsport is one hundred and eighteen miles.
Wilkes-Barre to Williamsport is one hundred miles.
Williamsport to York is one hundred and twenty-one miles.

# CHAPTER IV.

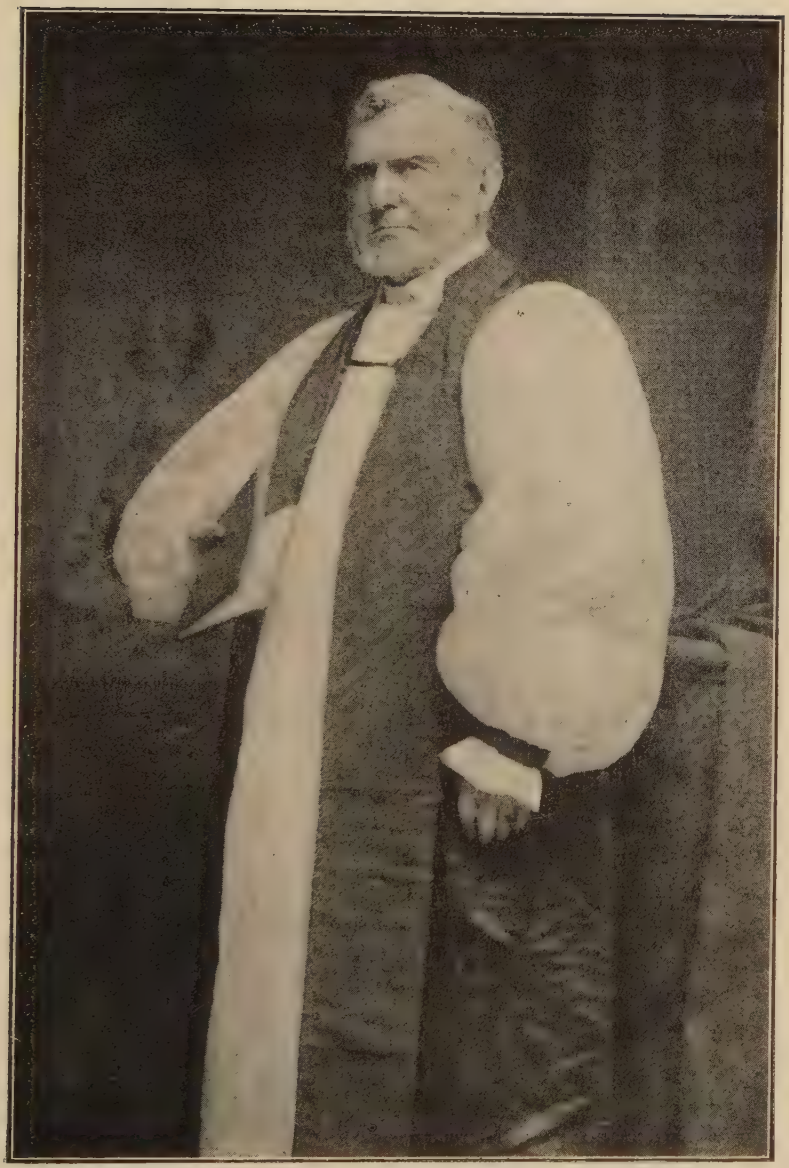
## THE BISHOPS OF THE DIOCESE.

### PART I.

### The Right Reverend Mark Antony DeWolfe Howe, D.D., LL.D.

When two Dioceses were no longer adequate to meet the ever growing demands of the Church in the State of Pennsylvania, and thirty-eight of the central counties were constituted a third, and new, Diocese within this Commonwealth, the Church was confronted with the all important and responsible duty of choosing a Bishop. But as God always provides men, whose inward qualifications and outward preparation especially fit them to successfully fill the particular position they are intended to occupy, so was it in this case. Long years before the Diocese of Central Pennsylvania had any existence, even in human thought, God was providing a man, by natural and acquired qualifications, who would be well fitted to fill the high and holy position of first Bishop of the Diocese of Central Pennsylvania.

Mark Antony DeWolfe Howe was born on the 5th day of April, 1808 A. D., in the town of Bristol, Rhode Island, and was the only child of John and Louisa Smith Howe. He was descended, on his mother's side, from Richard Smith, who first settled in Bristol as early as 1680 A. D., and became the first clerk of the town. This, together with the fact that he was the author of a small volume of religious verses and meditations, indicates that he was a man who had lifted himself above the commonplace level of life. While on his father's side, his ancestry can be traced to James Howe, who settled in Roxbury, Massachusetts, in 1637 A. D. And com-



THE RT. REV. MARK ANTONY DeWOLFE HOWE, D. D., LL. D.

ing down the family line a little farther, we meet one John Howe, whose descendants built and conducted the hostelry at Sudbury, made famous by Longfellow in his "Wayside Inn." In this hostelry the Howe coat of arms hung for one hundred and fifty years. A great-grand-son of James Howe, Perley, was a graduate of Harvard, and a Congregational minister in the town of Killingley, Connecticut. About the year 1778 A. D., Rev. Perley Howe came to Bristol, Rhode Island, where he met and married Abigail, daughter of Mark Antony and Abigail Potter DeWolfe. Thus the family tree was planted in Bristol, which, from this time forth, grew in connection with the numerous branches of the DeWolfe family. As the fruit of this union there were five sons,—Mark Antony DeWolfe, William, James, John, and George. Of these the first three were drowned just off the coast of New England on their return from a voyage around the world. Thus the family was narrowed down to the two sons, John and George. The father, Rev. Perley Howe, spent his latter years as a teacher in Hartford and Weathersfield, Connecticut. By hard study, and teaching at the same time, John prepared himself to enter Brown University, Providence, Rhode Island, from which Institution he graduated, with honors, in 1805 A. D. After his graduation he began the study of law, and was in due time admitted to the bar. In 1807 A. D. he was married to Louisa Smith, a sister of The Right Reverend Benjamin Bosworth Smith, D.D, LL.D, the first Bishop of the Diocese of Kentucky. The subject of this sketch, Mark Antony DeWolfe Howe, was the only child born to this marriage. It is said of the child, that on the occasion of his Baptism, when two or three years of age, after having been taken home and stripped of his best attire, he slipped back into the Church, in the literal deshabille of one garment, and surprised the congregation by pattering up the aisle to his father's pew. Having started to the public schools of Bristol at a very early age, we find him entering the Village Academy when but eight years old. This Academy was conducted by two divinity students, one of whom

afterward became the eminent clergyman, The Rev. Stephen H. Tyng, D.D. And although the boy remained in this school only for the space of about two years, yet his attachment for the Institution became so strong and lasting that, later in life, he took great pains to secure the old Academy belfry, and made of it a summer house upon his lawn, which, ever afterward, was one of his most cherished possessions. When but eleven years old the young boy was called upon to leave his pleasant home, with all its tender associations, and go to Andover to attend Phillips Academy. This was a severe task for one so young in years, but it was a part of his youthful discipline. His sojourn here, however, was of but short duration. After leaving Andover, he entered a private school, taught by a Congregational minister, in South Kingston. From here he returned home where, under The Rev. John Watson, he finished his studies preparatory to entering College. Scarcely had he reached the years of young manhood, when, at the age of sixteen, he was required to decide that very important question as to where he should take his College course. This choice seemed to rest, for a time, between Brown University and Middlebury College. The former was his father's Alma Mater, and at the same time was nearer his home. While the latter was the choice of his uncle, The Rev. Dr. Smith, who was then Rector of the Church in Middlebury. But having been assured a home in his uncle's family, in case he should become a student at Middlebury College, it was decided in favor of this latter Institution, where he spent his Freshman and Sophomore years. Owing to the severity of the climate, however, it was thought best, at the end of this time, that he should complete his College education at Brown University. His return trip home was by way of Lake Champlain and the canal connecting the lake with the Hudson river. During an extremely hot night, while on this trip, the discomfort of the boat drove him upon the deck. This exposure to the night air brought on a severe attack of typhoid fever. For some time his life hung in the balance, no one knowing which way it would go. "Cut him

not off in the midst of his days" was his mother's constant cry. And after his recovery it was her earnest prayer that the life so narrowly spared should be wholly consecrated to the service of God and His Church. Having fully recovered his health, our young student entered the Junior class of Brown University, in the fall of 1826 A. D. Dr. Francis Wayland was, at this time, President of the University, whose influence was a permanent stimulus to the intellectual powers of the future Bishop. "I feel," said he after he had become a Bishop, "that I am more indebted for any success I have had in life, and for whatever reputation I may have attained as a scholar and a thinker, to the instructions of Dr. Wayland, than to all the other teachers I have had, put together." Shortly before his graduation President Wayland, in recognition of his ability, appointed Mark Antony DeWolfe Howe to the honor of class poet. The title of his poem, for this occasion, was, "Farewell," and won for its author a well deserved reputation.

Believing that the legal profession was to be his life's work, upon graduating from the University, he entered his father's office and began the reading of law. But feeling the need of self support he soon accepted a position, secured for him by his intimate friend John Winthrop, as usher in the Adams School, Boston. This position he held for eleven months, at the end of which time he became Head-Master of Hawes School, South Boston, which he filled most successfully for the next fifteen months. Although teaching was to him but a stepping stone to a life consecrated to still higher ends, yet while thus engaged he devoted all his powers earnestly and conscientiously to this elementary work. It was at this time that young Howe deduced from his own experience that practical lesson, which, in after years, he so frequently gave to young men just starting in life: "Do your work, whatever it is, as earnestly and thoroughly as if it were to be your work for life." While at Adams School, Howe worshipped in St. Paul's Church, under the rectorship of The Rev. Alonzo Potter, D.D. It was during this period

that an acquaintance between The Rev. Dr. Potter and young Mr. Howe began, which in later years ripened into a warm friendship, with his neighbor and Bishop, in Philadelphia. But it was while Head-Master of Hawes School, residing in the family of The Rev. John Blake, Rector of St. Matthew's Church, South Boston, that he was confirmed by The Right Reverend Alexander Viets Griswold, D.D., in the year 1830 A. D. Should any one desire an insight into the true condition of young Mr. Howe's spiritual life at this time, no better evidence, as to its nature, can be given than his own words, written in response to the solicitude of his mother concerning his eternal interests. "You ask if I am really a seeker of that light which cometh from above. Now, in the sense in which you are using this word, at this time, in Bristol, perhaps I am not. But if a wish to be led in the way in which I should go, a full sense of my sinful disposition and actions, a strict adherence to known duty, and a constant desire to have it more clearly made known to me, constitutes a seeker, then I may hope that I am one. This has been my disposition for two or three years, and in some degree ever since I became an accountable being. Whether this may be called the 'striving of the Holy Spirit,' or is the effect of that pious instruction which you have made almost a part of my bodily nutriment, I can not decide. Certain it is that I am exercised with such feelings every day, and I trust, with dear Mr. Bristed, that the grace of God may be as effectual to change my heart here as if I were with you in Bristol."

We have now, perhaps, reached the most critical stage in the life of our subject, up to this time: that period when the possibilities of a lifetime may be said to be lodged within the decision of a moment; one of the turning points in life. That moment when a young man is called upon to decide, forever, what his life's work shall be, is a moment fraught with tremendous possibilities and dangers. For there are two things almost invariably confronting every young man, at this time, which make such a decision all the more difficult. The first of these is that he who is called upon to make this all

important decision is not only young in years, but also young in the experience of this world's life, and what is involved in its various relations. However well his mind may be stored with knowledge, he has not yet had sufficient time and opportunity to apply this knowledge to the practical duties and relations of life. Therefore one of the dangers is that the young man will be influenced, in his decision, more by the glittering promises of his own imagination than by a well balanced judgment based upon long years of experience. This then leads us to the second difficulty, which usually confronts the young man at this time. As the different occupations and professions in the world are legion, it is not always an easy matter for a young man to choose from among the many that for which he is, in every particular, best adapted. Each particular calling has its own peculiar claims and advantages. And as we believe that every man is adapted to occupy some one specific position in life, for which he is physically, intellectually, and spiritually fitted, therefore it becomes all the more serious that he miss not his calling. Many a good mechanic has been spoiled by a poor preacher. But in view of this difficulty, how can a young man be sure as to the proper course for him to pursue? There are two things that are always an unmistakable guide in this matter. The first is, "An inward call," which shows itself either in a strong desire, or an adaptability, for a particular kind of work; and the second is the adaptation of the outward circumstances, or conditions, to the accomplishment of this desire. Neither one of these, however, considered apart from the other, is safe to follow. It is only when the inward call, and the outward circumstances, point toward one end, that it becomes an infallible guide to the selection of one's life work. We have a clear example of what has just been said in the life of Mark Antony DeWolfe Howe. After having graduated he entered his father's office and began the reading of law, thinking that would be his life's work. But in a short time the outward circumstances of his life shaped themselves in such a way that it became necessary for him to change his

plans for the future. And scarcely knowing just what to do, he, for the time being, accepted a position as teacher, first, at Adams School, Boston, and afterward, as Head-Master of Hawes School, South Boston. But already there was stirring within him a desire (the inward call) to consecrate his life to the Priesthood of the Church. It was about this time that a position was offered him by Dr. Wayland, as tutor in Brown University. This, however, only seemed to add confusion to his already unsettled mind. To return to his father's office for the study of law seemed but to continue what had been already begun. To retain his position as Head-Master of the School in South Boston would assure him that self-support, and ability to aid his parents, which was so desirable. But a letter from Dr. Wayland, setting forth the advantage of the offered position in giving him a good opportunity for further study and self-improvement, decided the whole matter. In this we have the outward circumstances and the inward call adjusting themselves to each other, which young Howe was quick not only to observe but to act upon. Hence early in the year 1831 A. D., he returned to Brown University, and took up his work as tutor in that Institution. His duties here gave him ample opportunity to devote much time to the study of Theology, to which he applied himself with untiring zeal. And what otherwise seemed to be an unfortunate occurrence, the breaking out of the Cholera in the summer of 1831 A. D., only hastened his preparation for the Priesthood. As this closed the University, for the summer, he returned to his home in Bristol and devoted all his time, until the opening of the Institution in the fall, to the study of Theology, under The Rev. Mr. Bristed. In the month of December of this same year, having by this time again resumed his work at the University, young Howe received a letter from his Preceptor, The Rev. Mr. Bristed, which contained the following advice: "Your dear, precious mother, to whose prayers, precepts, and example you do, indeed, under God, owe all your present piety, and all your promise of future usefulness, concurs with your father

and myself in deeming it advisable for you to take Orders when our good Bishop visits Bristol on the 13th of next month." His mother, in reply to a letter in which he acquiesces to this arrangement, said that the good news of his decision marked "the happiest day of her life." Accordingly Mark Antony DeWolfe Howe was ordained Deacon on the 13th day of January, 1832 A. D., by The Right Reverend Alexander Viets Griswold, D.D., at whose hands he had also received Holy Baptism, and Confirmation. Shortly after his Ordination he received a call to assist The Rev. Mr. Blake, Rector of St. Matthew's Church, South Boston. Having served as Curate in this Parish for but a short time, upon the death of the Rector, he resigned and accepted a call to the infant Parish of St. James', Roxbury. This Parish, not yet having a church building, worshiped in a school-house. The young Rector was, at this time, but twenty-four years old, slight in figure and delicate in health, but devoted all the energy he could command to the spiritual care, and material upbuilding of his Parish. The greater effort of the young Rector, however, centered in the building of a new church. But the old and ever recurring story of a too sanguine faith in the ability of the church to surmount all financial, as well as moral, obstacles soon involved this small Parish in internal and external difficulties. As a result of this The Rev. Mr. Howe resigned in 1834 A. D. and became the Rector of Christ Church, Cambridge. But at the end of nine months the Vestry of St. James' realized that they had made a mistake in allowing him to leave, and therefore welcomed him back again with a hearty love and warm co-operation. During his second incumbency at St. James' he founded and edited "The Christian Witness," one of our earliest church papers, and which, in connection with The Rev. John S. Stone, he continued for several years. In the early part of his ministry at Roxbury he became engaged to Miss Julia Bowen Amory, to whom he was married by The Rev. Dr. Stone, on the 16th day of October, 1833 A. D.

The first great sorrow to enter the life of our young clergy-

man was the death of his mother, which occurred in the month of April, 1834 A. D. But when, in the month of February, 1841 A. D., his wife died, it seemed to him that the spring of life was gone. For his had truly been a happy married life. Their home had been blessed with five children, two of whom had, however, preceded their mother to the eternal world, and a third soon followed, leaving the father with but the two oldest daughters, Louisa and Mary.

On June 17th, 1843 A. D. he again married. This time to his cousin Elizabeth Smith Marshall, of Bristol, Rhode Island. Another home was thus happily formed; the Parish relations were most agreeable, and the Church, now fully equipped for its work, was a power for good in the community. It was at this time that a call came to him, unexpectedly and therefore unsought, from St. Luke's Church, Philadelphia. And as his oldest child, a daughter of eleven years, who was said to be of rare beauty and promise, had just died shortly before this, his home was so saddened with departed associations that he was, perhaps, more readily induced to accept the call than he otherwise would have been. But before his removal to Philadelphia in 1846 A. D. his home had again been brightened by the advent of two sons, Herbert and Reginald. And still another son and daughter were born into this home, but only to tarry for a short time, when both were called away by death within the space of one week, and the same sad story was repeated. These closely recurring shocks were more than the mother could bear up under and her health gave way to such an extent that, although she lived to become the mother of four other children, yet the home was ever afterward darkened by her suffering.

St. Luke's was a young parish, almost at the southwestern limits of the city, when the call was extended to and accepted by The Rev. Mark Antony DeWolfe Howe. But under the zeal and efficiency of their young Rector and the harmony and devotion of a most faithful people this young and tender plant soon grew into one of the largest and most influential

parishes in the city of Philadelphia. It was in this Parish that a number of the Church agencies originated, which have since become well established institutions and proven themselves most useful in her work. Among these may be named, —The Missionary Sewing Society for the aid of clergymen's families, The Society for the Help of Indian Missions, The Sewing Circle, The Dorcas Society, The Mother's Meeting; etc. All this was in a large measure due to the strong leadership of their Rector, The Rev. Mr. Howe. A friend, who, during Rev. Howe's early years at St. Luke's, was to him as a right hand, in after years said of him: "He had that wonderful executive ability which discovered the latent possibilities for work in the members of his Parish, and gave them all something to do, which interested them and developed their powers for more and more varied work. And with this, that subtle and more rare gift of making people feel that they were carrying out their own plans, when they were really being guided and developed by him." Or as still another parishioner expressed it: "We did his will and thought it was ours."

As to Rev. Howe's ability as a preacher we can do no better than again quote from one who was in every respect qualified to pass a correct judgment. "His sermons were never to be forgotten by those whose privilege it was to listen to them—so instructive and expository, opening out the inner meaning of Holy Scripture and making the Word of God speak for itself and bear its own message to the understanding and conscience and heart of the hearer." Having had a clear, strong voice, with an almost unerring enunciation, coupled with the keenest apprehension of the nicest shades of meaning in words, The Rev. Mr. Howe was a most fascinating reader Hence under his reading the Prayer Book and Holy Scripture became eloquent preachers of divine truth. He was also a man of strong convictions, but never arbitrary, ever having a deep sense of things divine and eternal, genial and sympathetic, but dignified and always drew near to the hearts of his people. In the year 1848 A.

D. Brown University conferred upon him the well deserved degree of Doctor of Divinity.

During the twenty-six years of The Rev. Dr. Howe's rectorship of St. Luke's his work was not confined alone to his Parish, but extended out into the city, the Diocese and the Church at large. In the city and Diocese he was interested in founding and conducting the Episcopal Hospital, the Divinity School, the Evangelical Education Society, etc. He was also very active in the missionary work of the Diocese and in the management of the General Board. In 1850 A. D. he was one of the four clergymen who were sent as delegates from the Diocese of Pennsylvania to the General Convention, which position he continued to fill as long as he remained a Presbyter. For twelve consecutive years he held the office of Secretary of Convention.

The blow which had been expected with so much dread for several years came in October, 1855 A. D. The Howe home was once more darkened with death. The Broad street house in Philadelphia was desolated by the departure of the wife and mother and a little later the youngest child.

The Rev. Mark Antony DeWolfe Howe, D.D., was married, for the third time, June 9th, 1857 A. D., to Miss Eliza Whitney. Upon this marriage he changed his residence from Broad to Eleventh and Clinton streets. From this home the only remaining daughter of his first marriage went out, during the month of October, 1861 A. D., as the wife of the Rev. William Hobart Hare, who afterward became Bishop of South Dakota. Her married life was truly a happy but brief one as she was soon called from the home on earth to the home in Paradise.

It was at this time that the Church felt the need of an enlarged and improved Hymn Book, and therefore a committee was appointed by General Convention to compile and present such a work to the next Triennial Convention for its action. At the head of this committee we find The Rev. Mark Antony DeWolfe, D.D., and associated with him such men as Bishops Burgess, Bedell, Coxe, Huntington, Clark and Dr.

Muhlenberg. During the summer of 1859 A. D. The Rev. Dr. Howe entertained this committee at his own summer home in Bristol, to which event he always referred with the greatest pleasure. The name given to this new work was, "Hymns for Church and Home." It did not, however, meet with the entire approval of General Convention and as a sort of compromise a selection of fifty-four of these hymns was made and authorized to be used by the Church. This selection, however, never came into general use. A fact that is perhaps not generally known, the presence in our Church Hymn Book of that beautiful hymn, "Lead, Kindly Light," is due to the persistent plea and persuasive reading of The Rev. Dr. Howe.

The Board of Managers of the Foreign and Domestic Missionary Society, recognizing the ability of The Rev. Dr. Howe, frequently urged upon him to enter the service of the Board and present the claims of Foreign Missions in the larger cities and towns of the north. After repeated and urgent requests he finally consented to spend his vacation during the summer of 1864 A. D. at this work which he accomplished very acceptably to the Board. During the summer of 1870 A. D. Dr. Howe wrote a memoir of Bishop Alonzo Potter. Although this is not the only publication of The Rev. Dr. Howe, yet it is the most important piece of literary work achieved by him. As it is the authorized biography of a truly great man, both in Church and State, it possesses a permanent value. In the spring of 1871 A. D. a party of distinguished Churchmen, among whom was The Rev. Dr. Howe, made a missionary journey across the continent to San Francisco. This journey was full of interest and spiritual profit, not only to those who participated in it, but to the whole Church.

The mind of The Rev. Mark Antony DeWolfe Howe, D.D. was more than once disturbed during his long rectorship of St. Luke's by calls to change of work and place. His anxiety was created by a fear lest the pleasant ties which bound him to St. Luke's would lead him to misinterpret the will of God.

Such were the calls to the Presidency of Kenyon College; to the Missionary Episcopate of Nevada and Arizona; to the Rectorship of St. James', Chicago, and also to St. Michael's, Bristol, Rhode Island. This latter came as a strong temptation because Dr. Howe saw in it an opportunity to simplify his life by residing on his own farm and spend the remainder of his days among his kindred and early friends.

About this time the Diocese of Central Pennsylvania had been set apart as a new jurisdiction and at the Primary Convention held in St. Stephen's Church, Harrisburg, on Wednesday, November 8th, 1871 A. D., The Rev. Mark Antony DeWolfe Howe, D.D. was elected on the first ballot the first Bishop of the new Diocese. From the moment he received notice of his election to the time when his mind became clear as to his duty were moments of anxious thought and earnest prayer. But this call to "arise and go hence" came in such clear tones that there could be no mistake as to his duty. Hence the consent of the majority of the Bishops and Standing Committees having been given, The Rev. Mark Anthony DeWolfe Howe, D.D. was consecrated in the church of which he was the successful and beloved Rector for twenty-six years, on the Feast of Holy Innocents, December 28th, 1871 A. D. His consecrators were his uncle, The Right Reverend Benjamin Bosworth Smith, D.D., Bishop of Kentucky, and at the same time Presiding Bishop of the Church; The Right Reverend Alfred Lee, D.D., LL.D, Bishop of Delaware; The Right Reverend Charles P. McIlvaine, D.D., Bishop of Ohio; The Right Reverend Gregory Thurston Bedell, D.D., Bishop Coadjutor of Ohio; The Right Reverend Horatio Potter, D.D, Bishop of New York; The Right Reverend John B. Kerfoot, D.D., Bishop of Pittsburg; The Right Reverend Thomas M. Clark, D.D., Bishop of Rhode Island, and The Right Reverend Benjamin W. Morris, D.D., Missionary Bishop of Oregon and Washington. The Bishop-elect was attended by The Rev. D. Washburn and The Rev. William Paret, D.D. The presentment was made by the Bishops of Rhode Island and Pittsburg. The testimonials from the Convention of

Central Pensylvania were read by The Rev. A. A. Marple. The Rev. William C. Leverett presented the certificate of concent from the majority of the Standing Committees and The Rev. Benjamine I. Haight, D.D. that of the majority of the Bishops. A most eloquent and forceable sermon was preached by the Bishop Coadjutor of Ohio.

Following hard upon this most interesting and inspiring service came the breaking up of the old and the forming of a new home. This duty brought with it many anxious hours and sad hearts. The twenty-six years spent in St. Luke's Parish had been marked by the usual changes of life in this devoted family. The children who had been brought to Philadelphia in 1846 A. D. as infants were now married and had homes of their own. His honored and venerable father, who had made his home with his son for a number of years, had passed away in 1864 A. D. Of the five children born into this home by the last marriage two had become

"Of the Kingdom of the blest
Posessors, not inheritors."

The impression which such sacred and hallowed relations of life make upon the human heart, at a time when old ties are to be broken and new ones formed, can better be felt than described. Then came also the breaking up of the relation of Priest and people,—a relation that had grown strong and tender in the many years of loving service in which they were co-workers as Priest and people together with Christ. How many there were upon whom he had smiled as infants when first he entered upon his work in the "City of Brotherly Love," who had long since been brought by him into covenant relation with God through Holy Baptism! While many of these with others had grown up under his instruction and watchful care and were, years ago, received into full Communion with Christ's Church by the right of Confirmation. There was many a home whose hospitality he had frequently enjoyed, whose sacred bond he had consummated at God's Holy Altar. Hundreds of homes within whose portals sorrow and affliction entered found

peace and comfort in his presence and ministrations. Such were some of the things, which, running through twenty-six years, bound Priest and people together in the bonds of tenderest love and affection. Then, too, under such circumstances, only a clergyman, perhaps, can realize the full significance of the thought, as it bears heavily upon his heart, "As we met in the Church Militant for prayer and praise, shall we thus meet in the Church Expectant, and ultimately in the Church Triumphant?" But his call to a higher and broader sphere required that all these things continue only as a cherished memory of a loving past.

In a field embracing such a vast territory, with a goodly number of beautiful and well adapted cities, it was no easy task to determine where the new home should be. Many of these cities desired to have the Bishop locate in their midst, and therefore offered all the inducements they were able. But after visiting all these places, the Bishop decided that Reading contained the greatest number of advantages for the best prosecution of his work, and at the same time offered the attractions necessary for a pleasant home. And it must be admitted that the experience of twenty-three years justified the wisdom of his choice.

This was to Bishop Howe wholly a new life, amid new scenes, among new people, with new difficulties to adjust, new services to be rendered, and new friendships to be formed. His was truly a life whose record can be summed up in the words of St. Paul, "the care of all the Churches." This care involved the external order of the Church, its purity and peace, the adaptation of his clergy to their parishes and their support, the care of all their cares, the care for the schools, orphanages, hospitals, and all the institutions of the Church, great cares and small cares, these together with constant journeying to and fro made up the record of his busy life. And that his life, as a Bishop under the blessing of God, was a success is still evident everywhere throughout this great Diocese over which he presided for twenty-three years. Or to put it in the words of a life-long friend of the

Bishop: "If we would seek a monument to our departed Father in God, let us look around this great Diocese, and in the increase of all the elements of growth and of strength see how well he builded; and if we would seek another monument less obvious, but none the less real, let us look at the precious memories left behind in every house where he tarried for a night, and in every heart permitted any degree of intimacy with him whom we all revere and love."

In the summer of 1878 A. D., he enjoyed the pleasure and benefit of a visit to England. And as it was in the month of July of this year that the Lambeth Conference met, this visit was especially pleasant and profitable to him, affording him an opportunity of meeting the Bishops and Archbishops from all parts of England. Both the opening and closing services of this Conference, the former in Canterbury Cathedral and the latter in St. Paul's, were occasions never to be forgotten. These services were magnificently imposing and profoundly spiritual. From a social standpoint, it was an occasion of great pleasure. During this visit, Bishop Howe was entertained at a number of noted places by men and women distinguished for piety, learning, and position. Some of these noted places and distinguished personages were: Fulham Palace, London, then occupied by the saintly Bishop Jackson; Farnham Castle, Winchester, the seat of the learned Bishop Browne; Peterborough, the See of the eloquent Bishop Magee; the Palace of Lord Hervey, Bishop of Bath and Wells; also the Deaneries of Westminster, Lichfield, Chester, and Canterbury. But perhaps the greatest event during this tour, for Bishop Howe, was when he visited Westminster Abbey, with no less a personage than Dean Stanley as his guide and interpreter of its numerous marvels of art and history. After spending considerable time in England, the Bishop extended his trip to the Continent, and then returned home with impressions and memories that were never forgotten.

One of the greatest events in the diocesan life of Bishop Howe was the celebration of the fiftieth anniversary of his

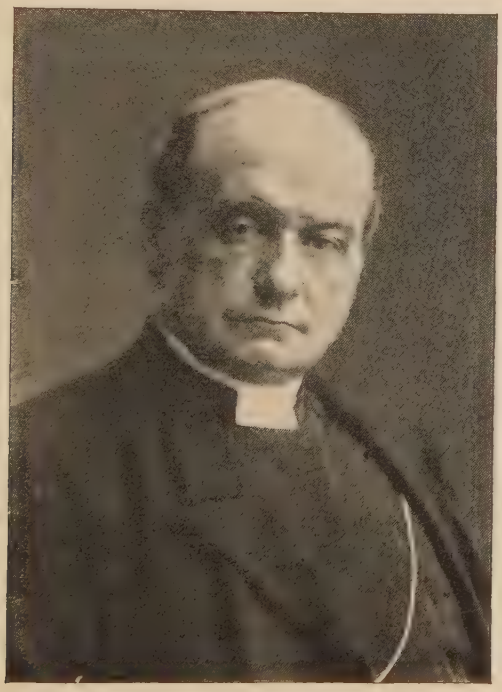
Ordination to the sacred ministry. The services, on this delightful occasion, were held in Christ Cathedral, Reading, January 15th, 1882 A. D. These services were attended by a large number of his clergy, who, at this time, presented their Bishop with a Pastoral Staff. The preacher on this occasion was Bishop Clark of Rhode Island. As these two Bishops, Howe and Clark, occupied neighboring parishes, in their younger days, first in Massachusetts and later in Philadelphia, and occupied neighboring summer homes in Rhode Island for many years, it was most fitting that the Bishop of Rhode Island should have been the preacher on this occasion.

Through the consecrated devotion to his work, seconded by a most loyal clergy and a faithful laity, every part of the Diocese grew and became stronger year by year, under Bishop Howe's administration. And just in proportion to the internal and external growth of the Diocese, did the duties and responsibilities of the Bishop increase. So that, as the years rolled on and advancing age was beginning to make itself felt in his life, the Bishop awoke to the consciousness that it would soon be necessary for him to have some relief. Hence at this early stage in the history of the Diocese, but twelve years from its organization, it already became a mooted question as to whether this relief should come in the form of a divided Diocese, or a Bishop Coadjutor. The one most agreeable to Bishop Howe was the latter. To this desire the Diocese acquiesced, and in the year 1884 A. D., elected The Rev. N. S. Rulison, D.D., as Bishop Coadjutor of the Diocese of Central Pennsylvania. He was consecrated in the month of November of this year, and at once entered upon his duties as the Assistant of Bishop Howe. For eleven years their relation to each other was most tender and loving,—"as a Son to a Father." During the winter of 1891-2 a long and severe spell of sickness had so enfeebled his health, that Bishop Howe began to look longingly for the time when he might be able to make his beloved homestead at "Weetamoe" his permanent residence the entire year. For

sixty summers this had been to him a spot of refreshing rest from the ever-increasing labor of a devoted and faithful Priest and Bishop of the Church of Christ. As "Weetamoe," Bristol, Rhode Island, was Bishop Howe's own property, and as he had spent so many pleasant and profitable summers there, he looked wistfully forward to the time when he could make it the waiting-place for his last change. This desire of the Bishop's was realized in the month of June 1895. And although he had been looking anxiously forward to this hour, yet when it did come the struggle was far greater than he ever dreamed it would be. His home at Reading was actually to be transferred beyond the bounds of his own Diocese; he was giving up, entirely and forever, his place among the busy haunts of men. For a man, who during a long life knew nothing but work, to awake to the consciousness that now he is laid aside, his work is done, is a thought not unmingled with sadness. The Bishop's usual interest in the rearranging of his books, pictures and furniture was not awakened; in his home he was silent and preoccupied. It was to Bishop Howe the closing of a chapter of his life, rather than the beginning of a new one. It was here that the Bishop's life beautifully illustrated that almost universal rule that there is greater pleasure in anticipation than in realization.

On the 23rd day of July, 1895 A. D., the Bishop, together with his eldest son, drove to the Cemetery, and while there gave to him his final instructions as to the disposition of the different parts of his plot, and also as to his own interment. The following Wednesday night, July 24th, he was taken ill. Although there was nothing unusual or alarming in the attack, yet, when the disease was conquered, there was not sufficient rallying force, and early on Wednesday morning, July 31st, 1895 A. D., the Right Reverend Mark Antony DeWolfe Howe, D.D., LL.D., Bishop of the Diocese of Central Pennsylvania for twenty-three years, passed from the Church Militant to the Church Expectant, in Paradise. On the 2nd day of August, all that was mortal of Bishop

Howe was tenderly and lovingly borne, by the Standing Committee of Central Pennsylvania, to its last resting place in Juniper Hill Cemetery, Bristol, Rhode Island. The public service, conducted by the Bishops of Iowa and Pittsburg, assisted by the Rector, was held in St. Michael's Church, Bristol. Not only in keeping with the fitness of things, but as



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an expression of that tender and loving relation which existed so many years between the Diocese and its departed Bishop, a memorial service was held in Christ Cathedral, Reading, November 13th. This service was largely attended by both the clergy and laity of the Diocese. The sermon, on this occasion, was preached by The Right Reverend Henry C. Potter, D.D., LL.D., Bishop of New York.

Bishop Howe was a man of broad culture, and excellent

literary taste. He had also more than a superficial knowledge of agriculture, business, and politics, so that there was found in him a point of sympathy for all with whom he came in contact. His faith in the love of his friends, as well as of God, was so strong that his mind was never disturbed by suspicion, ill-will, envy, or over much anxiety. But

"Now the labourer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

**Extracts from the Bishop's Addresses.**

The instability of the Pastoral relation is one of the most serious drawbacks to the progress and prosperity of the Diocese.

It is a truism, illustrated every day in domestic and social life, that any measure of unnecessary help tends to produce impotency.

In every Parish there ought to be some domestic enterprise of Christian extension in progress all the while, for the exercise and development of its life; but when this is made a pretext for habitually refusing to co-operate in any work of the Lord outside the Parish limits, the blessing is perverted into a curse.

The easiest way to obtain a creditable offering for Missions from any Parish rich or poor is to adopt and earnestly pursue the pledge and envelope system.

Representative bodies in general behave as badly as the public expect them to do.

Such luxurious habits have gained admission even into the homes and social walks of the godly, that indulgences are now esteemed indispensable for which, a generation ago, a Christian man felt it needful to apologize.

It is our high privilege to belong to a Communion which

can trace its history back to the very inception of Christianity itself, and in which, by the presence and power of the Holy Ghost, is maintained, as we believe, not only continuity of Church life, but in a higher sense continuance "in the Apostles' Doctrine and Fellowship."

While organized Parishes offer for a Minister's support only three or four hundred dollars, and the Board of Missions can supplement that pittance with but two hundred dollars more—educated men, giving themselves "wholly to prayer and to the ministry of the Word" (nearly all of whom have others leaning on them for support), can not be found who will attempt the problem of life under such conditions.

True science and true religion represent different departments in the harmonized system of God's creation, and are both indispensable to its complete unfolding.

We need especially in this Diocese that a generation shall grow up imbued from early childhood with the Missionary sentiment—conscious that they live to help and not merely to be helped.

Wardens and Vestrymen hold office for the purpose of conducting the financial affairs of a Parish and developing its strength.

Brethren of the Laity, "remember them that are over you in the Lord, and esteem them very highly in love for their work's sake. Let them not be diverted from their high calling by anxiety for the meat that perisheth." The Diocese of Pennsylvania, at its Convention of 1891, resolved that every married Clergyman in charge of a Parish should receive not less than $800 with a Rectory or $1,000 if he has to provide his own house. Would that this might become the rule in every Diocese. It were better to have fewer laborers, whose sympathies are not repressed or cramped by the weight of their own necessities, and whose minds are free to look out upon the condition of their fellow men.

The organization of Sisterhoods in the Church would become an arm of strength in the legitimate work of the Church, if held in proper restraint by a general law.

I confess that I am always conscious of a painful revulsion of feeling, when, after learning that a Parish has on Easter-day made a large presentation on the Altar of the Lord, I am told that almost, or quite the whole of it was appropriated for inter-parochial easement of some sort—paying a debt, or decorating the Church, or buying a love-token for the Minister. My brethren, "these things ought not so to be."

So long as Parishes may act with entire independence in the choice, and the discharge, of their ministers, in what respect I ask do they practically differ from Congregational organizations?

No inconvenience arising from permanent settlement could surpass the mischief that results from the incessant changes of our Clergy.

A fair degree of education and refinement is necessary to qualify the mind and heart to appreciate our worship fully and to learn and digest the doctrines with which it accords.

To provide for the home mission work of this region is just as positively the duty of Central Pennsylvania as to maintain its parochial institutions.

## PART II.

### The Right Reverend Nelson Somerville Rulison, D.D.

In his annual address to the Convention of 1882, in speaking of the necessity of Episcopal relief, The Right Reverend Mark Antony DeWolfe Howe, D.D., LL.D., expressed himself in these words: "I have now passed the three-score years and ten, which in Holy Writ are pronounced to be the allotted days of man, and am hastening to the four-score years, at which the strength of survival is declared to be but labor and sorrow. I can not hope to make many more long journeys with impunity. I must either 'ere long neglect these frontier places, or solicit from time to time the help of some younger brother in the Episcopate in such arduous visitations, or have my lack of services supplied in the manner provided in the fifth section of Canon fifteen of Title I of the Digest,

THE RT. REV. NELSON S. RULISON, D. D.

by the election of an Assistant Bishop." In speaking of the qualities of the man whose choice he would be happy to approve, Bishop Howe said that he must be "a man true in his devotion to the doctrine and worship of the reformed Church of England, yet catholic and tolerant in his spirit, too wide to be a partisan and too positive to be a tool or a sycophant. No man who does not apprehend and approve the comprehension of the Church is fit to occupy a place of authority in it. A broad and discriminating mind that can distinguish between the principles and the accidents of a system; a warm, generous and sympathetic heart that will appreciate and foster what is good in men whose opinions differ from his own—are endowments essential to a wise and beneficent exercise of the Episcopal office."

The wish of the Bishop, so far as the much needed relief was concerned, was granted by the Convention of 1884. But whether the qualities of the man chosen measured up to the standard laid down by the Bishop in his annual address of 1882 will be best answered by the life of the man himself.

The Right Reverend Nelson Somerville Rulison, D.D. was born in Carthage, Jefferson County, New York, on the 24th day of April, 1842, and became "a member of Christ, the child of God, and an inheritor of the kingdom of heaven" early in life, by Holy Baptism. His early education was acquired in the public schools of his native town, and later on in the Wesleyan Academy, Gouverneur, New York. In the fall of 1863, when twenty-one years of age, he entered the General Theological Seminary, New York City, from which he graduated in the early summer of 1866. Young Rulison had scarcely more than entered this great "School of the Prophets" when, in the somewhat limited circle of student life, he already began to show, unconsciously to himself, the inherent qualities of leadership, by attracting others to himself. While this was due, to a certain extent, to his intellectual and social gifts, yet it was more largely because of his sterling moral qualities. Even in these his younger years he was already very decided in his convictions. Upon

all subjects claiming his attention, he would never rest content until, after carful examination, he had formed decided views concerning them. And when once in possession of an intelligent conviction of a truth, he was very free and outspoken in its defense. But along with this he was equally modest and unpretentious. Such was the somewhat rare combination of qualities, which not only called out the love and respect of his fellow students, but led them to prophesy, long before his ordination in 1866, that "he would be a rising man in the American Church." Immediately upon his graduation he was ordained Deacon, May 7th, 1866, by The Right Reverend Arthur Cleveland Coxe, D.D., LL.D., Bishop of Western New York. The Rev. Samuel Seabury, D.D., Rector of the Church of the Annunciation, New York City, recognizing in the young Deacon the undeveloped powers of true greatness, at once extended to him an invitation to become his assistant. Having accepted this position, The Rev. Mr. Rulison remained here, and labored most faithfully for about one year. It was while occupying this position that he was advanced to the Priesthood in the Church of the Annunciation, November 30th, 1866, by The Right Reverend Horatio Potter, D.D., LL.D., D.C.L., Bishop of New York. In June of the following year, 1867, he received and accepted a call to become Rector of Zion Church, Morris, New York. Here he continued not only strengthening the walls of Zion, but developing his own powers until December, 1869, when he resigned. The object of his withdrawal from Morris was to enable him to go to Jersey City, New Jersey, where he founded and built St. John's Church. It was during the seven years of his incumbency here that the ability and worth of The Rev. Nelson Somerville Rulison began to manifest themselves most conspicuously. And whilst in the midst of his, a most successful career, on November 4th, 1876, he received and accepted a call from St. Paul's Church, Cleveland, Ohio. But scarcely had The Rev. Mr. Rulison entered upon his duties, as Rector of St. Paul's, when his qualities of leadership began to be recognized not only in his own

Parish, but also throughout the city. Because of his kindly consideration of others, his consistent daily life, his great power as a preacher, his unceasing activity as a clergyman, he became not only unusually popular, but greatly beloved by the entire community. But as this popularity and love were the natural outgrowth of the true greatness of the man, they could not long remain confined within the limits of a single community, but soon became recognized in the Diocese and ultimately by the Church at large. As he thus grew into the esteem and high regard of the Church his brethren elected him President of the Standing Committee of the Diocese of Ohio, which office he faithfully administered for six years.

But as no one is exempt from the sorrows and afflictions of this world's life, so the peace and sunshine within the life of the Rector of St. Paul's was soon to be overshadowed by a dark cloud. It was in the month of February, 1879, that the hitherto joyful life of The Rev. Mr. Rulison was plunged into the depths of sorrow by the death of his beloved wife. The continued struggle and heroism of the man under this overwhelming affliction can best be told in his own words, written to his friend, The Rev. Dr. W. B. Bodine, who had kindly offered his services until such time as a change of scene might bring some relief to his saddened life.

"I am very grateful for your words of sympathy, and I beg you to accept my thanks for the kind offer of your help. I did not ask you to come because, after careful consideration, I decided that it would be better for me to go on with my work alone. I knew it would not be easy for me to preach on the Sunday after the burial, but I thought it would be as easy on that as on any Sunday, and so I summoned all my courage and preached. I shall remember your kindness, and shall try to repay, though I hope I may not have the opportunity to repay it in the same circumstances under which it was extended. My way is not full of light, and I find that it has been easier to preach the Gospel than to practice it. I doubt not that there is somewhere, in every trouble and sorrow that comes to God's children, a gospel. But I confess

that in my visitation it seems a gospel of mystery, of which the gospel is for my loved one, while the mystery is for me, and it will, I fear, remain with me until I reach that fair land

Where loyal hearts and true
Stand ever in the light.

"But my work must go on. God's work must be done, and I shall try to be brave and true. I pray that such a sorrow as mine may never shadow your heart and darken your home." Such were the utterance of a truly great man, who had a clear conception of the divine relation of things.

It was in the early summer of this same year, 1879, that Kenyon College, Gambier, Ohio, confered upon him the well deserved degree of Doctor of Divinity, which ever afterward adorned a meek and scholarly life. The natural tenderness of his heart, ripened by his own suffering, ever made him solicitous for those who were in sorrow, while his "sunny habits of converse" made him an ever welcome guest to all with whom he came in touch. As a preacher, the spirituality and scholarliness of his sermons made him a power in the pulpit. In the years 1880 and 1883 his brethren of the Diocese of Ohio confered upon him the high distinction of Deputy to the General Convention, where he "made full proof of his ministry."

After long months of arduous toil, and wearied through much labor, and still suffering from the unrelenting strain of his great affliction, he decided, in the summer of 1884, to go abroad for a period of rest and recuperation. It was while enjoying this much needed rest in England that, on June 10th and 11th, 1884, the Convention of the Diocese of Central Pennsylvania convened in Christ Church, Reading, at which The Rev. Nelson Somerville Rulison, D.D. was elected, on the second ballot, Bishop Coadjutor of this Diocese. A few days later, while seated with his host, The Rev. Mr. Bates, on the porch of the beautiful Iden Rectory, at Rye, in Sussex, as the lingering twilight was fading into darkness, he was handed the message which bore to him the news of his election.

There was no one to whom his election was a greater surprise than to himself. At first it proved to be a source of sorrow to him, rather than joy, for he had never desired the office of Bishop. But as it came to him unsought, and without his knowledge, it at once raised one of the most perplexing questions of his life. And to decide so important and difficult a question it became necessary for him to change his plans and return home. Upon his return from England, all his powers were concentrated upon ascertaining the will of God in so solemn a matter. Here again we can best learn the true quality and character of the man from his own words, as he expressed them at a time when he was "in a strait betwixt two."

"I suppose I must go to Pennsylvania. I told my congregation so last Sunday. It has been a hard struggle for me to decide to go. The most extraordinary things have been said to me since I came home by persons inside, and many outside, of my congregation. I did not know I had so much influence and I have been amazed at the revelation that has been made to me. I do not wish to go. I have no desire to be a Bishop. I shrink from the responsibility and the work. Yet it does seem my duty to endure some hardness, and perhaps I have not had my share in the past. I should stay here if I did not fear that to stay would be to try to avoid discomfort and some things I do not like. I have really been almost broken down by the loving words of my people, and I am depressed and not in any degree elated at the prospect. You will understand what I mean, and will give me sympathy, I am sure."

The Rev. Nelson Somerville Rulison, D.D., was consecrated in the Church of which he was the devoted and beloved Rector for eight years, on the Feast of St. Simon and St. Jude, October 28th, 1884. The Consecrator was The Right Reverend Alfred Lee, D.D., LL.D., Bishop of Delaware and Presiding Bishop of the Church, who was assisted by The Right Reverend William Bacon Stevens, D.D., LL.D., Bishop of Pennsylvania and The Right Reverend Samuel Smith

Harris, D.D., LL.D., Bishop of Michigan. The two Presenters were The Right Reverend Gregory Thurston Bedell, D.D., Bishop of Ohio, and The Right Reverend Mark Antony DeWolfe Howe, D.D., LL.D., Bishop of Central Pennsylvania. The other Bishops present and taking part were The Right Reverend Thomas Augustus Jaggard, D.D., Bishop of Southern Ohio; The Right Reverend William Edward McLaren, D.D., LL.D., S.T.D., Bishop of Chicago; The Right Reverend Cortland Whitehead, D.D., Bishop of Pittsburg, and The Right Reverend David Buel Knickerbacker, D.D., Bishop of Indiana. The testimonials of the Diocese of Central Pennsylvania were read by The Rev. Henry L. Jones, D.D., that of the Standing Committees by The Rev. John Henry Hopkins, D.D., both of the above clergymen being from the Diocese of Central Pennsylvania, and that of the Bishops of the Church by The Rev. William B. Bodine, D.D., of the Diocese of Ohio. The attending Presbyters of the Bishop-elect were The Rev. William C. French, D.D., of the Diocese of Ohio and The Rev. Henry L. Jones, D.D., of Central Pennsylvania.

The newly Consecrated Bishop went forth from St. Paul's to his arduous duties in the Diocese of Central Pennsylvania on November 7th, 1884. A few months after he had entered upon his work in Central Pennsylvania he unburdened himself to a friend in words in which the brave and heroic soul of the Bishop rang out with no uncertain sound.

"I have now been in all the large towns of the Diocese. Some of them are pleasant, and all have many good people, but there is no city here that is at all equal to Cleveland. Of course at times I sigh for home, and joys departed, and feel more than willing to give up the honors of the Episcopate for the quietness and comfort of the Presbyter's life. But, on the whole, I am not sorry that I feel so. It is a sign that I am still human, and not hardened, and I think I shall always be glad to be sure that I am a man as well as a Bishop. But while I long for old friends and my old work, the work that I am set to do, and am doing, is in some ways very pleasant. I seem to be doing more good (at least directly and immedi-

ately), than I was in Cleveland. Anyway, the work has been given me to do, and I am determined to live on the sunny side of my occupation, and be glad to do what God has called me to do."

Owing to the increasing feebleness of Bishop Howe, he, under the provisions of section five of Canon thirteen of Title I of the Digest, relinquished the care and oversight of the Diocese, with full power and authority to administer the same, to his Assistant on November 1st, 1889. Hence Bishop Rulison delivered his first official address at the Convention of 1890, five years after he had become Bishop Coadjutor of the Diocese. It was in this address that Bishop Rulison strongly urged the necessity of the Diocese providing him with a home. And in this connection he expressed a preference for South Bethlehem as the place of his permanent residence. This choice of residence was due to the fact that several of our largest and most important Church Institutions are located there, namely Lehigh University and St. Luke's Hospital. Upon the death of Bishop Howe, he succeeded to the Bishopric of Central Pennsylvania July 31st, 1895.

While the Assistant of Bishop Howe, he was ever loyal and steadfast to his chief. They were in all things as father and son to each other. Of Bishop Rulison's work in Central Pensylvania the Church has ever been proud and thankful. His clergy learned to love and revere him. In the House of Bishops his advice was ever regarded with attention and respect. He was a man of broad scholarship and fine literary taste. Bishop Rulison therefore naturally became a leader in thought. But above all things he was a most staunch Churchman, and a humble and devoted Christian man as well as Bishop. As early as the year 1895, while yet in the midst of a most strenuous life consecrated to the service of Christ, His Church and humanity, there could already be heard, within the inner sanctuary of his life, the undertone mutterings of a premature decay. But without dismay, or even careful precaution, he continued his arduous and unre-

mitting labors, until his physical strength refused any longer to sustain him. And finally, in the early part of the year 1897, he began to break down most perceptibly and inexorably, when his medical advisers believed that his last and only chance was to be found in a trip across the Atlantic. It was while these dark clouds were gathering around him,—and yet not dark because he lived in the light of God,—the Bishop wrote these beautiful words of Christian resignation: "I am trying to be as optimistic concerning myself as I am about God's world, and to practice the philosophy which I preach, and which I think is the highest and deepest of all philosophy, that is, to suffer God's will as He wills it, when He wills it, and just because He wills it." How like the words of St. Paul: "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me." His trip abroad, however, failed to realize the results hoped for. At first there was an apparently slight improvement, but there soon set in a change for the worse until, while in Bad, Newheim, Germany, September 1st, 1897, the beloved Bishop of Central Pennsylvania laid down his burden, unbuckled his armor, put his hands in that of his Divine Master, and entered with confidence and gladness "into the joy of his Lord."

Immediately upon his death his body was brought to this country, arriving in South Bethlehem on Wednesday, September 15th, where it lay in peaceful repose in the Bishop's lovely home, on Delaware Avenue, until Friday, September 17th, 1897, when all that was mortal of Bishop Rulison was laid in its last resting place in the beautiful Nisky Hill Cemetery, Bethlehem. The burial services were held in the Church of the Nativity, or Pro-Cathedral. The Opening Sentences were said by The Right Reverend John Scarborough, D.D., Bishop of New Jersey; the Lessons were read by The Right Reverend Leighton Coleman, D.D., LL.D., Bishop of Delaware; the Creed and Collects were said and the Blessing pronounced by The Right Reverend Cortlandt Whitehead;

D.D., Bishop of Pittsburgh. There was no sermon or address at the time of the Burial service. At the grave the Collects were said by the Bishop of Pittsburgh and the committal was made by the son-in-law of the deceased Bishop, The Rev. E. Worcester, D.D. Besides the Bishops already named there were present The Right Reverend William D. Walker, D.D., LL.D., D.C.L., Bishop of Western New York; The Right Reverend Abram Newkirk Littlejohn, D.D., LL.D., D.C.L., Bishop of Long Island, and a large body of Clergy.

BISHOP WHITEHEAD.

The honorary pallbearers were the Vestry of the Church of the Nativity, the Standing Committee and Officers of the Diocese and a few special friends, while the active pallbearers were: The Rev. Rogers Israel, D.D.; The Rev. George C. Foley, D.D.; The Rev. James F. Powers, D.D.; The Rev. Thomas B. Angell, D.D.; The Rev. G. Pomeroy Allen, D.D., and The Rev. Horace E. Hayden.

Thus closed a most useful, as well as beautiful, life in the

service of Christ and His Church on earth. His was a ministry, rich in effort and result, sanctified by principle and blessed with fruitful reward.

Therefore "let us as Saints on earth, in concert sing
With those whose work is done;
For all the servants of our King
In heaven and earth are one."

**Extracts From the Bishop's Addresses.**

To know what is right is often harder than to do it, and courage is more common than wisdom.

Time's chariot wheels mark their carriage road in the strongest body.

The consciousness that year after year we miss from our homes and Churches some friends whom we knew and loved, should sober, if it does not sadden us.

You cannot stop the progress and block the business of the world by denouncing money-making. Communism cannot be cured by an act of Congress, nor Socialism satisfied by turning order into chaos. No application of machinery nor shifting of circumstances will do it. The only permanent remedy for all these present and possible ills is the religion and Church of Jesus Christ.

One of the obstacles of Church growth, and one of the most real difficulties that beset a Bishop's administration, is the shortness of the Pastorate.

The social and business demands of the world have so burdened the Church's Ministers that it is well-nigh vain attempt to find the lost type of that famous and contented Parson who was "passing rich on forty pounds a year."

It is well to teach men how to get on in this world, but it is better to teach them how to get up into the higher life.

The ability to count per cent, reckon profit and loss, to explore nature and apply science, is not the only ability worth having.

There is no little and no large with God, and there

is no secular as contradistinguished from the sacred to him who has reached the Pauline ideal of doing everything unto the Lord.

The sphere of the dewdrop is as perfect as the sphere of the universe, and my duty that is done unto the Lord, though it be insignificant in human estimation, may be done with as lofty a motive, and therefore have as truly a spiritual character, as any work that is done by the Archangels in heaven.

In the doing of our duty we may, by lofty motives, make common things sublime.

Every man and woman who has been Confirmed or received the "Laying on of hands" has been ordained and set apart for some service for the Lord, and has received the Holy Ghost for the exercise of that ministry.

The Church does not conduct its missionary work on the given rule of all heathenism and atheism and animalism —"Let the strongest survive and the weakest go to the wall."

Pride is not put off with a change of garments.

No man or set of men has a monopoly of wisdom, or grace, or love.

Sainthood is not necessarily conditioned by poverty and arrayed in rags.

Let us not lose our heads and grow fanatical, and go insane over the questions of wealth and poverty, for a man may be rich and yet respectable, he may wear a gold ring and fine apparel and be none the less a Christian.

The permanent value of our work will be in exact proportion to the strength of our faith.

The Church which stands as a witness for the Bible, and gives so much of it every Sunday to her people, ought to guard it and defend it with courage and ability.

The Bible is the Book of the Creation, the Book of the Incarnation, the Book of the Resurrection, and therefore the Book of man's high origin and destiny and glorious immortality—the Word of God.

That Clergyman or Layman of the Church who denies an article of the Creed is false to his oath and a traitor to the Church.

Timid souls will always wish the Church to make small ventures of faith, and hug the shores of its narrowest opportunities.

In a Church which, like the human body, is made up of many members, it is at once our wisdom and comfort to recognize the truth that what is best for all, is, all things considered, best for each, and that, in order to keep the Church unbroken and strong in its integrity, each member is under the most solemn obligation, at times, to abridge his own liberty and subordinate his own opinion to the general judgment of the Church.

We can not legislate love into human hearts, we can not hush the cry of human anger or despair by the lullaby of a prophecy of better times.

We are not responsible for the bestowment of gifts that come from God, but only for their use, and with the smallest of these we may be faithful if not famous.

When I think of the vast reach of human influence, knowing that we "touch not a wire but vibrates in eternity and utter not a voice but reports at the throne of God," and realize that the almost infinite air will thrill forever with the sweet and solemn words that have been spoken in our Churches in prayer and praise and preaching and resolves, I can understand how natural it is for the human thought to linger among the joys and sorrows, the lights and shadows, the failures and successes of our respective Parishes.

The most powerful preaching is the preaching of Christ through the influence of our own personality.

The man who begins his policy of retrenchment by cutting down his offering to his Creator and Redeemer, through the Church, is a man who, to say the least of him, is intellectually color blind and does not see straight, and is tending, in spite of his desire to save, toward a poverty of faith and knowledge, and of even temporal assurance and comfort.

Without the knowledge that is gained in the school, men will find it more and more difficult to survive in the struggle for existence.

Whatever else is unprofitable, goodness and wisdom have an unchangeable value.

Our most intense feeling, our truest and most adoring worship are best expressed in musical forms.

A closed mind, shut hard and fast against all new light, is one of the worst of all the Church's enemies.

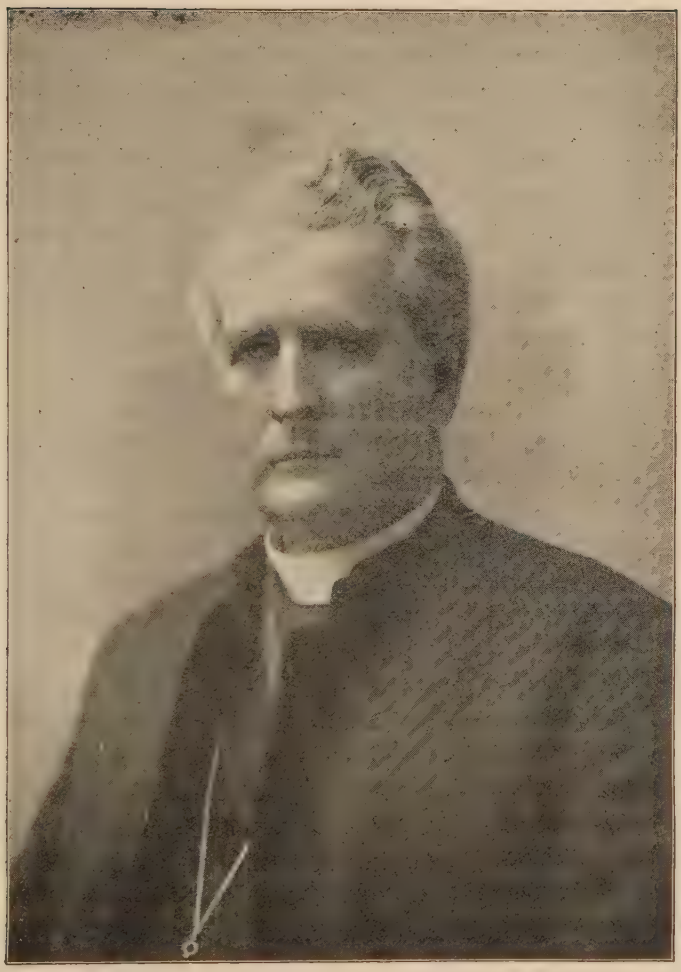
Bishops are human, and will be judged in the long run as other men are, by their fruits.

Say what we will and do what we will, no convention, council, or hierarchy, no banded company of men in Church or State, can stay the evolution of society towards a larger opportunity for the people, to be heard, to be felt, and to enjoy the right exercise of power.

## PART III.

### The Right Reverend Ethelbert Talbot, D.D., S.T.D., LL.D.

Upon the death of The Right Reverend Nelson Somerville Rulison, D.D., the Diocese of Central Pennsylvania was, for the first time in its history, left without a Bishop. And as a Diocese without a Bishop, like a Parish without a Rector or a family without a husband, is without a head, so this Diocese was, from September 1st, 1897 to February 2nd, 1898, deprived of that centre of unity which is so essential to its existence. But the Diocese was fortunate in having, during this critical period, a Standing Committee that was fully capable of handling the reins of government. Without intending to single out any one member above another in the noble work done by this Committee, yet so much of this special work devolved upon its President, that too much credit can not be given The Rev. Marcus Alden Tolman for the excellent and skillful manner in which he conducted the affairs of the Diocese during this interregnum. So well were the affairs of the Diocese man-



THE RT. REV. ETHELBERT TALBOT, D. D., LL. D.

aged that the loss sustained by being deprived of a Bishop, for a time, was reduced to a minimum. But as this is the divinely constituted polity of the Holy Catholic and Apostolic Church, no Diocese can long measure up to the full requirements of its work without a Bishop. Hence it is important that these unavoidable breaks in the Diocesan Episcopate be as short as possible. It is when such conditions

arise that the Diocese with a Bishop Coadjutor is perhaps most fortunate, in having no interruption in its Episcopal ministrations, as the Assistant, upon the death of the Bishop, at once assumes the position of his superior. But this not having been the case during the incumbency of Bishop Rulison, the Diocese of Central Pennsylvania was placed under the necessity of electing a new Bishop. Therefore a meeting of the Standing Committee was convened September 23d, 1897, which, acting under the authority given them in Article III of the Constitution, called a special Convention of the Diocese, for said purpose, to be held in the Church of the Nativity, South Bethlehem, Tuesday, November 9th, 1897, at 7.30 P. M. The above special Convention was duly held at the appointed time and place, over which The Rev. Marcus Alden Tolman was called to preside. Out of the eighty-seven Clergy canonically entitled to a vote, eighty-one were present, while fifty-eight Parishes out of seventy were represented by one hundred and thirty-two Deputies out of one hundred and forty-nine entitled to a vote. No less than fifteen names were placed in nomination, among which was that of The Right Reverend Ethelbert Talbot, D.D., S.T.D., LL.D., then Bishop of the Missionary District of Wyoming and Idaho. While Bishop Talbot, from the beginning, received the highest number of the votes cast, for any one candidate, by both Orders, save in the third ballot when the Clergy gave The Rev. Alexander MacKay-Smith a majority of one, yet it was not until the fourth ballot that both Orders concurred in giving The Right Reverend Ethelbert Talbot, D.D., S.T.D., LL.D., a majority of all votes cast, and thus declared the Missionary Bishop of Wyoming and Idaho to be the choice of the Convention. By action of Convention this election was at once made unanimous. The following committee was then appointed, by the President, to notify the Bishop-elect of the action taken: The Rev. Messrs. James F. Powers, D.D., Henry L. Jones, D.D., and George C. Foley, D.D., and Messrs. R. A. Mercur, A. D. Holland, and W. H. Sayre. All the Canonical

requirements relative to the election and translation of a Bishop were then acted upon. Having accepted the office, we shall now enter upon a review of his life.

The Right Reverend Ethelbert Talbot, D.D., S.T.D., LL.D., was born of John Alnut and Alice Daly Talbot, October 9th, 1848, in Fayette, Howard County, Missouri. The year of his birth had not been permitted to pass by before he was received into covenant relation with Christ's Church through Holy Baptism. His early education was acquired at home and in the schools of his native town. Having had Godly parents, the boy grew up under the benign influence of the Church, so that in 1866, when about eighteen years of age, he received the Laying on of the Apostolic Hands in Confirmation by the Right Reverend Cicero Stephens Hawks, in St. Mary's Church, Fayette, Missouri. And knowing the Bishop as we know him today, we can well believe that his must have been a most vigorous and aspiring young manhood. Hence we find him in the fall of 1866 entering the Freshman Class of Dartmouth College, Hanover, New Hampshire, from which he graduated in June, 1870. And because of the inherent nature of the man, influenced and moulded by his environments, he was led to choose the Priesthood of the Church as his life's work. As a necessary preparation to this end, he entered the General Theological Seminary, New York City, in the fall of this same year, and graduated from this School of the Prophets in 1873. Soon after his graduation, upon the Feast of St. Peter, June 29th, he was ordained Deacon, by The Right Reverend Charles Franklin Robertson, D.D., LL.D., Bishop of Missouri, in the Church of the Transfiguration, New York City. Immediately upon his ordination he was chosen Rector of St. James' Church, Macon, Missouri, and entered upon his work here in the month of July, 1873. Such was the unvarying congeniality and friendship which the young Rector poured into his work that he soon won the love and respect of all with whom he came in contact. In addition to this he soon displayed, to a large degree, such a grace of

manner as immediately sets all in his presence at ease. This is a quality so essential to a successful ministerial life. After having served this Parish for about four months in Deacon's Orders, The Rev. Ethelbert Talbot, with The Rev. Abiel Leonard, afterwards Bishop of Salt Lake, was advanced to the Priesthood November 4th, 1873, in St. Mary's Church, Fayette, Missouri, by The Right Reverend Charles Franklin Robertson, D.D., LL.D. On the following day, November 5th, the newly made Priest was united in marriage to Miss Dora Frances, daughter of John and Eliza Harvey, of Roanoke, Missouri. In connection with his Parish he opened a School in Macon, September, 1875, which afterwards became a Diocesan School for boys, known as St. James' Military Academy. During the fourteen years that The Rev. Mr. Talbot was Rector of St. James' Church, he twice represented his Diocese in the General Convention, and was also, a part of this time, Rural Dean and a member of the Standing Committee. That these fourteen years were years of healthful growth for St. James' Church and Academy, was but the natural result of the efforts of a Rector who ever regarded the truest dignity of human life to consist in identifying himself with the joys and sorrows, hopes and anxieties of those whom it was always an honor to serve, simply because they were men. And thus by his natural adaptation to all classes and conditions of human life, The Rev. Mr. Talbot at once became a recognized leader of men.

The House of Bishops, assembled in General Convention in Chicago, October, 1886, created the Missionary District of Wyoming and Idaho. This vast section of country was composed exclusively of the wild Rocky Mountain region, with the adjacent plains, inhabited mostly by a people whose chief occupation was mining and cattle-herding. Most of the settlements were, therefore, Mining Camps and Cow-boy Ranches, many of which could only be reached by the distinguished, old time Stage-coach. These journeys were frequently long, tiresome, and more or less dangerous. Hence

the nature of the work and the condition of the surroundings required a Bishop with a strong physique; one who could, under the most discouraging conditions, bring to his people the light of joy and the sunshine of his message; who, though a Bishop, would go about as a man among men, and thus touch the hidden chord of true manhood even in the roughest character; one whose keen insight into human nature would enable him to see that underneath all vice there is still something to be found that is true, beautiful and good; a man with an open and sympathetic heart, and yet ever maintaining a dignified bearing; and withal one who is fertile in resources, so that he may ever remain master of his situation. And as the keen eyes of the House of Bishops were critically scanning the Priests of the Church, in order to find a man possessed with these special qualifications, they ultimately centred upon the Rector of St. James' Church, Macon, Missouri. The Rev. Ethelbert Talbot was therefore chosen, by the House of Bishops, the first Missionary Bishop of Wyoming and Idaho. But after he had established St. James' Military Academy, The Rev. Mr. Talbot became so deeply interested in the work of Christian education among boys that he cherished the hope of devoting his life to this particular work. Hence when he received the telegram notifying him of his election, he hesitated for a considerable time, and was finally about to decline, when a letter from the Bishop of Springfield caused him to change his mind. Having, therefore, accepted the call, The Rev. Ethelbert Talbot was Consecrated in Christ Church Cathedral, St. Louis, Missouri, May 27th, 1887. The Consecrator was the Right Reverend Henry Benjamin Whipple, D.D., LL.D., Bishop of Minnesota, assisted by The Right Reverend Thomas Hubbard Vail, D.D., LL.D., Bishop of Kansas, and The Right Reverend Daniel Sylvester Tuttle, D.D., LL.D., Bishop of Missouri. Besides those already named, the following Bishops were present and took part in the service: The Right Reverend John Franklin Spaulding, D.D., Bishop of Colorado; The Right Reverend William

Stevens Perry, D.D., LL.D., D.C.L., Bishop of Iowa; The Right Reverend Alexander Burgess, D.D., LL.D., Bishop of Quincy; The Right Reverend George Franklin Seymour, D.D., LL.D., Bishop of Springfield; The Right Reverend David Buel Knickerbacker, D.D., Bishop of Indiana; and The Right Reverend William David Walker, D.D., LL.D., D.C.L., Bishop of North Dakota. The Presenters and attending Presbyters were The Rev. Abiel Leonard, and The Rev. Robert Talbot, brother of the Bishop-elect. A most interesting and appropriate sermon was preached, on this occasion, by the Bishop of Springfield—The Right Reverend George Franklin Seymour, D.D., LL.D. It was at this time that the newly consecrated Bishop received the well deserved honorary degrees of Doctor of Sacred Theology, from the General Theological Seminary, New York City, and Doctor of Laws, from the University of Missouri, which he has ever since carried with grace and honor. Consequent upon his elevation to the Episcopate, after fourteen years of faithful and successful work in the only Parish of which he was ever Rector, he left St. James', Macon, Missouri, for his new work in the mountains and upon the plains of Wyoming and Idaho, in the latter part of July, 1887. The following year, 1888, Dartmouth College conferred upon Bishop Talbot the degree of Doctor in Divinity.

A fact worthy of note in the history of Bishop Talbot is the unique parallelism that runs through his own life and that of his bosom friend, the late Right Reverend Abiel Leonard, D.D. They were both born in the same town—Fayette, Missouri; baptized in the same Church, at the same time, by the same Priest; started to school the same day, and sat on the same bench; later on attended the same preparatory school; entered Dartmouth College at the same time, and occupied the same room, and graduated together in 1870; both entered the General Theological Seminary, from which both graduated in 1873; both were ordained Deacons at the same time, in the same Church, by the same Bishop; served as Clergymen in neighboring towns in

Missouri; advanced to the Priesthood at the same time, in the same Church, by the same Bishop; when The Rev. Mr. Talbot was married, The Rev. Mr. Leonard was the officiating Clergyman, and The Rev. Mr. Talbot performed the same happy office at The Rev. Mr. Leonard's wedding; they baptized each other's children; they were elected Missionary Bishops within one year of each other; at Bishop Talbot's Consecration The Rev. Mr. Leonard was one of the presenting Presbyters, and at Bishop Leonard's Consecration Bishop Talbot was the preacher; as Bishops they still continued to be neighbors—Bishop Talbot being in charge of Wyoming and Idaho, and Bishop Leonard of Utah and Nevada.

The wonderful development of the Church within the wilds of this Rocky Mountain region, during the almost twelve years incumbency of Bishop Talbot, is one of those beautiful, living monuments erected unconsciously to himself, which will never pass from the memory of the Church. One of the many things the Bishop accomplished while presiding over this western Missionary District was to establish a Cathedral in the See City, Laramie, Wyoming, which he administered with singular ability and judgment. In 1891 he was elected Bishop of Georgia, but declined the call, for the reason that he felt he could not, at that time, leave his western work.

If any one wishes to know the secret of the Bishop's success, under conditions and surroundings most uninviting and discouraging, it can be found alone in the man himself. In the peculiar atmosphere of the Mining Camp, the Ranch, and the Round-up, the Bishop was able to study human nature, and the importance of God's servants adapting themselves to that nature, perhaps better than anywhere else. One of the most fundamental truths which the keen insight of the Bishop at once saw was that even the most degraded possess spiritual potentialities that are possible of development, and that to do men good they must be met on their own ground. Therefore as the Bishop looks upon human

life, with its almost endless number of types, he ever takes a most hopeful view of the unlimited possibilities of the human soul. These are some of the most essential qualities which give Bishop Talbot such superior ability in getting to the hearts of men.

During his western Episcopate, Bishop Talbot was twice to England. In 1894 he attended a meeting, at St. James' Hall, London, in the interest of foreign evangelization. During this tour the Bishop, on invitation, visited Archbishop Benson, of Canterbury, at his palace in Addington Park. A few years later he attended the Lambeth Conference, when he called on the great English Statesman and Churchman—The Rt. Hon. William E. Gladstone, M. P.

As already stated, having been elected Bishop of the Diocese of Central Pennsylvania by the Convention convened in the Church of the Nativity, South Bethlehem, November 10th, 1897, and having accepted the call, The Right Reverend Ethelbert Talbot, D.D., S.T.D., LL.D., was duly enthroned the Bishop of the Diocese of Central Pennsylvania, by the Standing Committee, according to the form used by the Church of England, on the Feast of the Purification, February 2d, 1898, in the Church of the Nativity, South Bethlehem, and at once entered upon his official duties.

In the meantime, however, he had moved his family and household goods from Laramie, Wyoming, to the Episcopal residence on Delaware Avenue, South Bethlehem.

At this time there were within the geographical limits of Central Pennsylvania nearly two and one-half millions of souls. Out of this vast population there were twenty-five thousand three hundred and ninety baptized members, and thirteen thousand four hundred and eighty-nine communicants, with scores of towns having a population of five thousand and less, in which the services of the Church were never celebrated. Hence Central Pennsylvania presented a grand opening for missionary work. And into this work Bishop Talbot at once threw himself with all the zeal and power for which he is justly noted. Under his wise and

skillful leadership the Church, within the Diocese, grew rapidly. In the year 1901-2 he organized a Church Club for Laymen, with a membership of about one hundred. This club meets twice a year, in the spring and fall, and thus brings the Bishop in closer touch with the men, who are such an important factor in the work of the Church. So rapidly did the Church, in all its departments, grow, and

BISHOP TALBOT.

with it the demands upon the Episcopal Office, that at the Convention of 1904 Bishop Talbot succeeded in having the Diocese divided. And so skillfully did the Bishop manage all the details of the division that it was most harmoniously accomplished according to his wish, in every particular. After the division was made, Bishop Talbot, acting upon

his Canonical rights, decided to retain, for himself, that portion which continued to be known as the Diocese of Central Pennsylvania.

The Bishop is also the author of a most interesting book, "My People of the Plains." No work has ever been written that is a better revelation of the author himself than "My People of the Plains."

No sooner had the Diocese been divided than the Bishop, realizing that the name was a misnomer and misleading, desired the name "Central Pennsylvania" to be changed to that of "The Diocese of Bethlehem," a name most applicable and appropriate. In view of the Bishop's desire, the Convention of 1908 took the following action:

*Resolved*, That Article I of the Constitution be amended by striking out the words "Central Pennsylvania" and inserting "Bethlehem" in lieu thereof.

This action was finally disposed of by the Convention of 1909, as follows:

WHEREAS, In the year 1871 this Diocese separated from the Diocese of Pennsylvania, and at its Primary Convention, held November 8, 1871, adopted the name "Central Pennsylvania," and

WHEREAS, By the subsequent formation of the Diocese of Harrisburg, the territory of the Diocese of Central Pennsylvania was so changed that the name lost much of its significance; therefore

*Resolved*, That on and after the rising of this Convention, the Diocese theretofore known as the Diocese of Central Pensylvania shall be known as the Diocese of Bethlehem.

*Resolved*, That the proposed amendment to Article I of the Constitution, which was passed at the last Convention, substituting "Bethlehem" for "Central Pennsylvania," be now approved.

*Resolved*, That the Standing Committee be instructed to give notice of the above change of name to the Ecclesiastical Authority of the several Dioceses and Missionary Districts,

also to the Presiding Bishop and the Secretaries of the General Convention.

From the Minutes.

OSCAR C. FOSTER,
*Secretary.*

Following the instructions of the Convention of the Diocese of Central Pennsylvania, the STANDING COMMITTEE hereby gives notice that the necessary change in the Constitution has been adopted, and that now the name of the Diocese is "The Diocese of Bethlehem."

MARCUS ALDEN TOLMAN,
*President.*

WILLIAM P. ORRICK,
*Secretary.*

Bethlehem, Pa., May 27, 1909.

**Extracts from the Bishop's Addresses.**

The only religion that can really do anything for me is the religion that makes me want to do something for you.

Back of the sermon there must always be the consciousness of a living man.

Give our people a good business proposition, let them see some practical results of their giving, and there is no difficulty in obtaining funds.

Dignity and influence are always associated with strength, and never with weakness.

No Parish exists for itself alone, but is supposed to be in warm and loving touch with the work of the Diocese and bearing its full share in meeting the responsibilities of the whole Diocese, so no Diocese exists for itself, but is a part of the great Catholic Body to which we belong.

God has laid upon this Church in America a great responsibility, and given us an opportunity which ought to fire our enthusiasm and stimulate our zeal to the utmost.

When the American people once become thoroughly awakened to their danger, civic righteousness and reform of long-standing abuses can be achieved.

Wherever there is a branch of the Woman's Auxiliary the effect is felt in the spiritual life of the Parish.

The successful man of God need never lose his dignity or self-respect, and yet he can and must be a man among men—he must love men, and thus be able to reach their hearts.

There never was, and in the very nature of the case there never can be an irreligious human being. This, of course, is very far from asserting that all men are Christians.

# CHAPTER V.

## BIOGRAPHICAL NOTICE OF CLERGYMEN, LAYMEN AND LAYWOMEN.

### PART I.

#### Biographical Notice of Clergymen.

*The Rev. Benjamin H. Abbott.*—It was in the year 1860 that Mr. Benjamin H. Abbott was ordained a Deacon, and advanced to the Priesthood April 2nd, 1861. His first work in this Diocese was at Susquehanna Depot and Oakland, which began on Epiphany day 1878, but it was not until March 26th, of this year, that he was canonically transferred from Long Island. The Rev. Mr. Abbott continued his work here until March 1st, 1880, when, having received a call to a field of wider influence and better support, he left for his new work at St. Johnland, Long Island. After being absent from the Diocese for several years, during which time he still retained his canonical connection with it, The Rev. Mr. Abbott again returned sometime during the Conventional year 1883-4. Upon his return he took up his residence in Carbondale, and from here temporarily ministered to St. James' Church, Jermyn. In the year 1886-7 he again took charge of the Mission at Oakland, but still continued his residence in Carbondale. While Grace Church, Great Bend, was without a Rector, from February 1st, 1887, to April 1st, 1888, The Rev. Mr. Abbott gave them services on fourteen different occasions. For twenty-seven years (1880-1907) has The Rev. Mr. Abbott been regularly and faithfully serving the Church at Oakland, without any compensation save what the people were, from time to time, disposed to give him. A more self-sacrificing missionary than The Rev. Mr. Abbott it would be difficult to find. Since 1907 he is retired.

THE REV. ALFRED M. ABEL.

*The Rev. Alfred M. Abel.**—The Rev. Mr. Abel is one of the few Clergy of the Diocese of Central Pennsylvania today who answered to the first roll call of this newly constituted Diocese in 1871. He was one among the most interested and

* Died April 29th, 1908. See deceased clergymen.

active movers in bringing about the formation of the Diocese of Central Pennsylvania, which was so happily consummated on November 10th, 1871. At this time he was the much beloved and successful Rector of St. Luke's Church, Lebanon. At the Convention of 1874 he was placed upon the Committee on Charters, and also made Chairman of a Commission created to examine certain conflicting claims of vestrymen. In the year 1876, by the authority of a resolution passed at the Primary Convention, The Rev. Mr. Abel was appointed, by the Standing Committee, a member of the Board of Diocesan Missions. We also find him upon the Board of Trustees of the Diocesan School for Boys, in the year 1877. The Diocese having been, at this time, divided into four districts, called Convocations, The Rev. Alfred M. Abel was appointed, by the Bishop, the first Dean of the Convocation of Harrisburg. All of the above positions were filled and faithfully administered by The Rev. Mr. Abel, until he withdrew from the Diocese, April 22nd, 1878, to take up a work in the Missionary District of Oregon. Here he continued to labor until the latter part of August, 1881, when he returned to Central Pennsylvania, in order to assume the duties and responsibilities of Chaplain of the newly-founded institution—"The Church Home for Children," at Jonestown. It was not, however, until November 10th that he entered upon this work. In connection with his duties as Chaplain of the Home, he also took charge of St. Mark's Mission, having given his first service here on October 2nd, 1881. The Convention of 1884 elected The Rev. Mr. Abel one of the Clerical Deputies to the Federate Council, which met in St. James' Church, Philadelphia, November 17th, 1885. In 1888 the Convention returned him, for the second time, to the Board of Trustees of the Diocesan School for Boys, of which he was afterwards elected Secretary. During the same year the Bishop appointed him one of the Examining Chaplains for the Convocation of Reading, from which he withdrew during the Conventional year 1889-90, but was again reappointed about the beginning of

the year 1893, and ably served until the year 1901-02, when he was succeeded by The Rev. Benj. S. Sanderson. On January 4th, 1902, The Rev. Mr. Abel set sail, on the Steamer Fürst Bismarck, of the Hamburg-American line, for a trip abroad. His tour included Alexandria, Egypt; Cairo and other parts of Egypt; Jerusalem, and various places in the Holy Land; Constantinople; Athens; Rome, and other cities of Italy; Lucerne; Paris; and some time in England. He returned during Ascension-tide, May, 1902.

Of his work as House Father and Chaplain of the Church Home for Children, which The Rev. Mr. Abel still continues, 1908, we shall speak more at length under the section which gives the history of the Home itself.

*The Rev. William F. Allen, B.D.*—Upon St. David's Church, Scranton, becoming vacant, The Rev. William F. Allen, of the Diocese of Pittsburgh, succeeded to the Rectorship. While his work here dates from the beginning of February, 1903, yet his canonical connection with the Diocese did not begin until March 1st of this year. The Rev. Mr. Allen was elected, by the Convention of 1905, a member of the Diocesan Commission of General Clergy Relief. During the Conventional year 1905-6, besides his work at St. David's, The Rev. Mr. Allen established a Mission at Redham, and also at West Park. The Rev. William F. Allen continued his work in this Cure until the summer of 1907, when, owing to ill health, he resigned.

*The Rev. Edmund A. Angell.*—Among the Clergy, a notice of whose lives is here given, is that of The Rev Edmund A. Angell, who was born and reared in the State of Rhode Island. After having reached young manhood he concluded that teaching should be his life's work. His education was, therefore, directed accordingly. Upon completing his elementary studies, Mr. Angell entered the Rhode Island State Normal School, located at Bristol, from which he graduated in 1861. Prior to this time, however, he had spent three years teaching in the Public Schools of his native State. From the time of his graduation in 1861 until 1879

he followed his chosen profession of teaching. Between the years 1861 and 1873 Mr. Angell filled a number of positions as teacher in the States of Rhode Island, Illinois, and Missouri. In 1873 he was elected to a Professorship in the State Normal School at Shippensburg, Pennsylvania, which position he occupied until 1879. Having, at this time, decided to enter the Priesthood of the Church, Professor Angell resigned, and made application to The Right Reverend John Barrett Kerfoot, D.D., LL.D., Bishop of the Diocese of Pittsburgh, to be received as a candidate for Holy Orders. The two years intervening between 1879 and 1881 were therefore spent by him in fulfilling the Canonical requirements for entering the Ministry. On March 12th, 1881, Mr. Angell was ordained Deacon, in St. John's Church, Pittsburgh, by The Right Reverend John Scarborough, D.D., Bishop of New Jersey, acting by request of the Bishop of Pittsburgh. The first year of his Diaconate, The Rev. Mr. Angell served as Curate to The Rev. Dr. Alsop, Rector of St. John's Church, Pittsburgh. At the end of the year he resigned, and became Assistant to the Rector of Trinity Church, in the same city, which position he held for six months, when, by appointment of the Bishop, The Rev. Mr. Angell took charge of St. John's Church, Pittsburgh, and continued to serve this Parish until January 1st, 1886. On the Third Sunday in Advent, December 16th, 1883, The Rev. Edmund A. Angell was advanced to the Priesthood, in Trinity Church, by The Right Reverend Cortlandt Whitehead, D.D., Bishop of the Diocese of Pittsburgh. Having received and accepted a call to become Rector of the Memorial Church of Our Father, Foxburg, Pennsylvania, he began his work here during the month of January, 1886. After laboring among this people for nearly six years, he resigned in 1891, in order to accept the Rectorship of the Church of the Nativity, Crafton, Diocese of Pittsburgh, where he remained two years. At the Annual Convention of the Diocese, of Pittsburgh, in 1899, The Rev. Mr. Angell was elected Secretary, which office he filled until he left the Diocese in 1894. Desiring to come

east, in 1894 he accepted the position of Curate in St. John's Church, Bridgeport, and after remaining here two years he became Priest in charge of St. John's Church, Washington, Connecticut, May 1st, 1896. He served this Parish until Easter 1899, when he resigned. After spending several months at special work, he, on January 20th, 1900, became Curate in St. Mary's Church, Brooklyn, Diocese of Long Island, where he remained three years and three months, resigning May 1st, 1903. And again having engaged in special work, for one year and a half, The Right Reverend Ethelbert Talbot, D.D., S.T.D., LL.D., Bishop of the Diocese of Central Pennsylvania, appointed The Rev. Edmund A. Angell to the Church of the Holy Apostles, St. Clair. He accordingly entered upon his work here September 1st, 1904, which he continued to serve until May, 1908, when he removed from the Diocese.

*The Rev. William Bartlett Beach.*—The Rev. Mr. Beach was received from the Diocese of Delaware April 26th, 1906, and became Rector of the Church of the Good Shepherd, Scranton. He began his work here the day previous, April 25th, and continued to the present, 1909.

*The Rev. Frederick M. Bird.**—When in 1880 Lehigh University created the position of Chaplain, and the department of Psychology, Christian Evidences and Rhetoric, it was decided that the same person should fill both. The Rev. Frederick M. Bird, then of the Diocese of Iowa, who had at that time been a Priest in the Church eleven years, was the man chosen for the place. Having accepted the call and entered upon his duty, he was received from the above Diocese the latter part of February, 1881. From this time forth The Rev. Mr. Bird continued the faithful discharge of these duties until the close of the Academic year 1886, when he resigned. Upon his resignation, however, he continued to reside in South Bethlehem until the time of his death.

*The Rev. Frank E. Bissell.*—Having been appointed Curate

* Died April 2nd, 1908. See deceased clergymen.

of St. Mark's Church, Mauch Chunk, The Rev. Mr. Bissell was received from the Diocese of New Jersey, March 12th, 1908, and at once entered upon his duties here, where he continues to the present time.

*The Rev. Asahel A.Bresee, B.D.*—Upon St. John's Church, East Mauch Chunk, becoming an independent Parish, they called, as their first Rector, The Rev. Asahel A. Bresee, of the Diocese of Pittsburgh, who began his work here on November 15th, 1891. It was not, however, until the following month, December 11th, that his Canonical membership was transferred to this Diocese. At this time The Rev. Mr. Bresee had been a Clergyman of the Church four years, having been ordained a Deacon November 9th, 1887, and advanced to the Priesthood December 7th, 1888. The Convention of 1900 elected him a delegate to the Missionary Council. After the division of the Diocese had become an accomplished fact, he was elected by the Convention of 1905, a member of the Board of Missions. During the Conventional year 1904-5 he resigned his work at St. John's, East Mauch Chunk, in order to become Curate of St. Mark's, Mauch Chunk, in charge of Lehighton and Palmerton, which position he continues, in 1909, to occupy. Having ever since his residence in the Diocese been a member of the Archdeaconry of Reading, The Rev. Mr. Bresee has, for a number of years, been its faithful treasurer.

*The Rev. James A. Brown.*—On May 21st, 1904, The Rev. James A. Brown, of the Diocese of Springfield, became the Rector of St. Paul's Church, White Haven, Christ Church, Weatherly, and the Mission in Sandy Valley. His canonical relation with this Diocese began on June 9th, 1904. During his first year's incumbency he had the Rectory renovated and repaired at a cost of about eight hundred dollars. The Rev. Mr. Brown has also been devoting considerable time and attention to the large State Sanitarium for Consumptives located here. Because of these increased duties, he was, during the year 1905-6, relieved of the work at Weatherly. In October, 1907, The Rev. Mr. Brown resigned and became

Rector of St. James', Pittston, where he still continues work.

*The Rev. William B. Burk.*—Some years ago there lived in the district of Southwark, now a part of the City of Philadelphia, a family by the name of Burk—Charles and Elizabeth his wife. In early youth the husband had been baptized by a Lutheran minister, but the wife was a member of the Methodist Episcopal Church. It was into this family that the subject of this sketch was born on the 28th day of August,1849. The following year the mother had her babe baptized in the Wharton Street Methodist Church, by the pastor, Rev. M. Bishop. He thus most naturally attended the Methodist Sunday School and services during his boyhood days. But as he grew into manhood he became more and more attracted to the Holy Catholic and Apostolic Church, until on February 10th, 1867, when, in the old historic Swedish Church, Gloria Dei, Philadelphia, he received the Laying on of Hands in Confirmation by The Right Reverend Thomas Hubbard Vail, D.D., LL.D., Bishop of Kansas. His entire education was acquired in his native city, Philadelphia. The first instruction he received was at a private school, which he entered at the age of seven. From this he passed into the city public schools, and finally took a two years course in the Central High School. He was then employed, for more than a year, as a Conveyancer. After this he placed himself under private instruction for a time, at the end of which he entered the Preparatory Department of the Divinity School, Philadelphia. Upon completing his studies here, he entered the Divinity School proper, from which he graduated June 20th, 1872. During his Seminary studies Mr. Burk served as a Lay-Reader under The Rev. S. B. Simes, at the old historic Church, Gloria Dei, having received his license from The Right Reverend William Bacon Stevens, D.D., LL.D. On the day he graduated he was ordained a Deacon by Bishop Stevens, in the Church of the Saviour, West Philadelphia, and was advanced to the Priesthood by the same Bishop in All Saints' Church, Torresdale, October 19th, 1873.

The Rev. Mr. Burk has successively served the following

churches, up to this time: All Saints', Torresdale, where he was Assistant to The Rev. Dr. Beasley; St. Barnabas, Reading; Calvary, Tamaqua; Trinity, Peru, Indiana; The Mission at Huntington, Indiana; Calvary, Tamaqua, a second time, and St. Luke's, Reading, which last position he has filled from 1893 to the present time, 1909. In addition to his duties as a Clergyman, The Rev. Mr. Burk has, at different times, delivered lectures and given public recitations.

THE REV. THOMAS T. BUTLER.

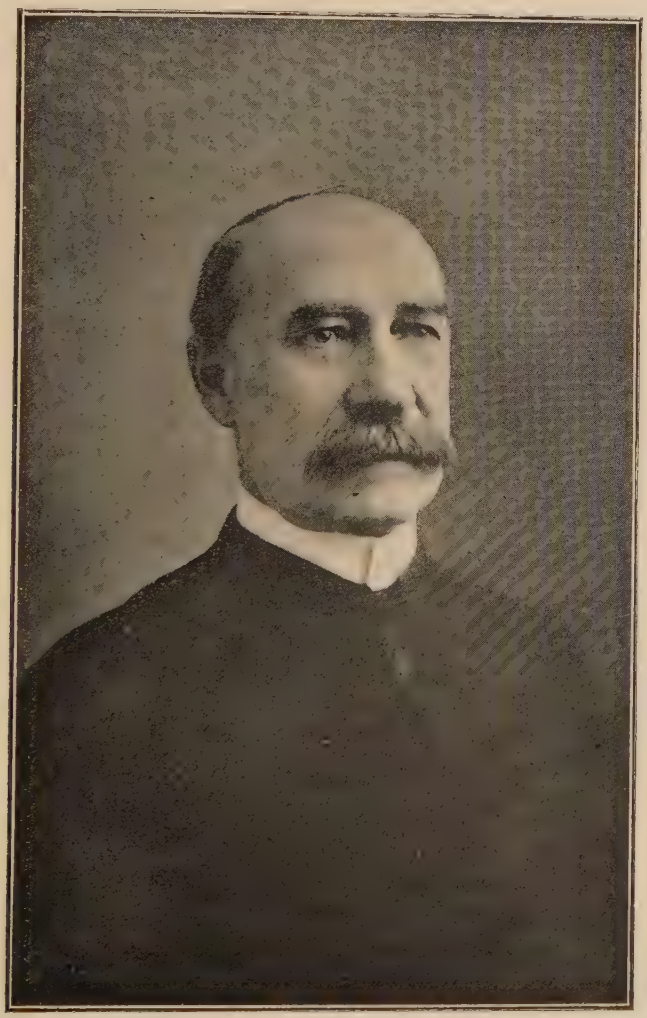
*The Rev. Thomas Theodore Butler.*—After having graduated from the High School at Worcester, Massachusetts, Mr. Butler placed himself under private tutorage in order to pre-

pare himself to enter the Philadelphia Divinity School, from which he graduated in 1907. On June 9th, 1907, he was ordained a Deacon by Bishop Whittaker in St. Philip's Church, West Philadelphia, and advanced to the Priesthood by the same Bishop on June 7th, 1908, in St. James' Church, Philadelphia. Upon his ordination The Rev. Mr. Butler was placed in charge of St. James' Church, Langhorne, where he labored until June 21st, 1908, when he was transferred from the Diocese of Pennsylvania to Central Pennsylvania, and took charge of the Church of the Holy Apostles', Saint Clair, where he still continues his work in 1909.

*The Rev. Franklin Jones Clark.*—The Rev. Mr. Clark having accepted a call from St. Barnabas' Church, Reading, was received from the Diocese of Pennsylvania, April 1st, 1908, and continues in charge to the present.

*The Rev. D. Webster Coxe, D.D.*—Mr. D. Webster Coxe was ordained Deacon July 19th, 1868, and advanced to the Priesthood September 22d, 1869. When Trinity Church, West Pittston, became vacant, a call was extended to The Rev. Mr. Coxe, then of the Diocese of Ohio. Having accepted the call, he was canonically received into this Diocese and entered upon his duties here October 18th, 1885. One of the first things he undertook, on entering upon his work here, was to build a new church, which was happily completed in the spring of 1889. The Convention of 1888 placed The Rev. Mr. Coxe on the Committee on Charters. From this time forth he has ever been one among the most active members upon the floor of Convention. For many of the most desirable legislations within the Diocese the Church is indebted to The Rev. Dr. Coxe. On February 22nd, 1890, he resigned as Rector of Trinity Church, West Pittston, and accepted the position of Assistant to the Rector of St. Stephen's, Wilkes-Barre, with full charge of St. Andrew's, Alden Station, and St. George's, Nanticoke. Here, too, one of the first things The Rev. D. Webster Coxe, D.D., set about doing was to build a new church at this latter place, which he completed

and set apart to the public worship of God on December 17th, 1893. During the year 1893-4 The Rev. Dr. Coxe was appointed, by the Bishop, one of the Examining Chaplains of



THE REV. D. WEBSTER COXE, D. D.

the Archdeaconry of Scranton. It was during this same year that The Rev. Dr. Coxe was also elected Archdeacon of the Scranton Archdeaconry. By virtue of this latter office

he became a member of the Board of Diocesan Missions. Upon the Convention of 1904 adopting the following:

"*Resolved*, That that part of the Bishop's address which relates to the proposed division of the Diocese, together with all resolutions which have been offered or may be offered relating to the same subject and matters relating thereto, be referred to a Committee of five Presbyters and five Laymen, with instructions to report thereon at 10:30 o'clock Wednesday morning,"—The Rev. Dr. Coxe was appointed a member of the important Committee thus created. He continued his work at Alden and Nanticoke until March 1st, 1907, when he became the Rector of the Church of the Good Shepherd, Milford. The Rev. Dr. Coxe still continues the faithful Archdeacon of Scranton and a most active member of the Board of Missions.

*The Rev. Harrison Cruikshank, M.D.*—On April 1st, 1888, The Rev. Dr. Cruikshank was received from the Diocese of Pittsburgh and entered upon his work as Rector of St. Mark's Church, Lewistown. He continued work here until the beginning of the year 1890, when, because of ill health, he was compelled to resign. Upon his resignation he moved to Philadelphia, where he still (1909) continues to reside, but retains his canonical membership with this Diocese.

*The Rev. F. H. Danker.*—In the summer of 1907 the Bishop appointed The Rev. Mr. Danker, then of Brooklyn, in charge of St. John's Church, Palmerton, where he still continued in 1908.

*The Rev. William Earnest Daw.*—February 10th, 1891, The Rev. Mr. Daw was received from the Diocese of New Jersey and on the following day, being Ash-Wednesday, he began his work as Rector of Christ Church, Towanda. Mr. William E. Daw had been ordained a Deacon June 4th, 1882, and advanced to the Priesthood May 20th, 1883. It was during the first two years of his incumbency at Towanda that a beautiful new church was erected and dedicated November 2nd, 1892. At the same time the Church came into possession of a Rectory and Parish-Rooms. For the accomplish-

ment of all this much credit was due the Rector, The Rev. Mr. Daw. But early in the year 1900 he was compelled, because of ill health, to resign, and returned to New Jersey. After a little more than two years absence he again returned, June 4th, 1902, and became Rector of Trinity Church, Athens. Here The Rev. William E. Daw continues to the present, 1909.

*The Rev. William H. Decker.*—The Rev. William H. Decker was born in Adrian township, Monroe county, Wisconsin, April 8th, 1874. As both his parents are members of the Methodist Episcopal Church, his youthful training was most naturally according to the faith of that Christian body. On June 4th, 1884, William H. Decker was baptized by Rev. W. W. Van Dresser, a Methodist minister. The early years of young Decker were spent with his father and mother assisting them on the farm in the summer and attending public school in the winter. In 1890 he became a student in the Academy at Wasioja, Minnesota. During his younger manhood he was engaged, for a time, as a teacher in the public schools. From 1895 to 1898 he attended Wyoming Seminary, Kingston, Pennsylvania. Upon his graduation from this Institution he was set apart as a minister of the Methodist Episcopal Church and placed in charge of the congregation at West Fairview, Pennsylvania, which he served until 1901, when he was transferred to the Methodist Church at Limsbery, Pennsylvania, where he continued until 1903. But in conection with his pastoral duties, at both these places, he was also a student at Dickinson College, Carlisle, having entered the Freshman Class in the fall of 1898. In the spring of 1902 he graduated from this Institution with the degree of Bachelor of Arts.

It was at this time that the superior claims of the Holy Catholic and Apostolic Church began to impress themselves upon him. Mr. Decker, therefore, having made application to be received into full Communion with the historic Catholic Church, was confirmed by The Right Reverend Ethelbert Talbot, D.D., S.T.D., LL.D., in St. John's Church, York,

March 15th, 1903. Having served for a time as Lay-Reader, under The Rev. Charles J. Wood, Rector of St. John's Church, York, Mr. William H. Decker was ordained Deacon June 5th, 1904, by the Bishop of Central Pensylvania. Upon receiving an invitation to become Curate of Trinity Church, Pottsville, with full charge of St. Paul's, Minersville, he entered upon his work here August 1st, 1904. On Friday, January 20th, 1905, The Rev. Mr. Decker was advanced to the Priesthood by Bishop Talbot, in Trinity Church, Pottsville, and continued his work in Minersville until about the first of the following November, when he resigned in order to take charge of St. James' Church, Jermyn, where he continued until April 1st, 1908, when he moved to Peckville, where he labored until the fall of this year, when he removed from the Diocese.

*The Rev. Louis DeCormis, D.D.*—It was on the 13th day of November, 1895, that The Rev. Dr. DeCormis was received from the Diocese of Long Island, and became Rector of St. Paul's Church, Columbia, having entered upon his work here on the third of the month. The Convention of 1897 elected him a delegate to the Missionary Council. The Rev. Dr. DeCormis continued his work in St. Paul's, Columbia, until October 1st, 1901, when he resigned and moved to Cambridge, Massachusetts, where he still (1909) continues to reside, employing his time at literary work, and supplying services whenever an opportunity presents itself.

*The Rev. Samuel W. Derby.*—June 3rd, 1891, Mr. Samuel W. Derby was ordained a Deacon and advanced to the Priesthood July 7th, 1892. The Rev. Mr. Derby first began work in this Diocese during the month of December, 1897, having, at that time, entered upon his duties as Rector of St. Andrew's Church, Tioga, and Trinity Church, Antrim. It was sometime during the Conventional year 1899 and 1900 that he gave up his work at Antrim and moved to Mansfield and took charge of St. James' Church, in connection with which he continued to serve the Church at Tioga. The Rev. Mr. Derby served these two places until about the time of the

Convention of 1902, when he resigned and accepted the appointment to Christ Church, Forest City; St. James', Dundaff, and St. Paul's, Pleasant Mount. Here he continued work until November 1st, 1907, when he became Rector of St. Paul's Church, White Haven, where he still continues work in the year 1909.

*The Rev. Howard W. Diller.*—Another of our younger Clergy, occupying a position of prominence in the Diocese, is The Rev. Howard W. Diller, who was born in the city of Lancaster, Pennsylvania, August 26th, 1875. He was the son of Harry A. and Kate S. Diller. His father, who was one of the leading hardware merchants of Lancaster, was a Communicant of St. John's Church and a devoted Churchman, until the close of his life, October 14th, 1885. But his mother continued a member of the Lutheran Church until her death, which occurred March 19th, 1878.

Young Howard became a member of the Church of his father, by the right of Holy Baptism, administered by The Rev. Thomas Burbridge Barker, in St. John's Church, Lancaster, during the latter half of the year 1875. His early education was acquired first, in a kindergarten, which he entered in 1880; and second, in the public schools of his native city, from the High School of which he graduated in June, 1891. He was confirmed in St. John's Church, Lancaster, March 1st, 1891, by The Late Right Reverend Nelson Somerville Rulison, D.D. At the opening of the fall session, in the year 1891, young Howard entered the Freshman Class of Franklin and Marshall College, Lancaster, from which Institution he graduated, with the degree of Bachelor of Arts, in June, 1895. In the fall of the same year he entered the General Theological Seminary, New York, and graduated from this School of the Prophets in the spring of 1898. Prior to his ordination to the Diaconate he served the Church as a Lay-Reader, first at St. John's, Fordham, New York, under The Rev. Charles J. Holt, having received his license from The Right Reverend Henry Codman Potter, D.D., LL.D., D. C. L.; and second, at St. John's, Lancaster, under The Rev.

J. Edward Pratt, having been licensed by The Late Right Reverend Nelson Somerville Rulison, D.D. On June 15th, 1898, he was ordained Deacon by The Right Reverend Ethelbert Talbot, D.D., S.T.D., LL.D., in St. Luke's Church, Altoona. It was during this year, 1898, that he entered his first field of labor, as Rector of Trinity Church, Renovo, which he served until July 1st, 1902. The Rev. Mr. Diller had been advanced to the Priesthood by Bishop Talbot, in St. John's Church, Lancaster, October 8th, 1899. Having received and accepted an appointment as Curate of Trinity Church, Pottsville, he began his work here July 3rd, 1902. Upon The Rev. James F. Powers, D.D., having, on account of ill health, been made Rector Emeritus, The Rev. Mr. Diller was elected his successor, February 1st, 1903. The Convention of 1904 elected The Rev. Mr. Diller a member of the Board of Directors of the Church Home for Children at Jonestown. The Rev. Howard W. Diller is still filling these important positions at the present time, 1909.

*The Rev. Henry E. A. Durell.*—Having accepted a call to become Rector of St. John's Church, East Mauch Chunk, The Rev. Mr. Durell was received from the Diocese of Harrisburg, May 1st, 1907. And in the year 1909 he still continues the incumbent at St. John's.

*The Rev. Edwin A. Gernant.*—The Rev. Mr. Gernant is a graduate of Franklin and Marshall College, Lancaster, Pennsylvania, and also of the Theological Seminary, located at the same place. After serving as a Reformed minister for a number of years, he made application to be received into Communion with the Holy Catholic and Apostolic Church, and was in due time confirmed. Then followed an application for Holy Orders, and upon fulfilling the Canonical requirements, Mr. Gernant was ordained a Deacon, June 19th, 1891, and advanced to the Priesthood November 8th, 1891. In May, 1900, having been received from the Diocese of Pennsylvania, The Rev. Mr. Gernant became Rector of Christ Church, Towanda. An appeal from Ingram N. W. Irvine to the Bishop, Clergy and Laity of this Diocese having

been laid before the Convention of 1903, The Rev. Edwin A. Gernant was one of the Clergy placed upon the Committee to consider said appeal. The Convention of 1906 appointed

THE REV. EDWIN A. GERNANT, M. A.

him on the Committee, created by that body, on Marriage and Divorce. The Rev. Mr. Gernant still continues (1909) to minister to the people of Christ Church, Towanda.

*The Rev. William M. Grainger.*—The Rev. Mr. Grainger, having been placed in charge of Christ Church, Susquehanna, and Grace Mission, Oakland, was received from the Diocese of Massachusetts, August 31st, 1906, and continued at work here until in 1908, when he resigned.

*The Rev. John H. Griffith.*—The Rev. John H. Griffith was born in Wales, September 26th, 1865. As both his parents are members of the Episcopal Church, the young son was born and reared in the bosom of the Church. He was baptized in infancy in St. Paul's Church, Llanelly, a seaport

THE REV. J. H. GRIFFITH.

town of Carmarthenshire, South Wales. His parents, having emigrated to this country, settled in West Pittston, and later in Cairo, Illinois, when young John first started to school, in 1870. Remaining but a few years in Cairo, his parents moved to Elmira, New York, where he continued his studies in the public schools of that city. It was while living here that he was confirmed, in the year 1879, in Trinity Church, by The Right Reverend Frederic Dan Huntington, D.D., LL.D., L.H.D. Young Griffith graduated from the

Elmira Grammar School in 1881, and from the High School in 1884. After completing his elementary studies he entered St. Stephen's College, Annandale, New York, from which he graduated, with the degree of Bachelor of Arts, in June, 1889. Having spent a year as a tutor in the family of A. Rogers, Esq., Hyde Park, New York, he entered Seabury Divinity School, Faribault, Minnesota, where he completed his theological studies in May, 1892. During his seminary course he was licensed a Lay-Reader by the Bishop of Minnesota, and engaged in missionary work in the vicinity of Faribault. After graduating from Seabury Divinity School, he was ordained Deacon, in the Cathedral of Our Merciful Saviour, Faribault, by The Right Reverend Henry Benjamin Whipple, D.D., LL.D., June 19th, 1892. The Rev. Mr. Griffith began his ministerial work under Bishop Whipple, in the Diocese of Minnesota, having taken charge of a field composed of St. John's, Le Sueur; St. Jude's, Henderson; and Transfiguration, Belle Plaine. On June 29th, 1893, he was advanced to the Priesthood, in the Cathedral at Faribault, by The Right Reverend Mahlon Morris Gilbert, D.D., LL.D., Bishop Coadjutor of the Diocese. In addition to the field of labor noted above, The Rev. Mr. Griffith served as Curate in St. Paul's Church, Albany, New York, for the space of about two years, when he became Rector of the Church of the Redeemer, Sayre, Pennsylvania, October 18th, 1895. During the month of September, 1897, he resigned his work here and became Curate of St. Stephen's, Wilkes-Barre, with full charge of St. Peter's Church, Plymouth, and Grace Mission, Dorranceton, where he continues to labor to the present (1909).

*The Rev. Charles M. Gross.*—Having been appointed Curate of St. Stephen's, and Vicar of Calvary Church, Wilkes-Barre, The Rev. Mr. Gross was received from the Diocese of Connecticut, February 1st, 1908, and still continues his work here in 1909.

*The Rev. William Ruddy Holloway.*—October 12th, 1899, The Rev. Mr. Holloway, who had been ordained a Deacon

October 13th, 1898, and advanced to the Priesthood May 19th, 1899, was received from Central New York, and became one of the Clergy canonically connected with this Diocese. Having accepted the appointment to Trinity Mission, Steelton, and St. Michael and All Angels', Middletown, he

THE REV. H. L. HANNAH.

at once began work here. The church building at Steelton being very poorly located, The Rev. Mr. Holloway set about having it removed to a more desirable and central part of the town. After serving this people for about two years, he and The Rev. Frederick Lyne, of St. Stephen's Church, Mt.

Carmel, exchanged places, during the Conventional year 1901-2. Here he continued to work until sometime in the year 1904-5, when he accepted a call from Grace Church, Great Bend, where he continued until 1907-8, when he took charge of St. Gabriel's Church, Douglassville.

*The Rev. Herbert L. Hannah.*—One of the latest accessions to the Clergy in this Diocese was The Rev. Mr. Hannah. He was first received as a Postulant from the Diocese of New York, May 25th, 1903. After being ordained to the Diaconate, he was called to the Rectorship of the Church of the Redeemer, Sayre, March 22nd, 1906.

*The Rev. Herbert Seymour Hastings.*—In the year 1901-2 Mr. H. S. Hastings' name appears among the Candidates for Holy Orders. Upon his Ordination he was appointed Curate of St. Stephen's Church, Harrisburg, beginning his work in the early part of the year 1902. During the Rector's absence in 1904, The Rev. Mr. Hastings was in charge of the Parish work. Having received and accepted a call, The Rev. Herbert S. Hastings was Instituted the Rector of Christ Church, Stroudsburg, April 6th, 1905, where he continues to the present time, 1909.

*The Rev. Horace Edwin Hayden.*—On the 26th day of June, 1867, Mr. H. E. Hayden was ordained to the Diaconate, and advanced to the Priesthood August 7th, 1868. Having received a call to become an Assistant to the Rector of St. Stephen's Church, Wilkes-Barre, with full charge of St. Peter's, Plymouth, and St. John's, Ashley, he was transferred from the Diocese of Pittsburg and entered upon his work here, November 1st, 1879. He continued serving these two places until December 1st, 1881, when by a readjustment of the field he relinquished the work at Ashley. This arrangement, however, only continued until April 1st, 1883, when The Rev. Mr. Hayden again resumed the work here. He was appointed upon the Committee on Basis of Assessment for the Episcopal and Convention Fund, June 10th, 1885. On October 1st of this year, The Rev. Mr. Hayden resigned his work at St. Peter's Church, Plymouth, in order to take charge of St. Clement's, South Wilkes-Barre. Here

he continued until the Parish was placed upon a self-supporting basis, which was accomplished June 15th, 1887, when The Rev. Mr. Hayden withdrew from St. Clement's. During the Conventional year 1887-8 he was appointed, by the Bishop, one of the Examining Chaplains for the Convocation

THE REV. HORACE EDWIN HAYDEN.

of Scranton, which position he has continued to fill to the present, 1909. Besides St. John's, Ashley, he has, during these latter years, been giving regular services at the Log Chapel. From his first entrance into this Diocese in 1879 to the present time, The Rev. Horace Edwin Hayden has

continued, without interruption, the Assistant at St. Stephen's Church, Wilkes-Barre.

*The Rev. W. Emory Henkell.*—One among the most recent accessions to the Clergy of this Diocese is The Rev. Mr. Henkell. Having received and accepted a call from St. Barnabas' Church, Reading, he entered upon his work here October 15th, 1905. It was not, however, until the 31st that he was Canonically received from the Diocese of West Texas. The Rev. Mr. Henkell continued the Rector of St. Barnabas' until the early part of the year 1908, when he resigned and espoused the Roman doctrines and practice of the Catholic Church.

*The Rev. Rogers Israel, D.D.*—The Rev. Mr. Israel, who had been ordained a Deacon November 11th, 1885 and advanced to the Priesthood, November 9th, 1886, having received a call from St. Luke's Church, Scranton, was received from the Diocese of Pittsburgh, November 18th, 1892. He had, however, begun his work as Rector of St. Luke's on the 1st of the month. The Convention of 1893 placed him upon the Committee on Episcopal Residence, etc. In 1895 the Convention elected The Rev. Mr. Israel one of the Supplemental Deputies to the General Convention. During the year 1895-6 the Bishop appointed him one of the Examining Chaplains of the Archdeaconry of Scranton; in this office he now serves, 1909. At the Convention of 1896 the Bishop made him Chairman of the Committe to raise an Anniversary Fund for Church Extension in the Diocese. It was The Rev. Mr. Israel who, by a resolution offered at the Convention of 1896, first introduced the custom of having the Secretary furnish each Parish and Mission with two blank forms for a Parochial Report to Convention. A Committee having been created, at this time, to design and procure a seal for the Diocese, The Rev. Mr. Israel was appointed upon said Committee. Among the names placed before the Special Convention of November 10th, 1897, as nominees for Bishop of this Diocese was that of the Rev. Rogers Israel. In 1898 the Convention elected him one of the Clerical Deputies to represent this Diocese at the General Convention. We also

THE REV. ROGERS ISRAEL, D. D.

find him upon the Committee on the Division of the Diocese which was created by the Convention of 1898. After considerable effort had been put forth in the direction of division, with but little practical result, the Convention of 1901 rescinded all former actions, and instead appointed a Committee on the Increase of the Episcopal Endowment Fund, of which The. Rev. Dr. Israel was made a member. He was also placed upon the Committee on Diocesan Missionary Apportionment by the Convention of 1902. The Rev. Rogers Israel, D.D., presented a resolution to the Convention of 1903 asking for a Committee to consider a memorial to the General Convention upon the subject of Courts of Appeal. Of this Committee The Rev. Dr. Israel was made Chairman. This same Convention having adopted a resolution which called for a Committee to solicit subscriptions to the Episcopal Endowment Fund, The Rev. Dr. Israel was also made Chairman of this Committee. In 1904 he was again elected a Deputy to the General Convention. It was at the Convention of 1904 that he was appointed Chairman of the Committee to arrange for the organization of the Diocese, after division. The year 1907 being the three hundredth anniversary of the introduction of the Episcopal Church in this country, one of the ways by which this fact was celebrated was by a "Men's Thank Offering" for Missions. And in order to carry out this plan, in the Diocese of Central Pennsylvania, the Convention of 1905 appointed a Committee, of which The Rev. Dr. Israel was a member. As Bishop Talbot was, on May 27th, 1907, a Bishop twenty years, the Convention of 1906 appointed The Rev. Dr. Israel Chairman of a Committee to arrange for the proper observance of this important event.

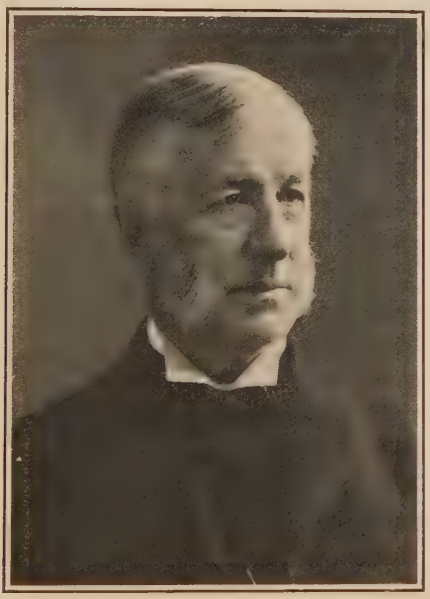
During all these years, from 1892 until the present time (1909), The Rev. Dr. Israel made St. Luke's the centre of large and important missionary operations. And as a result of this there are not a few flourishing Parishes and Missions in and around the city of Scranton.

*The Rev. Edward Darlington Johnson.*—On June 8th,

1898, Mr. E. D. Johnson was ordained a Deacon and advanced to the Priesthood, May 28th, 1899. Trinity Church, West Pittston, having extended him a call, The Rev. Mr. Johnson was received from the Diocese of Maine, December 13th, 1905, and entered upon his duties here the following Sunday, being the 17th, where he continues to the present, 1909. At the Convention of 1907, The Rev. Mr. Johnson was appointed Assistant Secretary, and at the following Convention (1908) he was elected a member of the Diocesan Commission of General Clergy Relief.

*The Rev. Henry L. Jones, S.T.D.*—The Rev. Dr. Jones is the oldest Clergyman in the Diocese, save one, in the order of his Ordination, having been ordained to the Diaconate, May 23rd, 1861, and after serving eight days over two years in Deacon's Orders was advanced to the Priesthood, May 31st, 1863. Upon being elected Rector of St. Stephen's Church, Wilkes-Barre, he was received from the Diocese of Massachusetts and entered upon his work here, November 8th, 1874. His first official position upon the floor of Convention was in 1876, when he was appointed, by that body, Chairman of the Committee on Charters. A vacancy having occurred in the Board of Missions, the Standing Committee, on December 7th, 1875, elected The Rev. Mr. Jones to serve out the unexpired term. His tenure of office, therefore, expired October 1st, 1876, when the new order introduced by Canon IX went into effect. By the authority of the above Canon, the Bishop, on June 14th, 1877, appointed The Rev. Mr. Jones Dean of the North East Convocation, which, in accordance with said Canon, also made him a member of the Board of Missions. The Rev. A. A. Marple having resigned his position on the Standing Committee, the vacancy thus created was filled on January 8th, 1878, by the Committee electing The Rev. Henry L. Jones. Having completed this unexpired term, he was returned to the same Committee by the Convention of 1878. The Rev. Dr. Jones has the marked distinction of having been retained upon the Standing Committee of this Diocese every year from his

first election in 1878 down to the present time, 1909. At the organization of the Committee on June 13th, 1888, he was elected Secretary, which position he filled for one year. In the year 1880 he was elected one of the Clerical Deputies to represent this Diocese at the General Convention, and has from that time to the present (1909) been one of the most faithful representatives of this Diocese for nine consecutive times upon the floor of that august and venerable body.



THE REV. HENRY L. JONES, S. T. D.

Sometime during the Conventional year 1883-4, The Rev. Mr. Jones retired from the office of Dean of the Scranton Convocation, and therefore also from the Board of Missions. But the following year (1885) we again find him occupying these important positions, which he held until 1887. During the year 1891-2, The Rev. Henry L. Jones, S.T.D., was appointed, by The Bishop, one of the Examining Chaplains of the Archdeaconry of Scranton, the duties of which he performed for about one year. The Convention of 1894

elected The Rev. Dr. Jones a member of the Board of Trustees of the Church Home for Children, which position he held one year. Ever since his entrance into this Diocese in 1874, down to the present time (1909), The Rev. Dr. Jones has been one among the most active members, both on the floor of its Conventions, in the Diocese, and in the Church at large. Among the many important Committees upon which he has served, during these many years, might be mentioned, the one appointed by the Special Convention of November 10th, 1897, to notify the Bishop-elect, The Right Reverend Ethelbert Talbot, D.D., LL.D., S.T.D., of his election by said Convention; and the one created by the Convention of 1899, to report a line of division for the Diocese; also the one appointed May 18th, 1903, to consider and report upon the change in the name of the Church; and in 1905, the Committee on Laymen's Missionary Thank-Offering Fund for 300th Anniversary of the planting of the Church in this country, etc. A matter that is also worthy of notice is the fact that The Rev. Dr. Jones has been Rector of the same Parish for thirty-four consecutive years, or from 1874 until the present time, 1909. During all these years, The Rev. Henry L. Jones, S.T.D., has made St. Stephen's, Wilkes-Barre, the centre from which has gone forth an ever-increasing Missionary activity.

*The Rev. Robert J. Keeling, D.D.*—When the Diocese of Central Pennsylvania was organized in 1871, The Rev. Dr. Keeling was Rector of St. Stephen's Church, Harrisburg. In 1872 the Convention appointed him on a Committee to confer and act with similar Committees of the other Dioceses within the Commonwealth of Pennsylvania, upon the formation of a Federate Council within the State. The Convention of 1875 placed him upon the Committee on Charters, and in 1878 he was made a member of the Committee on Canons upon which he was appointed to serve for nine consecutive years. The Rev. Dr. Keeling was placed upon the Committee on the Division of the Diocese by the Convention of 1881. In 1884 he was elected a Deputy to this Federate Council. The

Rev. Dr. Keeling resigned as Rector of St. Stephen's, Harrisburg, on December 31st, 1887. He continued to reside in Harrisburg, and held service as he had opportunity, until 1889, when the Doctor simply disappears from the records, and nothing further is known of him until sometime during the Conventional year 1896-7 when he was again received into this Diocese from South Dakota. Owing to the weakness of his eyes, the Doctor was, for a time, prevented from taking charge of regular work. He, therefore, took up his residence in Harrisburg. At different times during the year 1898-9 he assisted a number of his brethren of the Clergy in the Diocese of Central Pennsylvania, Pennsylvania and New York. The following year he removed to New York City, residing at 236 Fifth Avenue. His eyes having been fully restored, yet The Rev. Dr. Keeling had no desire to engage in regular Parochial work, but offered his services to any Parish, as *locum tenens*, while awaiting a permanent Rectorship. In this way he still (1909) continues to be frequently engaged in the Dioceses of Central Pennsylvania, Pennsylvania, New York, New Jersey, Virginia and Washington.

*The Rev. Philip M. Kerridge.*—The Rev. Mr. Kerridge was transferred from the Diocese of New York to Central Pennsylvania on December 12th, 1903. Having received a call from Trinity Church, Easton, he began his work here January 15th, 1904, and was Instituted Rector, March 6th, by the Bishop of the Diocese. The Convention of 1906 appointed him a member of the Committee on Christian Education and Sunday School Commission. The Rev. Philip M. Kerridge continued the faithful Rector of Trinity Church, Easton, until the summer of 1909.

*The Rev. Robert H. Kline.*—Mr. Robert H. Kline was ordained Deacon in June, 1875, and advanced to the Priesthood the following December. Having been received from the Diocese of California in the latter part of the year 1880, The Rev. Mr. Kline was placed in charge of St. Philip's Church, Summit Hill, where he continued until September 1st, 1881, when he resigned in order to accept a call from St. John's,

Ashland and Trinity, Centralia. After laboring here four years The Rev. Mr. Kline withdrew on September 1st, 1885 and accepted the charge of Grace Church and the Church of the Mediator, Allentown. Under his administration this Cure, by its own voluntary action, became self-supporting on Easter, 1886. The Convention of 1888 elected The Rev. Mr. Kline to fill the vacancy created in the Board of Trustees of the Diocesan School for Boys by the resignation of The Rev. C. K. Nelson, Jr. On April 23d, 1893, The Rev. Mr. Kline began giving services, every Sunday afternoon, at Catasauqua. He continued these services until March 6th, 1898, when they were taken up by The Rev. William H. Heigham. The Rev. Robert H. Kline has at this time, 1908, been the Rector of Grace Church, Allentown, twenty-four consecutive years.

*The Rev. Charles A. Marks.*—The Rev. Mr. Marks, having received a call from St. Peter's Church, Hazleton, had his membership transferred from the Diocese of Pennsylvania, and entered upon his work here about the beginning of the year 1881. He continued his work here until toward the close of the year 1882, when he resigned in order to become the Missionary of the Church of the Holy Apostles, St. Clair. In connection with St. Clair he also gave services at Schuylkill Haven, Frackville, Shenandoah, Lost Creek and Gilberton. The Rev. Mr. Marks, after serving the Church in this Missionary field for fourteen years, resigned about July 1st, 1896, and, having moved to Sound Beach, Connecticut, entered into business with his father, in which he has continued to the present, 1909.

*The Rev. Frank Marshall.*—It was sometime during the Conventional year 1893-4 that Mr. Frank Marshall was commissioned Lay-Reader, under The Rev. E. J. Balsley, Rector of Trinity Church, Carbondale. The following year the Standing Committee recommended him to the Bishop as a candidate for Holy Orders. Accordingly after fulfilling the Canonical requirement, Mr. Frank Marshall was ordained to the Diaconate by The Right Reverend Nelson Somerville Ruli-

son, D.D., in Christ Church, Reading, June 13th, 1895. The Rev. Mr. Marshall was at once placed in charge of Christ Church, Forest City. On June 11th, 1896, he was advanced to the Priesthood, by Bishop Rulison, in St. Stephen's Church, Harrisburg. He labored here until May 1st, 1897, when he resigned and accepted a call from St. James' Church, Mansfield. After remaining here a little over two years, he withdrew from the work in the summer of 1889, in order to accept the position of Curate of St. James', Drifton, with charge of the Mission at Freeland. The Rev. Mr. Marshall still (1909) continues to hold this position.

*The Rev. James Bowman May.*—The Rev. Mr. May, after graduating from Ursinus College and Seminary, preached for a number of years in the Reformed Church in the United States. Having, at the end of this time, concluded to enter the Church, he was Confirmed and received as a Candidate for Holy Orders. He was, accordingly, ordained Deacon, March 29th, 1896. His first field of labor was Assistant to the Rector of Trinity Church, Pottsville. After serving in Deacon's Orders a little less than six months, he was advanced to the Priesthood by The Right Reverend Nelson Somerville Rulison, D.D., in the Church of the Nativity, South Bethlehem, September 20th, 1896. When the Bishop decided upon issuing a Diocesan Paper, he secured the services of The Rev. James B. May as editor and business manager, who sent forth the first number of the *Diocesan Record* in February, 1899. The following action taken by the Convention of 1900 shows the appreciation of the Diocese for the satisfactory way in which The Rev. Mr. May conducted the Bishop's Paper.

"Resolved, That we congratulate the Bishop for his wise selection of The Rev. James B. May, as Editor of the *Diocesan Record,* and we take this opportunity to express our thankfulness and appreciation for the efficient manner in which the Editor has done his work, and we most heartily commend the Paper to our people."

The Rev. Mr. May having accepted a call from St. Barna-

bas' Church, Reading, began his work as Rector here on June 8th, 1902. He continued Rector of St. Barnabas' until September 1st, 1905, when he resigned and took charge of St. Stephen's Church, Catasauqua. Besides the care of Catasauqua, he has also re-opened the long closed Church of the Mediator, Allentown. On the evening of February 15th, 1906, after many repairs and much preparation, The Rev. Mr. May opened this Church for services. On April 1st, 1906, The Rev. Mr. May was relieved of the editorship of the *Diocesan Record*, but continues its business manager, as also Rector of St. Stephen's, Catasauqua, and the Church of the Mediator, Allentown, to the present, 1909.

*The Rev. J. A. McCausland.*—In the spring of 1904 The Rev. Mr. McCausland took charge of the Church of the Holy Apostles, St. Clair, but only continued work here for a few months when he resigned.

*The Rev. Thomas McClintock.*—The Rev. Mr. McClintock was received from the Diocese of Pennsylvania, and entered upon his work as Rector of St. Paul's Church, Manheim and Hope Church, Mt. Hope, on January 1st, 1887. But after serving this people for possibly about a year he withdrew. From here he went to Newark, New Jersey, where he took temporary charge of Trinity Church, in the absence of the Rector, during the summer of 1888. The following fall he took up his residence in New York City, and entered upon a course of reading in the General Theological Seminary, while on Sundays he gave services as he had opportunity. The Rev. Mr. McClintock at this time, 1909, still continues to reside in New York City.

*The Rev. Samuel McElwee.*—The subject of this notice was born in the City of Washington, D. C., November 6th, 1839. He was baptized, about the year 1845, by The Rev. John Donelan, in St. Patrick's Church, of the above city. In 1846 he entered the public schools of his native city, from which, in due time, he graduated. Young McElwee was Confirmed, in the year 1854, by The Right Reverend William Rollinson Whittingham, D.D., in Trinity Church, Washington. At the

opening of the fall term of 1868 he entered the Junior Class of the Theological Seminary of Virginia, from which he graduated in June, 1871. On June 23d of this year, Mr. Samuel McElwee was ordained Deacon, in the Chapel of the Theological Seminary of Virginia, by The Right Reverend Francis McNeece Whittle, D.D., LL.D., acting for the Bishop of Delaware. Having received a call from Christ Church, Dover, Delaware, he entered upon his work here, September 1st, 1871, where he continued until some time during the year 1873. It was, however, on March 21st, 1872, that The Rev. Mr. McElwee was advanced to the Priesthood, in St. Andrew's Church, Wilmington, Delaware, by The Right Reverend Alfred Lee, D.D., LL.D. In 1873 he left Christ Church, Dover, and took charge of St. John's Parish, Prince George County, Maryland, where he remained but one year, when, in 1874, he became the Missionary at the Church of the Holy Apostles, St. Clair, Pennsylvania. From St. Clair he went to Morgantown and Churchtown in 1876, where he continued to labor until the fall of 1892. On October 1st, 1892, The Rev. Samuel McElwee became the Rector of St. Gabriel's Church, Douglassville, over which he presided until 1907, when he retired and moved to Reading.

*The Rev. Charles B. Mee.*—It was during the Conventional year 1872-3 that The Rev. Mr. Mee was received into this Diocese, as a Deacon, and advanced to the Priesthood, by Bishop Howe, during the same year. The Rev. Mr. Mee had, at this time, charge of the work at St. Clair, Schuylkill Haven and Cressona. After remaining here only about a year he resigned, and was dismissed to the Diocese of Pennsylvania. The following year (1874-5) he was again received into this Diocese and placed in charge of St. James' Church, Schuylkill Haven. Having served this Church until May, 1877, he resigned and was dismissed to the Diocese of New York. On February 23d, 1907, The Rev. Mr. Mee was received from the Diocese of Albany, and placed in charge of All Saints' Church, Shenandoah, where he continued until May 1st, 1908, when he became the Rector of St. James'

Church, Jermyn, and is still engaged at work here in the year 1909.

*The Rev. Jonathan Wesley Miller.*—Jonathan W. Miller was born at Pleasant Hill, Franklin County, Pennsylvania, November 16th, 1854. In the fall of 1862 he started to public school, in which he continued until the spring of 1875, when

THE REV. JONATHAN W. MILLER.

he and Mr. Rush Gillan started a select school in St. Thomas, Franklin County, Pennsylvania, which grew into a regularly established Summer School, and which afterwards turned out a number of successful teachers. In the meantime he had been baptized and received into the Reformed Church in the United States, by The Rev. Henry I. Comfort, Pastor of the

Reformed Church in St. Thomas. After teaching school during the winter of 1875-6, he entered Franklin and Marshall Academy, Lancaster, Pennsylvania, in the spring of 1876. The following fall he entered the Preparatory Department of Mercersburg College, and having passed through the Middle and Senior years of this school, he became a member of the Freshman Class, of the College proper, in the fall of 1878. Here he continued his studies until October, 1880, when he returned to Lancaster, and entered the Junior Class of Franklin and Marshall College, from which he graduated June 15th, 1882.

In the fall of 1882 he again returned to Lancaster and entered the Junior Class of the Reformed Theological Seminary. From this School of the Prophets he graduated May 7th, 1885. After having been licensed, by the Reformed Church in the United States, to preach the Gospel, and having ministered in that Church for almost twelve years, in the cities of New Castle, Pittsburgh, Easton and Mont Alto, his convictions led him to seek full Communion with the Holy Catholic and Apostolic Church of Christ. Hence he, with his family, removed to Chambersburg, November 2d, 1896, and, with his wife, were Confirmed, in Trinity Church, on the evening of the 16th of the same month, it being his birthday, by The Right Reverend Nelson Somerville Rulison, D.D. Having made application for Holy Orders, the Bishop placed him under the direction and instruction of The Rev. James B. Mead, Rector of Trinity Church, Chambersburg. January 2d, 1897, he was admitted a Postulant, and on the 13th of the same month received as a Candidate for Holy Orders, by Bishop Rulison. On the following day, 14th, he was licensed, by the Bishop, Lay-Reader, under The Rev. Mr. Mead. Having passed his three Canonical Examinations, he was Ordained Deacon in St. John's Church, Hagerstown, on Sunday, December 12th, 1897, by The Right Reverend William Paret, D.D., LL.D., Bishop of Maryland. About a week later the Archdeacon of Williamsport, The Rev. William Heakes, appointed him Missionary at Arnot and Blossburg, Tioga

County, upon the duties of which he entered January 1st, 1898. On the 15th day of June, 1898, The Rev. Jonathan W. Miller was advanced to the Priesthood, by The Right Reverend Ethelbert Talbot, D.D., LL.D., in St. Luke's Church, Altoona. During the month of October, 1899, Bishop Talbot transferred him to Christ Church, Frackville, where he began work November 1st and continues the same to the present, 1909. It having become evident that a new Church building had to be erected in Frackville, The Rev. Mr. Miller, in order to save the Church at least between three and four hundred dollars, constituted himself the Architect, drew the plans and specifications, as also the contract between the Church and contractor. During the construction of this building, in the summer and winter of 1908-9, he personally superintended the entire work. Not only was the building, in all its details, designed by him, but much of the furnishings and even many of the windows are his drawings. The kind and quality of all material that entered into this building were selected by him. This building cost about eleven thousand dollars.

*The Rev. Stewart U. Mitman, Ph.D.*—The Rev. Dr. Mitman is a graduate of Franklin and Marshall College and Theological Seminary, Lancaster, Pennsylvania. Having preached for a few years in the Reformed Church in the United States, at the end of which time he was led to seek Communion with the Church Catholic and Apostolic. After fulfilling all the Canonical requirements, Mr. Stewart U. Mitman was ordained to the Diaconate in the Church of the Nativity, South Bethlehem, September 20th, 1896, by The Right Reverend Nelson Somerville Rulison, D.D. Upon his Ordination he became Curate of the Church of the Nativity, South Bethlehem. The Rev. Mr. Mitman was advanced to the Priesthood June 10th, 1897. In connection with the duties as Curate of the Church of the Nativity, in the spring of 1905, The Reverend Dr. Mitman accepted the position of Acting Chaplain of Lehigh University, to which office he was regularly elected in the spring of 1906. The Convention of 1906

made him Chairman of the Committee on Christian Education, and the Sunday School Commission. All of these positions The Rev. Stewart U. Mitman, Ph.D., is at this time (1909) still filling.

*The Rev. Edward R. Noble.*—Having been appointed Curate of St. Stephen's Church, Wilkes-Barre, The Rev. Mr. Noble was received from the Diocese of Pennsylvania on October 10th, 1907, and continues work here at the present time.

*The Rev. William P. Orrick, D.D.*—The subject of this notice was born in Berkley County, Virginia, now West Virginia. He began his early education in a private school, which he attended for several years, after which he entered the Episcopal High School near Alexandria, Virginia. During the years 1858 and 1860, inclusive, he attended the University of Virginia, Charlottesville, from which he graduated July 4th, 1860. Having attained to young manhood, he was Confirmed by The Right Reverend John Johns, D.D., Bishop of Virginia. After having entered the Philadelphia Divinity School, he graduated from this Institution in the class of 1865. In June of this year Mr. William P. Orrick was Ordained Deacon, in St. Luke's Church, Philadelphia, by The Right Reverend William Bacon Stevens, D.D., LL.D. He first entered upon Missionary work in Cameron County, Pennsylvania, where he remained until the close of the year 1866. Upon receiving a call from St. John's Church, York, he began his work here in January, 1867. On February 24th, of this year, The Rev. Mr. Orrick was advanced to the Priesthood by The Right Reverend Thomas Hubbard Vail, D.D., LL.D., Bishop of Kansas, in Gloria Dei Church, Philadelphia. The Rev. Dr. Orrick is, therefore, one of the few Clergy who occupied a Cure within the territory of this Diocese when it was organized in 1871, and has continued in the same, without even the shortest interruption, down to the present, 1909. He was elected a member of the first Standing Committee, and at its organization, November 9th, 1871, was chosen its Secretary. And it is a matter worthy of record that, during the thirty-eight years of its existence, The

Rev. Dr. Orrick has not only been a member of the Standing Committee, but also its Secretary, every year, with the exception of the year 1888. The Rev. Mr. Orrick was Rector of St. John's Church, York, six years and nine months when he received and accepted a call from Christ Church, Reading, and entered upon his duties here October 1st, 1873. A vacancy having occurred in the Board of Missions, the Standing Committee on March 3d, 1874, elected The Rev. Mr. Orrick to fill the position, which he continued to hold until the Convention of 1880, when he retired from the Board. In 1876 he was elected a member of the Board of Trustees of the Diocesan School for Boys, upon which he served until said Board of Trustees was no longer needed. The Diocese having been divided into four districts, the Bishop, during the Convention of 1877, appointed The Rev. Mr. Orrick Dean of the Reading Convocation. In 1880 Kenyon College conferred upon The Rev. William P. Orrick the degree of Doctor of Divinity. The Convention of 1883 elected him a Deputy to represent this Diocese in General Convention of that year. The Rev. Dr. Orrick was one of the members of the Committee on Canon IX, on Missions, which went into effect January 1st, 1889. The Bishop, in 1888, appointed him one of the Examining Chaplains of the Convocation of Reading, which he held until some time during the Conventional years 1889-90, when he resigned, but was again re-appointed in the year 1892-3, and after serving in this capacity about nine years, he finally resigned during the year 1901-2. The Rev. William P. Orrick, D.D., still, 1909, continues the Rector of Christ Church, Reading, and a member of the Standing Committee, of which he is still Secretary.

*The Rev. John Mitchel Page.*—The Rev. John Mitchel Page was born in the Borough of the Bronx, New York City, and was baptized in infancy by The Rev. Dr. Diller of St. Luke's Church, Brooklyn. As Mr. Page spent much of his childhood in Owentown, Kentucky, it was here that he first started to public school. In 1879 he entered Edgar Institute, Paris, Kentucky, where he continued until 1880. Having returned

THE REV. JOHN MITCHELL PAGE.

to New York City, he became a student in the New York Latin School in 1881, and continued his studies here until the year 1883. At this time Mr. Page entered Columbia University, from which he graduated in 1887. In the spring of 1885 Mr. John Mitchel Page was Confirmed by The Right

Reverend Henry Codman Potter, D.D., LL.D., D.C.L., in the Church of the Redeemer, New York City. Having concluded to become a Priest of the Church, he entered the General Theological Seminary, New York City, and graduated from this School of the Prophets in 1894. While a student in the Seminary, Mr. Page served St. Andrew's Church, Harlem, as Lay-Reader, under the Rector, The Rev. D. Van DeWater. Upon his graduation in 1894 Mr. John Mitchel Page was Ordained Deacon by Bishop Potter, in Christ Church, New York City. Following his Ordination he served as Curate of St. John's Church, Boston Highlands, for a short time. On February 11th, 1895, The Rev. Mr. Page was advanced to the Priesthood by The Right Reverend Henry Codman Potter, D.D., LL.D., D.C.L., in the Church of the Epiphany, New York City. It was during this year that he became Vicar of the Chapel of Heavenly Rest, in New York City, in charge of St. Paul's Mission, where he continued until in the fall of 1896. Having, at this time, received and accepted a call from St. Luke's Church, Lebanon, he began his work here October 1st, 1896. The Convention of 1897 appointed him Chairman of the Committee on Christian Education, upon which he was continued until 1902. During the summer of 1906 The Rev. Mr. Page spent several months abroad, having sailed June 16th. After devoting the greater part of this time in touring England and Ireland, he again returned in the fall and resumed his work in St. Luke's, Lebanon, where he continues to the present time, 1909.

*The Rev. Henry C. Pastorius.*—The Rev. Henry C. Pastorius was born in Mt. Airy, Philadelphia, in the year 1850. When six years of age he began attending the public schools of his native place, in which he continued until 1863. In the fall of this year he entered the Philadelphia High School, from which he graduated in 1867. The year before his graduation, in 1866, Mr. Pastorius was Confirmed, in Christ Church, Germantown, by The Right Reverend Thomas Hubbard Vail, D.D., LL.D., Bishop of Kansas. He was baptized at the same time, by The Rev. A. B. Atkins. After having

graduated from the Philadelphia Divinity School, Mr. Henry C. Pastorius was Ordained to the Diaconate, in 1872, by The Right Reverend William Bacon Stevens, D.D., LL.D., in the Church of Our Saviour, West Philadelphia. Upon his Ordination The Rev. Mr. Pastorius became the Assistant to the Rector of St. George's Church, Brooklyn, where he remained but a short time, when he took up work in Gwynedd, Diocese of Pennsylvania. It was while here, during the year 1874, that Bishop Stevens advanced The Rev. Henry C. Pastorius to the Priesthood, in St. Paul's Church, Cheltenham, Pennsylvania. He continued his work in Gwynedd until 1875, when he was transferred to the Diocese of Central Pennsylvania, and assumed temporary charge of St. Paul's Church, Minersville. After remaining here but a short time The Rev. Mr. Pastorius, in 1875, accepted a call to All Saints' Church, Paradise, and the associated Churches at Leacock and Gap Mines. Here he continued until July 1st, 1879, when, because of ill health, he resigned. Upon his withdrawal from work, he removed to Uper Dublin, Pennsylvania, where he continued to reside until June 12th, 1881. Having at this time fully recovered his health, The Rev. Mr. Pastorius accepted a call to Christ Church, Lykens, and at once entered upon his duties. Here he labored for about seven years and eight months, when he withdrew in order to accept a call from St. Paul's Church, Manheim, where he began work about the first of March, 1889. In connection with St. Paul's, The Rev. Mr. Pastorius also had charge of Hope Church, Mount Hope. After having labored here for eight years and five months, he resigned, August 1st, 1897, and took charge of Trinity Mission, Lansford, and St. Philip's Church, Summit Hill, where The Rev. Mr. Pastorius still, 1909, continues to minister.

*The Rev. Elliston J. Perot.*—Having received a call from the Church of the Good Shepherd, Milford, The Rev. Mr. Perot entered upon his duties here on the Feast of St. Paul, Sunday, January 25th, 1903. His Canonical membership, however, was not received from the Diocese of Pennsylvania until five days later. He also gave occasional services at

Dingman's Ferry, and by the advice of the Bishop started a Mission at Matamoras, the largest town in Pike County, September, 1905. The Rev. Elliston J. Perot is now Rector of St. Paul's Church, Montrose.

*The Rev. James F. Powers, D.D.*—In the early spring of 1885 The Rev. James F. Powers was received from the Diocese of Pennsylvania, and at the beginning of Lent entered upon his duties as Rector of Trinity Church, Pottsville. Already in 1886 he was elected a Supplemental Deputy to the General Convention, and in the following year, 1887, the

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Convention placed him upon the Committee on Increased Clerical Support. In 1888 The Rev. Mr. Powers was one of the Clerical Deputies who represented this Diocese in the Federate Council. The Convention of 1889 placed him upon the Committee on Canons, and also elected him a Deputy to General Convention. From this time The Rev. James F. Powers represented this Diocese in every General Convention up until the year 1904. About June 1st, 1890, on nomination of the Assistant Bishop, The Rev. Mr. Powers was elected Archdeacon of the Reading Archdeacon-

ry, by virtue of which Office he also became a member of the Board of Missions. In these two capacities he served the Church for six years, or until some time during the Conventional year 1896-7, when he resigned their duties to his successor. The Convention of 1891 elected him a member of the Board of Trustees of the Diocesan School for Boys, the duties of which he performed until the Convention of 1895 took the following action:

*Resolved*, That the Trustees be empowered to wind up the affairs of Selwyn Hall.

At the Special Convention of November 10th, 1897, it was The Rev. James F. Powers, D.D., who placed in nomination The Right Reverend Ethelbert Talbot, D.D., LL.D., whom the Convention elected Bishop of this Diocese, The Rev. Dr. Powers himself having been placed in nomination. After the election the President appointed The Rev. Dr. Powers a member of the Committee to notify the Bishop-elect of the action taken. When the Convention of 1898 created the Committee on Division of the Diocese, he was appointed a member of this body. The Bishop having, at this Convention, recommended the appointing of a General Missionary, The Rev. Dr. Powers presented the resolution which empowered the Bishop to appoint such Missionary. Owing to the enfeebled condition of the Doctor's health, he resigned as Rector of Trinity Church, Pottsville, in the beginning of the year 1903, whereupon he was at once elected Rector Emeritus, which he deservedly enjoys to the present time, 1909. During his long and active ministerial career The Rev. James F. Powers, D.D., was a power wherever duty called,—in the Parish, in the pulpit, in the Diocese and upon the floor of Convention, both Diocesan and General.

*The Rev. Albert B. Putnam.*—The Rev. A. B. Putnam, having been received from the Diocese of Ohio, became Canonically connected with Central Pennsylvania on January 2nd, 1904. He at once took charge of St. Mark's Church, Mauch Chunk. The Convention of 1905 placed him upon the Committee on Charters. As Rector of St. Mark's, he

was also responsible for the work at the following Missions, which were mostly in charge of Curates, Upper Mauch Chunk, Lehighton, Packerton, Palmerton, Hocklebernie and

THE REV. ALBERT B. PUTNAM

Nesquehoning. During the election of the clerical members of the Standing Committee, by the Convention of 1906, the following resolution was presented and unanimously adopted:

*Resolved,* That unanimous consent be given to the suspension of the Rules of Order that the Secretary may cast a ballot for the existing vacancy in the Standing Committee for Rev. A. B. Putnam, as a proper appreciation of his courtesies to the Convention during its sessions.

Thus The Rev. Mr. Putnam was, at this time, elected a member of the Standing Committee. All of the above positions he still continues to hold the first of the year 1909.

*The Rev. Robert Ewell Roe.*—On June 1st, 1902, Mr. Robert E. Roe was ordained a Deacon by The Right Reverend Ethelbert Talbot, D.D., LL.D., in the Cathedral, South Bethlehem. Immediately upon his ordination The Rev. Mr. Roe was appointed one of the Curates of St. Luke's Church, Scranton. The Convention of 1905 placed him upon the Committee on Christian Education. On May 1st, 1906, The Rev. Mr. Roe became the Rector of St. Paul's Church, Troy. When the Sunday School Commission was created by the Convention of 1906, and its duties united with those of the Committee on Christian Education, The Rev. Mr. Roe was retained upon the Committee and elected Secretary of the Commission. These positions he held until he left the Diocese, in 1908.

*The Rev. Benjamin Smith Sanderson.*—Mr. Benjamin S. Sanderson was ordained Deacon June 4th, 1882, and advanced to the Priesthood May 22nd, 1883. A call having been extended to him from Trinity Church, Bethlehem, The Rev. Mr. Sanderson was received from the Diocese of Western New York, and entered upon his duties here September 9th, 1900. Sometime during the Conventional year 1901-2, he was appointed, by the Bishop, one of the Examining Chaplains of the Archdeaconry of Reading. He was also placed upon the Committee on Christian Education at the Convention of 1904. The same Convention elected him a member of the Diocesan Commission of General Clergy Relief. During the Convention of 1905 he was made a member of the Committee on Canons. After serving as Secretary of the Archdeaconry of Reading for a number of

years, at its meeting in January, 1906, he declined a re-election. Upon the floor of Convention he has ever been one among its most active members. This has been especially so on the side of its legislative acts. The first of January, 1909, still finds The Rev. Mr. Sanderson Rector of Trinity Church, Bethlehem.

*The Rev. William Carson Shaw.*—Having received a call to become Rector of Trinity Church, Carbondale, The Rev. Mr. Shaw was received from the Diocese of California December 11th, 1905, and at once entered upon his duties here. He was appointed, by the Convention of 1906, a member of the Committee on the 20th anniversary of Bishop Talbot's consecration. During the summer of 1908, The Rev. Mr. Shaw accompanied the Bishop, on his trip abroad, as Chaplain. He at this time still continues his work at Carbondale.

*The Rev. Malcolm A. Shipley, Jr.*—Having been appointed to St. Mary's Church, Berwick, The Rev. Mr. Shipley was received from the Diocese of Pennsylvania on February 12th, 1904. After serving St. Mary's until July 1st, 1905, he was again dismissed to the Diocese of Pennsylvania. Upon his becoming Rector of St. Peter's Church, Hazleton, on January 12th, 1908, The Rev. Mr. Shipley was once more received from the Diocese of Pennsylvania, and still continues his work at Hazleton in 1909.

*The Rev. O. P. Stockel.*—The subject of this notice was born at Egypt, Lehigh County, Pa., July 25th, 1858. When less than a month old he was baptized, by Rev. Joseph Dubbs, D.D., a minister of the Reformed Church. In early boyhood he attended public school in Lehigh County. At the age of sixteen, or in 1874, young Mr. Stockel entered the Grammar School in Allentown, and after pursuing his studies here for a time, he began teaching in the public schools. In 1877 he entered Palatinate College, Myerstown. From this institution Mr. Stockel became a student in Franklin and Marshall College, Lancaster, from which he graduated in 1884. In the fall of this same year he entered the Theological Seminary of the Reformed Church, located at Lancaster,

from which he graduated in the spring of 1887. The following twelve years he spent in the ministry of the Reformed Church in the United States, being located respectively at Lebanon (1887-1893) and Easton (April, 1893-May 20th, 1899). On this latter date he resigned his work in Easton in order that he might be free to enter the Episcopal Church. In due time he was confirmed, by Bishop Talbot, and accepted as a candidate for Holy Orders. After fulfilling all the Canonical requirements, he was ordained a Deacon by The Right Reverend Ethelbert Talbot, D.D., LL.D., in St. Mark's Church, Mauch Chunk, July 10th, 1900. Upon his ordination, The Rev. Mr. Steckel became Curate of St. Mark's Church, Mauch Chunk. On June 2nd, 1901, he was advanced to the Priesthood, by Bishop Talbot, in the Church of the Nativity, South Bethlehem. Having been appointed Missionary of the Church of Faith, Mahanoy City, he entered upon his work here on June 9th, 1901, where he has continued doing most faithful work to the present time, 1909.

*The Rev. Gilbert H. Sterling, D.D.*—On September 24th, 1876, Mr. Gilbert H. Sterling was ordained Deacon. After serving the Church for a little more than ten years in Deacon's Orders, he was advanced to the Priesthood, December 26th, 1886. Upon receiving a call from the Church of the Nativity, South Bethlehem, he was transferred from the Diocese of Long Island to Central Pennsylvania, July 2nd, 1892, and entered upon his work here. The Convention of 1893 placed The Rev. Mr. Sterling upon the Committee on Adjustment of Difficulties under Canon XIII, upon which he has served continuously from that time until the present, 1909. At the same time (1893) he was appointed a member of the Committee on Christian Education. In the year 1895 he was elected one of the Clerical Deputies to the General Convention, upon the floor of which he represented this Diocese at every triennial meeting to the present time (1909), save in the year 1898. During the Convention of 1897 The Rev. Gilbert H. Sterling, D.D.,

was appointed on the Special Committee to devise a seal for the Diocese. Sometime during the year 1901-2 the Bishop appointed him one of the Examining Chaplains of the Archdeaconry of Reading. When the Convention of 1903 adopted a resolution appointing a committee to consider a memorial to the General Convention upon the subject of Courts of Appeal, The Rev. Dr. Sterling was placed upon said Committee. During the same Convention he was also

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appointed a member of the Committee to solicit subscriptions to the Episcopal Endowment Fund, to which Committee was added, in 1904, the duty of arranging for the organization of both the Dioceses into which Central Pennsylvania was to be divided. As there was a strong feeling throughout the Diocese that upon Division the name "Central Pennsylvania" would be a misnomer and misleading, a Committee was appointed, by the Convention of 1904, to report a suitable name for the parent Diocese to the following Convention, upon which The Rev. Dr. Sterling was ap-

pointed. Since the Church in America decided to celebrate its three hundredth anniversary in the year 1907, the Convention of 1905 determined to unite with the Church at large in making a Laymen's Thank-offering as a suitable memorial of this important event. A Committee was therefore appointed, upon which The Rev. Dr. Sterling was placed, to carry into execution this plan. From his entrance into this Diocese in 1892 until the present (1909), The Rev. Gilbert H. Sterling, D.D., has been a Priest of the Church full of good works, and still continues the Rector of the Church of the Nativity.

*The Rev. Willis Henri Stone.*—The Rev. Mr. Stone, having been received from the Diocese of Connecticut, March 5th, 1894, became Assistant at the Church of the Nativity, South Bethlehem. Here he continued work until the second Sunday after Easter, 1896, when he became Rector of St. Clement's Church, Wilkes-Barre. The Rev. Mr. Stone has, at the present (1909) been Rector of St. Clement's church for twelve years, during which time all his efforts were put forth in its interest.

*The Rev. Benjamin Fish Thompson.*—The Rev. Mr. Thompson was born in Bordentown, New Jersey, and baptized in infancy. His boyhood was spent in attending private school, in his native town. Later in life he entered Trenton Academy. When he reached young manhood he was confirmed in Christ Church, Bordentown, by The Right Reverend William Henry Odenheimer, D.D., Bishop of New Jersey. Having become a student in the General Theological Seminary, New York City, he graduated from this Institution in 1884. During his Senior year in the Seminary he served the Churches at Keyport and Matawan, New Jersey, as Lay-Reader. Upon his graduation, Benjamin Fish Thompson was ordained Deacon by The Right Reverend John Scarborough, D.D., Bishop of New Jersey, in Christ Church, Bordentown, June 8th, 1884. Following his ordination, The Rev. Mr. Thompson was transferred from the Diocese of New Jersey to Central Pennsylvania, and be-

came Assistant to the Rector of St. Mark's Church, Mauch Chunk. On July 1st, 1885, The Rev. Benjamin Fish Thompson was advanced to the Priesthood, in St. Mark's Church, Mauch Chunk, by The Right Reverend Nelson Somerville Rulison, D.D. On Whit-Sunday, May 29th, 1887, he began his work as Rector of St. John's Church, Ashland, and

THE REV. BENJ. F. THOMPSON.

Trinity, Centralia. At the Convention of 1889 he was appointed a member of the Committee on Charters, and in 1891 on the Committee of Christian Education. Having received a call from St. Michael's Church, Birdsboro, The Rev. Mr. Thompson began work here October 1st, 1891. In 1894 we also find him Secretary of the Church Home

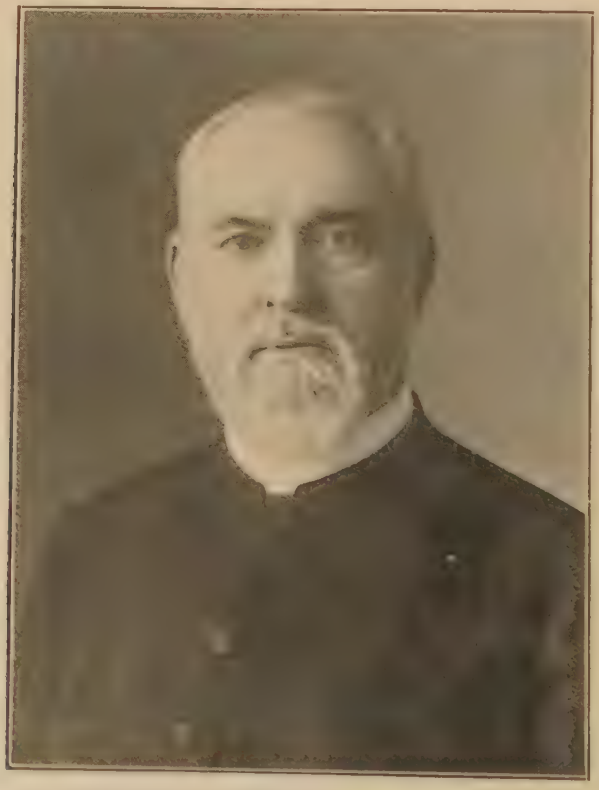
for Children at Jonestown, having at this time called the attention of Convention to that portion of Section VI of the Charter, which reads as follows:

"And the Convention of the Diocese in which the Church Home is situated may elect annually two Clergymen and three Laymen, who, by virtue of such election, shall be members of the Board."

Some time during the Conventional year 1901-2 he was elected Secretary and Treasurer of the Deaf-Mute Commission. In the year 1903-4 The Rev. Mr. Thompson was elected Archdeacon of the Reading Archdeaconry. And by virtue of this position he, at the same time, became a member of the Board of Missions. In view of the Division of the Diocese, the Convention of 1904 appointed a Committee on the increase of the Endowment, and to arrange for organizing the Dioceses, after Division. Upon this Committee the Bishop appointed The Rev. Mr. Thompson. In January, 1907, the Bishop asked The Rev. Mr. Thompson to accept the position of General Missionary of the Diocese. He did not, however, signify his acceptance of the call until the following spring, when he resigned as Rector of St. Michael's Church, Birdsboro, and moved, temporarily, to Reading. As the position of General Missionary does not interfere with the duties of Archdeacon he has continued the work of both offices to the present time, January 1st, 1909.

*The Rev. Marcus Alden Tolman.*—It was on June 30th, 1861, that Marcus Alden Tolman was ordained a Deacon in the Church of God, and advanced to the Priesthood November 22nd, 1863. Having received a call from St. Mark's Church, Mauch Chunk, The Rev. Tolman was transferred from the Diocese of Pittsburgh to Central Pennsylvania, August 2nd, 1874, and at once entered upon his work here. During the Convention of 1876 he was appointed a member of the Committee on Charters, and in 1877 upon the Committee on Constitution and Canons. It was this latter Convention that also appointed him upon the Committee on Cathedral Organization. In 1878 The Rev. Mr. Tolman was elected, by Convention, a member of the Standing Com-

mittee. The subject of dividing the Diocese, having been under consideration during the Convention of 1881, was referred to a Committee of sixteen, of which The Rev. Mr. Tolman was Chairman, to report to the next annual Convention. He also served a number of years as Trustee of the General Theological Seminary, from this Diocese. And in



THE REV MARCUS ALDEN TOLMAN.

1884 he was elected a deputy to the Federate Council, which met in St. James' Church, Philadelphia, November 17th, 1885. When the Convention of 1887 appointed a Committee to procure funds for the purchase of an Episcopal residence, he was made its Chairman. In 1895 The Rev. Marcus Alden Tolman was elected President of the Standing

Committee. When the Special Committee to devise a seal for the Diocese was created by the Convention of 1897, he was placed on said Committee. Upon the death of Bishop Rulison the directing power of the Diocese devolved largely upon The Rev. Mr. Tolman, as President of the Standing Committee. And that this was most faithfully and successfully done is, perhaps, best told in the following resolution, unanimously adopted by the Convention of 1898, by a rising vote:

*Resolved,* That the grateful thanks of this Convention be and are hereby extended to The Rev. Marcus Alden Tolman, President of the Standing Committee of the Diocese, for the judicious, faithful and satisfactory performance of the onerous duties of that office devolving upon him during the vacancy in the Episcopate of the Diocese, occasioned by the decease of The Right Reverend Nelson Somerville Rulison, D.D.

At the Special Convention, called by the Standing Committee, held in the Church of the Nativity, South Bethlehem, November 9th, 1897, for the purpose of electing a Bishop, The Rev. Marcus Alden Tolman was unanimously elected President. Having been conducted to the chair by the venerable Archdeacons of Williamsport and Scranton, the President expressed his thanks for the honor conferred, and declared the Convention ready for the transaction of business. During the Conventional year 1900-1, The Rev. Mr. Tolman resigned as Rector of St. Mark's Church, Mauch Chunk, and took up his residence in Bethlehem. The Convention of 1904 placed him upon the Committee on Change of Name of the Parent Diocese.

There are two facts that enter into the life of The Rev. Marcus Alden Tolman, in his relation to this Diocese, that deserve special notice. *First,* that he has served the Church faithfully, for thirty years, as a member of the Standing Committee—from 1878 until 1895 as one of its members, and from 1895 to the present, 1909, as its most capable President. *Second,* for thirty-one years, from 1877 to 1909, he

has been a member of the Committee on Canons, twenty-nine of which he has been its most efficient Chairman. This fact has, perhaps, made him, so far as its legislative acts are concerned, the most prominent member upon the floor of Convention, during all these years.

*The Rev. Ernest Collard Tuthill.*—Having been appointed Curate of St. Luke's Church, Scranton, The Rev. Mr. Tuthill was received from the Diocese of New York, on Decem- 28th, 1907, and still continues his work here, as Curate, in 1909.

THE REV. GEORGE W. VAN FOSSEN.

*The Rev. George W. Van Fossen.*—On June 14th, 1892, the Standing Committee recommended Mr. George W. Van Fossen to the Bishop for admission to the Order of Deacon. He was, therefore, ordained Deacon, November 28th, 1892, in St. Paul's Church, Harrisburg, by The Right Reverend Nelson Somerville Rulison, D.D. Upon his ordination he became Assistant at the Church of the Nativity, South Bethlehem. And June 25th, 1893, The Rev. George

W. Van Fossen was advanced to the Priesthood, in the Church of the Nativity, South Bethlehem, by Bishop Rulison. In the early part of the year 1894 he became the Rector of Christ Church, Milton, where he continued work until about Convention, 1895. On October 1st of this year, he began work in All Saints' Church, Shenandoah. Here he continued to labor most faithfully until April, 1902, when he received and accepted a call from the Church in Newark, Ohio. On April 30th he was, accordingly, dismissed to the Diocese of Southern Ohio. What The Rev. Mr. Van Fossen did toward the erection of All Saints' Church, Shenandoah, during his incumbency there, is a splendid tribute to his indefatigable efforts and consecrated zeal.

During the month of September, 1904, The Rev. George W. Van Fossen again returned to this Diocese, and was placed in charge of Calvary Church, Tamaqua. In connection with this he also served All Saints', Shenandoah, for a short time, when he was relieved of this part of the work by The Rev. Erskine Wright. The Convention of 1906 placed The Rev. Mr. Van Fossen upon the Committee to consider the request of the joint Committee appointed at the previous General Convention with reference to the Memorial presented by the twentieth Conference of Church workers among the colored people. In the beginning of the year 1907, the Bishop appointed The Rev. Mr. Van Fossen Chairman of the Diocesan Committee on the "Men's Thank Offering" in grateful memory of the three hundredth anniversary of the planting of the Church in America.

In the spring of 1908 the Rev. Mr. Van Fossen resigned as Rector at Tamaqua, and accepted his appointment as Warden of Leonard Hall upon the duties of which he entered about the first of May, where he still continues his work in the beginning of the year 1909.

*The Rev. George A. Warburton.*—Mr. G. A. Warburton is one among the recent accessions to the list of Clergy in this Diocese. Prior to his entering the Church, he was a Methodist minister. Having been confirmed by The Right

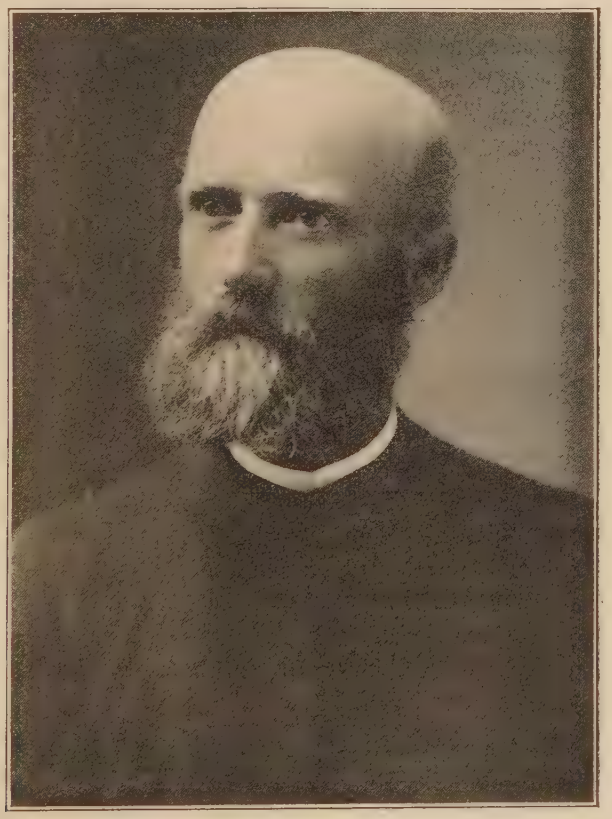
Reverend Ethelbert Talbot, D.D., LL.D., April 17th, 1904, in St. John's Church, Ashley, Mr. Warburton was admitted as a candidate for Holy Orders, September 20th of this year. The Bishop at once placed him in charge of the work at Salem and Sterling. After his ordination to the Diaconate, The Rev. Mr. Warburton continued to minister at Hamlinton, Salem and Sterling, where he continued until the summer of 1907, when he took charge of St. George's Church, Nanticoke; and St. Andrew's Church, Alden. At the close of the year 1908 The Rev. Mr. Warburton still continues faithful work here.

*The Rev. James Porter Ware.*—It was on June 3rd, 1886, that Mr. James P. Ware was ordained Deacon, and advanced to the Priesthood May 19th, 1887. Having been appointed Assistant at St. Stephen's Church, Wilkes-Barre, in charge of St. Peter's Church, Plymouth, The Rev. James P. Ware was received from the Diocese of Rhode Island in the month of May, 1889. At the Convention of 1891 he was appointed upon the Committee on Christian Education. After serving as Assistant to the Rector of St. Stephen's, Wilkes-Barre, in charge of the Church at Plymouth, for a little more than eight years, The Rev. Mr. Ware became Rector of Grace Church, Honesdale, September 1st, 1897. In 1905 the Convention elected him a member of the Board of Missions. When the Committee on Admission of New Parishes and Organized Missions was appointed, during the Convention of 1906, The Rev. James Porter Ware was made its Chairman. He was also, by the same Convention, placed upon the Committee on Marriage and Divorce.

During the Conventional year 1906-7, The Rev. Mr. Ware became Rector of St. James' Church, Drifton, where he still continues in 1909.

*The Rev. John Warnock.*—On May 7th, 1892, The Rev. Mr. Warnock first entered this Diocese, from New Jersey, and became the Missionary at Huntingdon and Tyrone. After laboring here for eleven months, he withdrew, in order to accept an appointment to Montoursville and Milton, where

he began work April 1st, 1893. Some time during the Conventional year 1895-6 he resigned his work here, and was dismissed to the Diocese of Pittsburgh. After an absence from the Diocese of a little more than ten years, he again returned and was placed in charge of St. John's Memorial Church, Ashland, where he began work in the month of October, 1906, and continues to the present time, 1909.



THE REV. EDWARD A. WARRINER.

*The Rev. Edward A. Warriner.*—Mr. Edward A. Warriner was ordained Deacon June 20th, 1867, and advanced to the Priesthood January 6th, 1868. When the Diocese of Central Pennsylvania was organized, in 1871, The Rev. Ed-

ward A. Warriner, being at that time Rector of St. Paul's Church, Montrose, naturally became one of the original Clergy of the new Diocese. In 1872 we find him upon the Committee on Diocesan Boarding School for Boys. During the Convention year 1872-3, The Rev. Mr. Warriner resigned his work at Montrose, and was, the following year, dismissed to the Diocese of Pennsylvania. After being absent about two years, he again returned to this Diocese, and became Rector, the second time, of St. Paul's, Montrose, beginning his work July 2nd, 1875. In 1877 he was placed upon the Committee on Charters, and during the Convention of 1881 was appointed a member of the Committee of sixteen on the Division of the Diocese. The Convention of 1885 placed him, for the second time, upon the Committee on Charters. During the entire history of Central Pennsylvania, extending from 1871 to the time of his death, April 14th, 1908, a period of thirty-seven years, The Rev. Warriner had only been absent Canonically about two years. He therefore enjoyed the distinction of not only being one of the few Priests whose names appear in the list of Clergy when Central Pennsylvania was organized in 1871, but also that during all these years he had been the Rector of but one Parish —St. Paul's Church, Montrose.

*The Rev. David T. Weidner.*—On May 12th, 1905, The Rev. David T. Weidner was received from the Diocese of Long Island, and became one of the Curates of St. Mark's Church, Mauch Chunk, where he continued until October, 1907, when he became Rector of St. David's Church, Scranton, where he continues to the present time.

*The Rev. Albert L. Whittaker.*—On June 2nd, 1897, Mr. Whittaker was ordained a Deacon, and advanced to the Priesthood on the 19th day of the following December. Having accepted a call to become Rector of Grace Church, Honesdale, he was received from the Diocese of Massachusetts on February 26th, 1907. At the close of the year 1908, The Rev. Mr. Whittaker is still the incumbent at Grace Church, Honesdale.

THE REV. A. L. WHITTAKER.

*The Rev. Sidney Winter.*—Mr. Sidney Winter was ordained Deacon June 10th, 1900, in the Church of the Nativity, South Bethlehem, by The Right Reverend Ethelbert Talbot, D.D., LL.D. Immediately upon his ordination he was placed in charge of Christ Church, East Stroudsburg. Having served a little less than five months in Deacon's Orders, The Rev. Mr. Winters was advanced to the Priesthood, by Bishop Talbot, on Nov. 1st, 1900, in St. Stephen's Church, Wilkes-Barre. In the latter part of the summer of 1901 he resigned the work at East Stroudsburg, and accepted a call to St. Paul's Church, Troy, in connection with which he also gave services at Canton. Here he labored a little less than three years, when, on May 8th, 1904, he became Rector of St. Mark's, Dunmore, and St. George's, Olyphant. During the Conventional year 1904-5 The Rev. Sidney Winter's Parish visits included Dunmore, Olyphant, Blakely, Grassy, Throop, Peckville and Jessup. He was still engaged in this field in 1909.

*The Rev. Francis Yarnall.*—Mr. Francis Yarnall was ordained a Deacon on the tenth day of June, 1900, by The Right Reverend Ethelbert Talbot, D.D., LL.D., in the Cathedral, South Bethlehem, and was at once appointed Missionary of Christ Church, Coudersport. Having served a little less than five months in Deacon's Orders, The Rev. Francis Yarnall was advanced to the Priesthood in St. Stephen's

Church, Wilkes-Barre, on All Saints' Day, November 1st, 1900, by Bishop Talbot. During the Conventional year 1903-4, he received and accepted a call to become the Rector of St. Peter's Church, Hazleton. At the winter session of the Archdeaconry of Reading, held in Christ Church, Read-

THE REV. FRANCIS YARNALL.

ing, January, 1907, The Rev. Francis Yarnall was elected Secretary of that body. Having accepted a call from St. Michael's Church, Birdsboro, he entered upon his work here on December 1st, 1907, which he continues to the present.

*The Rev. George A. Zellers.*—The Rev. George Andrew Zellers was born nine miles west of Reading, near Werners-

ville, November 30th, 1852. He was baptized while yet an infant in Hains' Reformed Church, by the Pastor, Rev. C. A. Paul. When six years old he started to the public schools of Berks County. In 1872 he entered Palatinate College, Myerstown, where he continued until 1876, when he became a student in Franklin and Marshall College, Lancaster, Pennsylvania, from which he graduated in 1878. Upon completing his Academic course he entered the Theological Seminary of the Reformed Church in the United States, also located at Lancaster, where he continued his studies for two years. The third year of his theological studies was taken under a private tutor.

After serving as a Minister of the Reformed Church from 1883 until 1887, The Rev. Mr. Zellers concluded to enter the Holy Catholic and Apostolic Church. He was accordingly confirmed by The Right Reverend Mark Antony DeWolfe Howe, D.D., LL.D., in the Chapel of Christ Church, Reading, on the Feast of the Purification of the Blessed Virgin Mary, 1888. Having applied for Holy Orders, and fulfilled all the Canonical requirements, Mr. George A. Zellers was ordained a Deacon by The Right Reverend Nelson Somerville Rulison, D.D., on September 23rd, 1888, in Grace Church, Honesdale, Pennsylvania. But while yet a Lay-Reader he began Missionary work, in February, 1888, at All Saints' Church, Shenandoah, and at Lost Creek. Here he continued work until April 1st, 1889, when he became the Assistant in St. Luke's Church, Lebanon, in charge of the Colebrook Missions. On June 23rd, 1889, The Rev. George A. Zellers was advanced to the Priesthood in St. Luke's Church, Lebanon, by the Right Reverend Mark Antony DeWolfe Howe, D.D., LL.D. In September, 1893, The Rev. Mr. Zellers left Lebanon and became *locum tenens* of St. Philip's Church, Durham, N. C., where he remained one year. But his absence from the Diocese of Central Pennsylvania continued until March, 1897, when he returned and became the Rector of St. Thomas' Church, Morgantown, with Bangor Church, Churchtown. Here The Rev. Zellers

remained until shortly before the Convention of 1905, when he resigned, and moved to Reading, where he resided until March 10th, 1906, when he took charge of St. Paul's Church, Minersville, and St. Stephen's Chapel, Forestville, where he continues to the present, 1909.

## PART II.

### Deceased Clergymen.

*The Rev. William R. Gries.*—The first Clergyman of the newly organized Diocese of Central Pennsylvania to pass from the Church Militant into the Church Expectant was The Rev. William R. Gries, who departed this life October 21st, 1872. At the time of his death he was Rector of Grace Church, Allentown. No Clergyman took a more active interest in the organization of the new Diocese than he, and because of his intelligence, skill and practical experience, he was an acknowledged leader. He therefore occupied a position of prominence in the counsels and administration of the Church. But perhaps nowhere did his wisdom and business ability show itself to greater advantage for the Church than in the shaping of the missionary work of the Diocese. The Rev. Mr. Gries was not only a sound and well-informed theologian, but a man of considerable range of learning. As a Parish Priest he was wise and efficient, a man of courage and full of sympathy.

*The Rev. J. H. H. Millett.*—Following close upon the death of The Rev. Mr. Gries was that of The Rev. J. H. H. Millett, who passed to his reward December 5th, 1872. In the death of The Rev. Mr. Millett we have an example of a Clergyman being called from the toils of earth before the weariness of age comes upon him. There may still be some among the members of the Church of the Good Shepherd, Scranton, who will fondly remember the amiable disposition and devoted character of The Rev. Mr. Millett.

*The Rev. John Collins McCabe, D.D.*—While Rector of Trinity Church, Chambersburg, The Rev. Dr. McCabe passed

from earth's toils to the rest of Paradise on the 26th day of February, 1875. Although in enfeebled health when he entered this Diocese sixteen months before his death, yet he applied himself most heroically to his daily duties, never allowing a single task to remain undone. He was a man of refined tastes and literary culture, and had the reputation of being an excellent reader and an impressive speaker. But above all things The Rev. Dr. McCabe was truly a good Christian man.

*The Rev. William Preston, D.D.*—At the time of his death, which occurred on April 25th, 1875, The Rev. Dr. Preston was the Senior Presbyter of the Diocese. He was at the time Rector of St. James' Church, Bedford. No Clergyman exerted a wider and more beneficent influence than he during the days of his bodily vigor. The Rev. Dr. Preston was a man of strong convictions, outspoken, and an earnest Christian.

*The Rev. Albert C. Abrams.*—In the midst of what promised to be a long and efficient life, The Rev. Mr. Abrams was suddenly cut down on Thursday, May 20th, 1875. Shortly before his sudden, and, therefore, unexpected death, he had become the Rector of Grace Church, Honesdale. Through his ability and devotion to duty he won the confidence and affection of all who knew him.

*The Rev. Henry R. Smith.*—Having had charge of a missionary circuit in Lancaster and Berks Counties, The Rev. Mr. Smith was subjected to great labor and exposure, which impaired his health to such an extent that he was constrained to retire from the active work of the ministry for a time. It was while thus endeavoring to build up his health that suddenly, while bathing at the sea coast, on August 21st, 1875, he was overwhelmed by the waters, and earth's cares and projects were all brought to an end for him. At the time of his death he was still in Deacon's Orders, yet few Clergymen have had characteristics of mind and heart better adapted to the pastoral office than The Rev. Henry R. Smith.

*The Rev. Charles E. McIlvaine.*—Another of the Clergy who was released from this world's cares in the meridian of life was The Rev. McIlvaine. At the time of his death, which occurred February 22nd, 1876, he was Rector of Christ Church, Towanda. He was a man who was ever true both to the principles which he inherited, from a noble ancestry, and those which he acquired. His people and their interests were ever borne upon his heart with more than an ordinary solicitude. Being a man of ability and culture, he was also kind and gentle.

*The Rev. George C. Drake.*—The Rev. Mr. Drake was one of the pioneers of the Church within that territory which afterwards became the Diocese of Central Pennsylvania. For a number of years prior to his death he was compelled, because of the infirmities of age, to refrain from pastoral care. He was truly a meek and gentle Saint, and waited calmly the time of his departure, which came during the Conventional year 1878-9, when the Lord received him into the rest of Paradise.

*The Rev. Azariah Prior.*—At the time of his death, which also occurred during the Conventional year 1878-9, The Rev. Mr. Prior had attained to a good old age. During the years of his retirement from the active work of the ministry it was his greatest delight to encourage struggling missions by his counsel and by such other help as he might be able to give them. For these many acts of love he was long remembered with gratitude and veneration by those whom he had thus served in time of need.

*The Rev. Hugh Roy Scott.*—In the spring of 1878, The Rev. Mr. Scott took charge of Grace Church and the Church of the Mediator, Allentown, and with his accustomed zeal and winning ways inspired the people with new life and courage. But under a burden of care and solicitude which he bore in "the secret of his heart" his health gave way, his ability to labor failed, and his mind and spirit became darkened, until toward the close of the year 1878, when the Lord received him into his eternal rest. While in health,

The Rev. Mr. Scott had a well-informed and vigorous mind, was loyal to Christ and His Church, and above all things was truly a good man. Upon his death, Bishop Howe said of him, "Our Ministry can ill afford to lose such a man from its active ranks."

*The Rev. Charles West Thompson.*—This venerable Priest of the Church had passed the utmost limits allotted to man, when, in the early part of the year 1879, he received the welcome summons, "It is enough, come up higher." For eighteen years The Rev. Thompson was the faithful Rector of St. John's Church, York, and when his health would no longer permit him to bear the burdens of pastoral care he became a devout private worshiper among those who had grown up under his guidance and instruction. The Rev. Mr. Thompson was a man of more than ordinary literary attainments; his sermons were gems of Scriptural truth, and therefore bore witness to his taste and culture.

*The Rev. Rowland Hill Brown.*—After spending a long and laborious ministry, all within the bounds of this Diocese, The Rev. Mr. Brown was granted a welcome relief from the toils and cares of earth by being received into the Paradise of God on March 3rd, 1880. The last twelve years of his life were spent in the faithful shepherding of those widely scattered flocks in Wayne County,—St. John's Church, Salem, and Zion's Church, Sterling. Besides diligently performing his duties as Pastor of this most laborious field, he also cultivated his little farm, upon which he had to depend for the greater portion of his living. This most strenuous life was, at least, the indirect cause of his death. It was said of him that, while in the enjoyment of good health, he was the most contented Clergyman in the Diocese. No one ever heard him complain of hardships, nor did he ever express a desire for an easier or more lucrative position. Constantly and cheerfully he applied himself to his daily duties, whether as a farmer or as a Pastor. He therefore won the confidence and reverent regard of all who knew him. The Rev. Rowland Hill Brown, at the time of

his death, left to the Church two noble bequests,—his purity of doctrine and his holiness of life.

*The Rev. Peter Russell.*—For almost forty years The Rev. Peter Russell was an untiring Missionary throughout the coal regions in and near the Lehigh Valley. And wherever he went, preaching the Gospel of Christ, he was dearly loved and respected. Perhaps no Clergyman ever ingratiated himself more lastingly in the hearts and minds of those who came under his ministrations than did The Rev. Mr. Russell. Even after a lapse of twenty-seven years there are not a few, in every locality throughout this entire region, who still love to speak of him in the most grateful terms. He was quiet in disposition, but persistent in purpose, calm, modest, and withal of a piety so manifest that many would say of him, "Behold an Israelite indeed, in whom there is no guile." His last field of labor on earth was St. Peter's, Hazleton. While preparing to occupy the Rectory, which his friends were rearing for his comfort, he passed, during the month of August, 1880, into "the house not made with hands, eternal in the heavens." Thus passed from earth a most noble life.

*The Rev. Edwin N. Lightner.*—On Sunday, June 12th, 1881, The Rev. Mr. Lightner, an aged Priest of this Diocese, was called from the sufferings of earth into the joys of Paradise. For at least ten years before his death he was too feeble to engage in any public ministrations, and during which time he was also a great sufferer. In his younger years, while in the full vigor of his strength, he did a noble service for the Church, which he so dearly loved, and at which time he was a preacher of more than ordinary power and eloquence. Of him it can be truly said, "the trial of his faith being much more precious than of gold that perisheth, though it be tried with fire, shall be found unto praise and honor and glory, at the appearing of Jesus Christ."

*The Rev. Benjamin W. Stone, D.D.*—Although an aged Priest when he entered this Diocese, and became the Rector of St. Barnabas' Church, Reading, a little less than four

years before his death, yet the energy and zeal of his early manhood were unabated. About the beginning of the year 1883 The Rev. Dr. Stone was stricken down with a sickness that on February 11th, 1884, terminated in his death. During the year of his last sickness he was unable to do any work, and at the same time was subject to much bodily suffering. The Rev. Dr. Stone belonged to that good old orthodox school that ever holds fast to the safe anchorage of Divine truth in all its preaching.

*The Rev. J. H. Marsden, M.D.*—The Rev. Dr. Marsden, another veteran Priest of the same school with Dr. Stone, entered into rest in the early part of the year 1884. Because of the infirmities consequent upon increasing age, he had for several years prior to his decease retired from the exercise of his pastoral office. But being a physician he continued to practice the healing art, and in connection with which he embraced every opportunity of ministering in spiritual things at the bedside of the sick, and thus by a holy and beneficent life bore witness to the power of the Gospel when he could no longer preach it. As he thus made his daily rounds in the beautiful rural district about York Springs his interest and devotion to the Church never waned. He died at a good old age, honored and beloved by all the people.

*The Rev. William R. Hooper.*—While in attendance upon the Convention in Christ Church, Reading, The Rev. Mr. Hooper was stricken with apoplexy, on the morning of June 11th, 1884, which soon developed into paralysis. After lingering, in a perfectly helpless condition, for two weeks, he was peacefully released from his suffering on the 25th day of the same month. At the time of his death he was Rector of Trinity Church, Athens. He was one of those reserved Clergymen who never sought social pleasure, but loved to dwell among his books, with whose contents he became quite familiar. He therefore naturally became a man of more than ordinary literary taste and scholastic attainments. Being of rather delicate health, this world had

few charms for him. He possessed a hope so full of immortality that it stripped death of its terrors and transformed the grave into a place of rest.

*The Rev. Elisha Mulford, LL.D.*—In the height of his power and usefulness, God suddenly brought his early life to a close during the Conventional year 1885-6. Not having been engaged in parochial work for some years before his death, he resided, temporarily, in Cambridge, Massachusetts. While living here he devoted his time and talents to the glory of God and the good of the Church by writing books of substantial worth, notably "The Republic of God," and by delivering valuable courses of lectures in the Divinity School of our Church at Cambridge, Massachusetts. The Rev. Dr. Mulford also took a conspicuous part in the Concord School of Philosophy. Socially he was of a quiet, retiring disposition, and therefore his circle of acquaintances was very small. The Rev. Dr. Mulford will therefore ever be remembered as a moral and intellectual philosopher of the highest order. Having thus exercised his innate powers in a field of thought in which few have the courage to enter in these utilitarian times, The Rev. Dr. Mulford though dead yet speaks.

*The Rev. George D. Stroud.*—The Rev. George D. Stroud, a most active and self-denying Clergyman, entered into the joy of his Lord, June 29th, 1887. For a number of years prior to his entering the Priesthood of the Church he practiced law. At the time of his decease he was Rector of St. James' Church, Pittston. The following minute, which was unanimously adopted by the Convention of 1888, gives all the information intended by these brief notices:

In the death of The Rev. George D. Stroud the members of this Convention mourn, in common with St. James' Parish, Pittston, the loss of a faithful Presbyter whose purity of character and devotion to the Master's cause have elicited our sincere fraternal regard. He was a good man, "full of the Holy Ghost and of faith," who departed this life "in the communion of the Catholic Church, in the confidence of

a reasonable, religious and holy hope; in favor with God and in perfect charity with the world." We now think of him as one of Christ's faithful servants, who, "having finished their course in faith, do now rest from their labors."

*The Rev. Edward Howe Leavitt.*—When, in January, 1879, The Rev. Mr. Leavitt came, as a Presbyterian minister from that Christian body into the Ministry of the Church Catholic, he was already more than forty years of age, and of delicate health. And as his feebleness was of a permanent character, he had no hope of attaining to the charge of a large and influential Parish. This fact is referred to simply to combat that ofttimes made imputation that these ecclesiastical changes are made simply because of the pressure of personal influence, or the stress of constraining circumstances. Here is a man who entered the Church Catholic solely because he wished to hold a commission in the Lord's host of unquestionable authenticity. To him it was of minor importance whether he should be called to labor or to wait.

From the time of his admission to the Order of Deacons, in 1879, until his death, a period of almost ten years, his physical strength never allowed him to assume the burdens of parochial duty. Having, therefore, made his home, temporarily, in Cincinnati, Ohio, The Rev. Mr. Leavitt devoted much time to study, which made him a man of culture and refinement, as well as a student and thinker. Bishop Howe regarded his sermons as models of truth and beauty. He lived a life of earnest piety and singleness of heart; he learned the lesson to suffer and wait, and finally, in the early part of July, 1888, he died in peace.

*The Rev. Luther Wolcott.*—The last Cure over which The Rev. Mr. Wolcott presided, while on earth, was St. Andrew's Church, Springville. While Rector here, he built for himself a house, in which he continued to reside after he had retired from the active duties of the Ministry. During his retirement he set a noble example of quietness, and diligence in providing for those who were dependent upon him, which all would do well to imitate. Though sixty-five years

of age when, on the 20th day of June, 1889, he was released from the cares and toils of this earth's life, yet he continued in Deacon's Orders to the end of his days.

*The Rev. Edmund Leaf.*—No one who will visit Birdsboro, and while there observe the parochial plant of St. Michael's, with its beautiful stone Church, its well arranged Parish building and Sunday School rooms, and its commodious Rectory, all of which were erected during the administration of The Rev. Mr. Leaf, can for one moment question his personal worth, his pastoral success, his practical wisdom, and his wonderful influence. From the time of his admission to the Diaconate to the day of his death, a period of forty-eight years, he was honored and respected not only by those who constituted the inner circle of his friends, but by the entire Diocese, which he assisted in organizing, and of which he at once became one of the chief counsellors. In his teaching and practice The Rev. Mr. Leaf was ever loyal to the doctrine and usage of the Church; while in his daily life and conversation he enforced lessons of righteousness and charity. This man of God died June 17th, 1891.

*The Rev. John Henry Hopkins, S.T.D.*—On August 17th, 1891, The Rev. Dr. Hopkins, after having attained to a good old age, was gathered unto his fathers. After having served Christ Church, Williamsport, for eleven years, his health began to fail him to such an extent that in 1887 he was compelled to resign and retire permanently from the active work of the Ministry. While in the full vigor of his strength The Rev. Dr. Hopkins lived a most "strenuous life." Indeed, so intense had his life been through his entire Ministry, of forty years, that many of his friends regarded it as rather remarkable that he lived to be three-score years and ten. For whatever cause he espoused, he pursued it with all the energy of his soul to the end. But although he was of such an impetuous nature, yet he was most amiable in disposition. The Rev. Dr. Hopkins was a recognized authority in Church history, especially during the patristic age. As a controversialist he had few equals. In the Order

and Worship of the Church his convictions and practices were what might be called "advanced." He was perhaps the strongest advocate, in his day, of the "Provincial System" of Church government. But had the Doctor done nothing else to save him from the oblivion which befalls so many good men after their labors on earth are done, his Christmas carol, "We Three Kings of Orient Are," with its music, also his composition, will keep his memory fresh in the hearts and minds of thousands for years yet to come.

*The Rev. Francis H. Stricker.*—As Rector of St. James' Church, Jermyn, The Rev. Mr. Stricker was, in the meridian of life and usefulness, called from his labor on earth to his rest in Paradise during the month of April, 1892. His was a mind most practical, while his teaching was studiously adapted to those to whom he ministered. He labored abundantly, both in season and out of season, with marked success.

*The Rev. Chandler Hare.*—In the death of The Rev. Mr. Hare, which occurred early in the year 1893, while Rector of St. Luke's Church, Lebanon, this Diocese lost one of its ablest and most successful Clergymen. Although his physical infirmities might have been a sufficient excuse for omitting some of his many pastoral duties, yet not only did he do that which was incumbent upon him, but also exercised himself in devising and carrying into execution special work for the good of man and the glory of God. As a Biblical scholar but few Priests were his equal. The Word of God was perfectly familiar to him in its original languages. But The Rev. Mr. Hare, being of a modest disposition, never made a show of his scholarship. There were, therefore, few Priests better qualified for their work than he. He had a clear and strong conception of truth, which made him a highly spiritually minded man, and yet extremely practical in all he said and did. And with all his learning, piety, faithful and painstaking work, and uniform courtesy, he had a keen sense of humor and a cheerfulness that made him a most charming companion. This was all the more re-

markable because of the physical weakness and pain he was called upon to suffer. This was doubtless true of him:

"Because all noblest things are born in agony,
Only upon some cross of pain and woe
God's son may lie,
Each soul redeemed from self and sin must know
Its Calvary."

*The Rev. Lansing S. Humphrey.*—At the time of his death, in 1895-6, The Rev. Mr. Humphrey was one of the teachers in Yeates' Institute, and also Assistant to the Rector of St. James', Lancaster.

*The Rev. M. W. Christman.*—In the early part of the Conventional year 1896-7, The Rev. Mr. Christman was translated from the Church Militant into the Church Expectant, or the Paradise of God. As he was a man of fine physical presence, his sudden death was a shock to all who knew him. Having been born near South Bethlehem, educated in Franklin and Marshall College, and the Theological Seminary, Lancaster, Pennsylvania, it was his original purpose to enter the ministry of the Reformed Church in the United States. But as a result of his study of Church history and theology, he was led into the Holy Catholic and Apostolic Church of Christ. After fulfilling his canonical preparation, Mr. Christman was ordained to the Diaconate, and in due time advanced to the Priesthood, by The Right Rev. Nelson Somerville Rulison, D.D. Having served, for a time, as Missionary in Christ Church, Milton, he was placed in charge of "Saint Mary's Church—Wadleigh Memorial," Williamsport, which position he held at the time of his death. During his life in the Ministry he never seemed to tire working among the people of his flock, and was a most sympathetic and self-sacrificing friend. Hence he was loved by his parishioners, and admired by all who knew him.

*The Rev. James R. Mendenhall.*—Although, because of declining health, he was for many years prior to his death without a Cure, during which time he lived at Saratoga Springs, N. Y., and Parkersburg, yet he retained his canon-

ical relation with this Diocese to the end of his life. He was a man of most beautiful character and excellent ability, and would have gladly exercised himself in the Ministry, would his health have permitted it. It was during the year 1896-7 that the Lord released him from the sufferings of earth and received him into the joys of Paradise.

*The Rev. Montgomery R. Hooper.*—Having, early in life, given himself to teaching, The Rev. Mr. Hooper had but little experience in parish work. But as a teacher he was most capable and successful, while at the same time he was exceptionally able and interesting as a preacher. At the time of his death, in the year 1896-7, he was the Head-master of Yeates' Institute, Lancaster.

*The Rev. J. Edward Pratt.*—On September 23rd, 1898, The Rev. Mr. Pratt was called from the Church Militant into the Paradise of God. At the time of his departure he was the honored Rector of St. John's Church, Lancaster, which he had served most acceptably for a number of years. Perhaps the most marked characteristics of his earthly life were his singular modesty, purity of heart, and loyal devotion to duty. He therefore left behind him a blessed memory. Having been a member of the Standing Committee, that body placed on record the following minute:

"Since our last meeting, our friend and fellow-member, The Rev. J. Edward Pratt, has been called from the labors of earth to the rest of Paradise. We, his colleagues, express our sorrow at this unlooked-for removal of one for whom many years of earthly life and service might have been expected. We have lost a fellow-member who was always faithful to his duties, and a brother and friend whom we loved to meet.

"Mr. Pratt was a member of the Standing Comimttee from June 10th, 1891, and during those years was most faithful in his attendance at its meetings and ready to discharge any duty required of him. Because of his fairness of mind and his well-balanced judgment, his counsels had much influence with his fellow-members. His gentle, courteous and

kindly spirit won our strong affection and regard. His high and pure Christian character could not fail to impress all who knew him. We miss and mourn our brother, although we know that for him "to depart" from this life "is to be with Christ."

(Signed) MARCUS ALDEN TOLMAN, *Pres.*
(Signed) WILLIAM P. ORRICK, *Sec.*"

THE REV. J. EDWARD PRATT.

*The Rev. S. H. Meade, M.D.*—Having been advanced in years, and in failing health for many months, The Rev. Dr. Meade, after resigning as Rector of St. James' Church, Bedford, made his home in the city of Wilkes-Barre, where he continued to reside until his death, which occurred in

April, 1900. It fell to his lot to pass through a long and painful period of suffering before the final relief came. But amid all his suffering he was most patient and resigned to the will of God. When he was no longer able to minister to others, his highest joy was to receive the Sacrament and blessing of the Church at the hands of his brother Priests.

*The Rev. John Ireland.*—After serving the Church long and faithfully, The Rev. Mr. Ireland departed this life, at the advanced age of 86 years, on February 13th, 1901. At the time of his death he was the oldest Clergyman in the Diocese. Because of the infirmities of age, he retired from active work about fifteen years prior to his being called into the Paradise of God. He was an Irishman by birth, and belonged to the old-fashioned Evangelical School of Churchmanship. Such was the sweetness and nobleness of his character, that he loved all men who loved the Lord Jesus Christ in sincerity and truth. His chastened spirit found its greatest comfort in meditating, to the last, upon things pertaining to the Kingdom of God. The Bible, in the Greek and Hebrew, was his daily companion. And the very atmosphere of his home seemed full of the incense of prayer.

*The Rev. William Marshall.*—This aged Priest of the Church, having reached his eighty-first year, passed to his eternal reward in the spring of 1901. After being the faithful and honored Rector of Christ Church, Coudersport, for some twenty years, he, owing to his advanced age, retired from active service, and removed to Faulkland, Delaware, where he died. Such was his life that both in his official relations and as a private citizen he always enjoyed the confidence and affection of all who knew him. He lived a consistent and holy life, and died in the blessed assurance of that reward which awaits the people of God.

*The Rev. John Long.*—At the time of his death, which occurred in the month of October, 1905, The Rev. Mr. Long, being in his ninety-first year, was the oldest Clergyman in the Diocese. The whole of his long and successful ministry was spent in this Commonwealth. He was one of the pioneer

THE REV. JAMES P. BUXTON.

missionaries of the Church within the territory which afterwards became the Diocese of Central Pennsylvania, and was largely instrumental in laying the foundation of the Church in many parts of this Diocese, notably St. Luke's, Scranton. And although he had, because of the infirmities of age, retired from the active work of the ministry many years prior to his death, yet his interest in the Church and all that

pertained to its welfare continued unabated to the very last. During his long and active career he ever found his greatest joy in laboring for God and man. The Rev. Mr. Long had made his home, during the years of his well-earned retirement, in the city of Reading, from whence the God Whom he served called him into the rest of Paradise.

*The Rev. James P. Buxton.*—Shortly after the Convention of 1906 the sad intelligence of the sudden death of this beloved Priest of the Church was proclaimed to the world. The Rev. Mr. Buxton, for many years the devoted Rector of St. James' Church, Drifton, had greatly endeared himself to his people. In that wider relation which he sustained to the Church and the world, he, by his gentle nature and loving disposition, made a friend of all whom he met. For a number of years he was the faithful Archdeacon of Reading, and a member of the Board of Missions. And in every relation which he sustained to the Church he brought a conscientious spirit of devotion. His was a broad, sympathetic mind, underlying which ran a vein of most pleasing humor. These characteristics endeared him to all whom he met, and made him a most lovable Christian man. *"Requiescat in Pace."*

*The Rev. Frederick Mayer Bird.*—The Rev. Mr. Bird, having reached his seventieth year, passed suddenly out of this life on April 2nd, 1908, at his home in South Bethlehem. During the Civil War he was Chaplain in the army. He was a frequent contributor to encyclopedias and magazines. From 1894 to 1899 he was editor of Lippincott's Magazine, and for many years Chaplain and Professor of Psychology in Lehigh University. The Rev. Mr. Bird was, during his life, a recognized authority on hymnology. And because of his many scholarly attainments, and his unusual power of expression, he was a most charming companion.

*The Rev. E. A. Warriner.**—On the 14th day of the same month, The Rev. E. A. Warriner passed to his eternal rest, at the age of eighty-five years. He was born in New England, and a graduate of Union College. For upwards of forty years he was the faithful Rector of St. Paul's Church, Montrose. Not only was he a man of unusual learning, but

* See Biographical Notice in preceding Part, page 299.

a most devout and godly servant of his Master. When he died he left the imprint of his Christian life and character upon the community in which he labored for so many years.

*The Rev. Alfred M. Abel.*†—On Wednesday, April 29th, 1908, this most saintly life was translated from earth into the Paradise of God. In the death of The Rev. Mr. Abel the Church Militant lost one of its sweetest characters. There were more ways than one in which he was indeed a "Father in Israel." His long life in the Priesthood of the Church was ever marked with the most rare devotion and beautiful spirit. Following in the footsteps of his Master he was of a singularly meek and affectionate disposition. To the many orphan children who had been gathered into the Home during the many years of his incumbency, he was a most loving father.

## PART III.

### Deceased Laymen.

*The Hon. V. L. Maxwell.*—The first Layman whose name we record with those who have departed this life is that of The Hon. V. L. Maxwell, who passed from earth's duties into the joys of Paradise during the Conventional year 1872-3. For years he was a most devoted Communicant of St. Stephen's Church, Wilkes-Barre, which was most faithfully represented by him upon the floor of Convention. He was one of those broad-minded Churchmen who, while intensely interested in all that pertained to the upbuilding of his own Parish, yet was no less anxious for the prosperity of the Diocese, and the Church at large. And although so accurate that he rarely erred in judgment, yet he was unusually modest in expressing his opinion. Being without prejudice or passion, he was so pure in personal character that his gray hairs were but a fitting symbol of the true nature and worth of his inner life.

*Alfred Tiley.*—During the winter of 1873-4, Mr. Tiley was suddenly translated from the Church Militant into the Church Expectant. He was a most useful and devoted

† See Biographical Notice in preceding Part, page 299

Communicant of the Church of the Mediator, Allentown, which he frequently represented upon the floor of Convention.

*The Hon. George W. Woodward.*—It was while abroad in the spring of 1875 that this distinguished Layman was called into his eternal reward. With Judge Conyngham and The Hon. V. L. Maxwell, all members of St. Stephen's, Wilkes-Barre, he formed a triumvirate of no ordinary ability and worth. These three men were a wonderful power in the Parish, the Diocese, and the Church at large. The Hon. George W. Woodward was, for a number of years, Chief Justice of the Supreme Court of this Commonwealth. But all the distractions of political life, and the cares and honors of office never lessened his interest in the Church, which he ardently loved, and for which he was ever ready to labor. He was truly a man of gigantic intellect, strong convictions, and fearless expression. Nor was he ever ashamed to confess "Jesus Christ and Him crucified," and in the midst of a most busy life he always found time to attend service and to do the most lowly errand for Him Whom he loved and served as his Creator and Redeemer.

*Z. H. Russell.*—Mr. Russell was for many years one of the Lay Pioneers of the Church in the northeastern section of the Diocese. He was a member of the Vestry of Grace Church, Honesdale, from its organization in 1832 until the year 1848, when he became its Senior Warden, which position he most conscientiously filled until the time of his death, in the spring of 1876, a period of thirty years. From the time he became Senior Warden until in 1876, when no longer able, because of the infirmity of age, he represented his Parish upon the floor of Convention. His wise counsel and generous help guided and comforted many a weary traveler on life's journey.

*The Hon. Asa Packer.*—In the death of Judge Packer, which occurred in the year 1878-9, there passed from earth's duties a truly great and noble man. In all the many circles of social and business life with which he came in touch there always shone forth a strength of purpose, industry, and integrity, which at once inspired confidence and assured success. Being a man of large means, he was one of the

most liberal-minded and open-handed benefactors this Diocese ever had. Among his most munificent gifts was the founding of Lehigh University, upon which he bestowed, during his lifetime, over $3,000,000; to St. Luke's Hospital, South Bethlehem, he gave an endowment of $300,000; while to his home Parish, St. Mark's, Mauch Chunk, of which

THE HON. ASA PACKER.

he was a most earnest and consistent Communicant, he presented the handsome gift of $30,000. In addition to these great gifts he gave most liberally to every Church interest that sought his aid. From the date of its formation, Judge Packer represented St. Mark's Church, Mauch Chunk, in the annual Convention, first, of the Diocese of Pennsylvania, and afterwards in the Convention of Central Pennsylvania.

For a number of years prior to his death he was a member of the Standing Committee. Because of his tender heart, gentle manners and loving Christian spirit, the Hon. Asa Packer was honored and trusted by all who knew him.

*Edward Brooke.*—During this same year, 1878-9, the Diocese, as well as St. Michael's Church, Birdsboro, sustained another great loss in the death of Edward Brooke. In many respects he was not unlike Judge Packer. They both had extraordinary business ability, were far-sighted, and self-reliant, all of which they made use of to the utmost limit with the strictest integrity. And along with this they possessed a modesty rarely found among those in active commercial life. But what was far better than even this, Mr. Brooke, like Judge Packer, was a devout and earnest Christian man. It was his greatest joy to attend the Lord's House and receive the Sacrament of His grace. His means no less than his person were consecrated to the service of Him Whom he loved and worshiped.

*Arad Wakelee.*—About the beginning of June, 1879, Mr. Wakelee, after a sojourn of ninety years in this world's wilderness, entered into the light and joy of Paradise. He was for many years the Deputy from St. Andrews' Church, Springville, to the Convention of the Old Diocese of Pennsylvania. During the last twenty-five years of his life on earth he was afflicted with total blindness. But being a man pure in heart he now "beholds the King in His beauty."

*Peter Baldy, Esq.*—Having reached the advanced age of ninety-one years, Mr. Baldy departed hence in the Lord in the month of November, 1880. During all these years his life was a busy and successful one. To him perhaps more than any other one person is the Church indebted for what it has in Danville today. It was he who was the leading spirit in organizing Christ Church, and in calling and supporting the first Clergyman. He was as ready with his purse as with his heart and hands in his service of the Church. For many years he was the faithful representative of his Parish in the Councils of the Diocese. When the endowment of this new Diocese of Central Pennsylvania was brought to the attention of the Church, he was not surpassed by any one in the amount he gave. Nor did his lib-

erality cease with his death, as he set apart, by will, $50,000, which, according to his instruction, was used toward the erection of the present beautiful Christ Church, Danville, as a memorial to himself and wife. He was a most earnest Christian man, who loved the Church "even as his own flesh."

*William Buehler, Esq.*—After many years of faithful labor, Mr. William Buehler passed from earth's cares to his eternal reward in the early morning of Trinity Sunday, June 12th, 1891, in the seventy-third year of his age. From the organization of the Diocese, November, 1871, until the day of his death, he held the important office of Treasurer of the Convention and Episcopal Funds, and was also a member of the Board of Diocesan Missions. He was a man of whom it can be truly said that he was perfectly upright in all his business relations; inflexibly just in purpose and action; pure in life; merciful in his judgment of men; a model husband; a loving father; and above all a meek and devoted Christian. And because of all this his death was a great loss to his family, his Parish (St. Stephen's, Harrisburg), his Diocese, and the Church at large. Everywhere his cheerful presence, his kindly words and noble acts were sadly missed. He simply heard and obeyed the summons—"Friend, come up higher."

*The Hon. Edward Owen Parry.*—During the Conventional year 1881-2, another excellent Layman, in the person of Judge Parry, was transferred from the Church on earth to the Church in Paradise. He was an intelligent and most devoted Communicant of Trinity Church, Pottsville. His presence was, therefore, always valuable and his influence great. For more than thirty years he was never absent from a Convention of his Diocese, save for sickness. No secular duty, however urgent, was allowed to interfere with his service to the Church. But few Laymen were as well informed as he on theological and ecclesiastical questions. And because of the purity of his private life he enjoyed the highest respect and love of all who knew him. Having reached those years when infirmity begins to weigh heavily upon life, "the rest that remaineth" was to him a grateful change.

*John T. Stockett.*—Apparently in the very zenith of his usefulness on earth, "God," in the year 1881-2, "took him." Although a man of wonderful moral force and intellectual power, yet he did not always receive that recognition which these qualities usually command, simply because of his rather remarkable modesty. In the Conventions of the Diocese he did much, but said little. It was, however, in his own Parish, St. Mark's, Mauch Chunk, where he lived and labored, that his worth was fully known and appreciated. His modest devotion to Christ and His Church made him a man of unusual value and influence.

*Gen. E. W. Sturtevant.*—Among the noble works of this servant of God was the establishment and, up until his death, largely the support of St. Clement's Church, South Wilkes-Barre. After suffering for about a year he was set free from the burden of the flesh in the early fall of 1882.

*The Hon. John W. Guernsey.*—In the Hon. John W. Guernsey the Church found an intelligent and exemplary Christian man. He was most generous in the giving of his time and means to the service of Christ and His Church. His own Parish, St. Andrew's, Tioga, was largely indebted to him for its existence. Despite the frequent and protracted periods during which St. Andrew's was without a Rector, his patience and hopefulness never wavered, which marked him as a man of positive convictions, working by love. But not only was Mr. Guernsey devoted to his own Parish Church, but to the Diocese as well. He had been a most active member of every Convention from the organization of the Diocese down to the year 1883. In 1880 he was one of the Lay Deputies who represented this Diocese in the General Convention. It was in the early part of December, 1882, after a brief illness, that he passed through the gate of death into the light of his Redeemer's presence.

*Robert Asa Packer.*—In the meridian of life, with apparently a bright and useful future, for the Church and the world, before him, Robert Asa Packer was called out of this into the joys of the world on high in the early spring of 1883. Through his death the Church of the Redeemer, Sayre, sustained a great loss. He was also a most active and interested member of the Convention of 1882. With a

nature so generous, a love for the Church so hearty, and a fortune so ample, he was looked upon as one of the prospective benefactors of the Diocese. His large heart and open hand were already pledged to great things. But "God's thoughts are not our thoughts, neither are His ways our ways."

*Judge Harry E. Packer.*—Only the following year, 1883-4, after the death of his elder brother Robert, the Hon. Harry E. Packer, the younger and only remaining son of Judge Asa Packer, died. His intelligence, integrity, and aptness in business placed him, before he had reached the age of thirty-five, in the presidency of the great corporation of which his father had been the distinguished head for many years. As a mark of his ability, and the high esteem in which he was held, he was called, by an almost unanimous vote of his district, to the Judicial Bench, where the title—Judge Packer—was already familiar. Judge Harry E. Packer also succeeded his father as Senior Warden of St. Mark's Church, Mauch Chunk, in the service of which he was always found on the Lord's day. It was his greatest pleasure to "devise liberal things" for the kingdom of God on earth. But scarcely was he permitted to do more than begin their execution when he was released from his service on earth.

*The Hon. Thomas E. Franklin.*—On December 1st, 1884, all that remained of the Hon. Thos. E. Franklin was laid to rest. In life he ranked foremost among the distinguished men who made the Lancaster bar so illustrious. He was a gentleman of gracious instincts and polished manners, and withal a refined and elegant scholar. But still better than all this, he was a most devout, consistent and uncompromising Christian man. He was always ready to serve the Church, to which he gave freely of his substance, time and counsel. Not only did he faithfully represent his Parish, St. John's, Lancaster, in the annual Conventions of the Diocese, but was a Deputy from Pennsylvania to the General Convention of 1871, when the separation of this Diocese from the original jurisdiction was consummated. The Hon. Thos. E. Franklin was elected Chancellor of the Diocese of Central Pennsylvania by the Convention of 1880, the duties of which he

discharged, for four years, with promptness and ability, and only declined to serve any longer because of failing health. "May light eternal rest upon him."

*John R. Crellin.*—Mr. Crellin was a most devoted and active member of St. Paul's Church, White Haven, which he served for many years most faithfully as Warden. Up until the time of his death he always represented his Parish at the annual Convention of this Diocese. He also occupied a prominent position in the business of the community in which he lived. In every relation of life he was always found a most exemplary man. It was during the winter of 1884-5 that he was suddenly called to his reward.

*Charles Baber.*—In the early spring of 1885 Trinity Church, Pottsville, and the Diocese of Central Pennsylvania sustained a great loss in the death of Charles Baber. He was a man who had a long, active and prosperous business career in the community in which he lived. Mr. Baber was a life-long member of Trinity Church, Pottsville, which had, during his time, grown from feebleness to great strength of numbers and influence. For many years he was an active Warden of this important Parish, and which he frequently represented in the annual Conventions of the Diocese. He was most liberal in the bestowal of his time and means for the upbuilding of Christ's kingdom on earth. One of his last benefactions was the building of a most elegant stone chapel in the beautiful Baber Cemetery, Pottsville, for the use of Churchmen living in its neighborhood. Just such men are needed, in every age of the Church, who will erect for themselves monuments, more durable than the stone out of which they are built, by appropriating their earthly means to such holy uses.

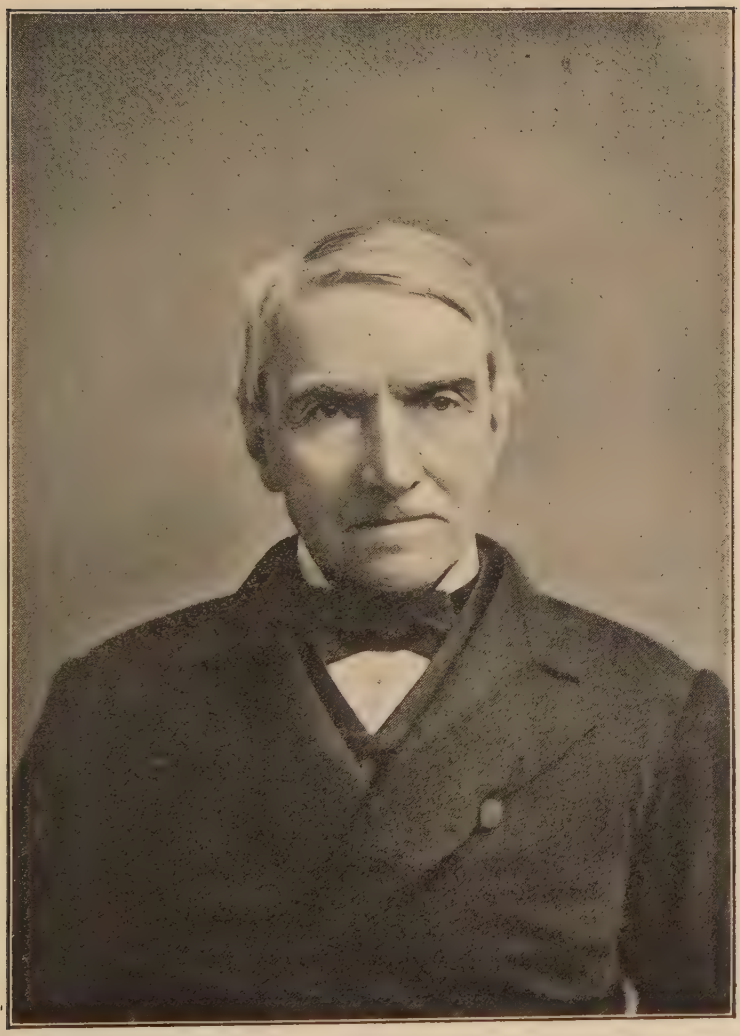
*Col. Joseph L. Stichter.*—Among all the devoted and honored Laymen of this Diocese, none loved the Church with a more earnest and absorbing devotion than this faithful servant of Christ Church, Reading. To all the offices he consented to hold, to the glory of God and the service of man, he gave his thought, his time and his money with a most liberal spirit. In the busiest hours of a most active mercantile life he would never hesitate to turn aside and confer with a friend on the interests of Christ and His Church.

His death in the year 1884-5 was, therefore, a cause of great sorrow to his family, his Parish, and the Diocese.

*The Hon. John W. Maynard.*—In the death of Mr. Maynard, which occurred May 8th, 1885, there passed beyond the veil a most eminent lawyer, a wise counselor, and a devoted Churchman. He was a man of remarkably quick insight into any subject that once gained his attention, and with a wonderful power of unfolding the real issues in the case. In whatever discussions he entered, whether in a Court of Justice or in the Councils of the Church, he was ever noted for his calm self-possession, his imperturbably good temper, and his perfect suavity of manner. He had a distinct and persuasive delivery, with a dignified and commanding presence. All these qualities Mr. Maynard turned to good account in the Councils of the Church. He was for upwards of seventeen years the Senior Warden of Trinity Church, Williamsport, which he frequently represented, with marked ability, in the annual Conventions of the Diocese. To the upbuilding of the Church in his native city he was a most liberal contributor. No more does he who hung the chimes in Trinity's steeple hear their oft-recurring music as they ring out in sweet symphony the passing hours.

*William H. Cooper.*—In the full vigor of life, prominent in the business interests of the community, zealous, generous, and a most active and efficient member of St. Paul's Church, Montrose, William H. Cooper, without threat or warning, was shot to death, in the year 1884-5, by one who insanely imagined that he had suffered by the wrong or neglect of this noble Christian man. There was nothing for which Mr. Cooper was more remarkable than for the kindness and helpfulness of his disposition. Great was the loss to St. Paul's Church, Montrose, by his untimely removal.

*John L. Atlee, M.D., LL.D.*—The annual Convention held in Christ Church, Reading, June 10th and 11th, 1884, was the first from which Dr. Atlee had been absent, even because of sickness, for many years. For fifty successive years he represented his own Parish, St. James', Lancaster, in the Conventions, first in the mother Diocese, and afterwards in Central Pennsylvania. So did he also represent, first the mother Diocese, and afterwards the Diocese of Central



JOHN L. ATLEE, M. D., LL. D.

Pennsylvania, in the General Convention of the Church. Dr. Atlee had achieved such eminent success in his chosen profession that he was frequently called to the exercise of his skill in places very remote from his home. But notwithstanding this he never ignored the claims of the Church upon his time, his energies, his means, or his influence. He

was one of the few men who, at the age of four-score years, would journey to distant cities, at his own expense, and remain for three or four weeks, giving the closest attention to the interests of religion and the Church. His whole life was a beautiful lesson of untiring devotion to the Church. Such was the man who, on October 1st, 1885, fell peacefully asleep and received the gracious promise, "Be thou faithful unto death, and I will give thee a crown of life."

*David Plank and Joseph Broadbent.*—The death of these two humble, earnest sons of the Church, which occurred during the year 1885-6, was a great loss to St. Thomas' Church, Morgantown, of which they were both Wardens. Mr. Plank, though a farmer, found time to attend the Conventions of his Diocese for forty consecutive years; while Mr. Broadbent represented his Parish in the Convention of 1885. Of them it can be truly said, "They are not, for God took them."

*The Hon. Ulysses Mercur.*—It was in the beginning of June, 1887, that this distinguished Layman passed beyond the portals of earth's life and entered the Paradise of God. Having been Chief Justice of the Supreme Court of Pennsylvania, he occupied a position of eminent service among men. In the councils of Christ Church, Towanda, of which he was a faithful Communicant, he was most useful. He also represented this Diocese in the Federate Council of Pennsylvania. Thus a man noted for purity of character and nobleness of purpose passed into the rest that remaineth for the people of God.

*Francis Weiss.*—As Senior Warden of Trinity Church, Bethlehem, he frequently represented his Parish upon the floor of Convention. A man of good judgment, unaffected modesty, and earnest convictions, he was a faithful son of the Church, and one of the early benefactors of this Diocese. This noble Christian man died during the month of April, 1888.

*The Hon. Robert J. Fisher.*—Great was the loss felt by St. John's Church, York, and the Diocese, when, on April 27th, 1888, the Hon. Robert J. Fisher was called from his labors on earth to his reward on high. For thirty years he had been the Presiding Judge of York County. And during the first ten years of its existence he was Chancellor of this

Diocese. As a just man, an able jurist, a devout Churchman, full of years and honors, he passed beyond the veil.

*Robert J. Menner.*—It was during the Conventional year 1888-9 that Mr. Menner was called upon to pass beyond the portals of this world's life. At the time of his death he was a most active member of Grace Church, Honesdale, and just in the meridian of a most useful life. To him perhaps more than any other man Grace Church looked for its support and encouragement. His counsel, so thoughtful and wise, marked him as a leader, not only in his Parish, but also in the Diocese. It was this quality which led to his selection as one of the Lay Deputies from this Diocese to the General Convention of 1886 in the city of Chicago. May his devotion, as a true son of the Church, ever live to inspire the hearts of those who follow him!

*L. Egerton.*—In the death of Mr. Egerton, which occurred during the year 1888-9, one of the veterans who took a lively interest in the organization of the Diocese of Central Pennsylvania passed away. He was a most devoted Communicant of Trinity Church, Carbondale, and loved the habitation of God's House, in which he was a constant worshiper.

*H. S. Pierce.*—Early in the spring of 1889 another prominent member of the Church was added to the list of those who have gone to the spirit world. Mr. Pierce was a marked factor in the busy life of the community in which he lived. Having contributed largely toward the erection of St. Luke's Church, Scranton, of which he was a most devoted Communicant, he also made partial provision for the building of a Rectory, to which one who was in perfect sympathy with him added a sufficient amount to complete the structure in all its appointments.

*John M. Poor.*—After fourscore years of honorable and cheerful experience in life's labors and vicissitudes, weary, yet trustful, Mr. Poor, of Scranton, fell peacefully asleep, during the year 1888-9, and was gathered to his fathers. The greater number of his most active years he spent as a Communicant of Trinity Church, Carbondale. When Central Pennsylvania was cut off from the mother Diocese, he took an active part in its organization. May his soul rest in peace!

*J. E. Gunn.*—Mr. Gunn was one of the founders of Grace Church, Honesdale, and a most earnest Christian man. For many years he represented his Parish in the Councils of the Old and New Diocese. He belonged to that school of churchmanship which is ever zealous for the orthodoxy of the Church. Any change in the form of worship from that which prevailed fifty years before was looked upon by him as a most dangerous innovation. His position upon this subject he would always explain by saying: "If they had no significance they were silly, and if they meant nothing they were heterodox." During the year 1888-9 Mr. Gunn passed to his eternal rest.

*A. H. Church.*—A faithful supporter and representative of St. John's Memorial Church, Ashland, Mr. Church was called to rest from his labors, while yet in middle life, in the year 1888-9. In his busiest days he always found time for the performance of any duty which might devolve upon him as an officer of the Church.

*Dr. D. L. Bruner.*—Dr. Bruner identified himself with St. Paul's Church, Columbia, from its very inception. He represented his Parish in many of the Conventions of this and the parent Diocese. It was his privilege to see the little flock grow to one of considerable size and importance, and to worship in its new and beautiful building. The joy of his life seemed to centre in the consecration of the new Church, which occurred January 25th, 1888. After this joy was his, during the year 1888-9, he closed his eyes to this world and opened them in the world beyond.

*Gen. Edward M. Biddle and Col. J. Brown Parker.*—During the year 1888-9 St. John's Church, Carlisle, sustained a heavy loss in the death of Gen. Biddle and Col. Parker. Both were prominent members of the community in which they lived, and most active and devoted Communicants of this time-honored Parish.

*The Hon. Hugh H. Cummin.*—Judge Cummin, for many years a Vestryman of Christ Church, Williamsport, was a Layman distinguished both in Church and State. Although not yet fifty years old at the time of his death, which occurred toward the close of the year 1889, he was a man who stood out conspicuously strong in the community in which

he lived. He was ever in perfect sympathy with all the best of modern ideas, both intellectual and spiritual. And because of this, both young and old naturally turned to him for counsel and help. When the great calamity befell Johnstown in June, 1889, by common consent he was made a leader in bringing order out of chaos. So great was his success in this noble work that the Governor of the State commissioned him to look after the interests of the distressed and suffering in all the flooded districts. And while in the midst of this self-sacrificing labor he was seized by an illness which cost him his life. Hence his townsmen, and many others, have ever regarded Judge Cummin as a martyr to the cause of suffering humanity.

*The Hon. Frederick Watts.*—Full of years and noble deeds, the Hon. Frederick Watts, of Carlisle, passed beyond the veil during the year 1889 and 1890. During the unhappy days of the Rebellion, when human passions ran high, while some were dying for principles dear to them, and others living only to make money out of political place and power, Judge Watts was called, by the President of the United States, to a position of great responsibility and power. It was while in this position that he proved to the world that he was an honest Christian man in a high political office, who knew and did the eternal right. And what he was as an officer of the government, he was for many years as a Judge on the bench—a strong, wise, kindly, and an incorruptible man. But whilst thus busily engaged in administering the laws of his country, he always found time for loving and faithful service to the Church. For a number of years he was Warden of St. John's, Carlisle, which he most faithfully represented upon the floor of Convention. He was also a most helpful advisor of the Bishop.

*Elias Stanton.*—In the death of Mr. Stanton, which occurred during the Conventional year 1889 and 1890, Grace Church, Honesdale, lost one of its best members, and the Diocese one of its truest Laymen. He was a man of exceptionally fine character—strong, courageous, sincere, generous, and yet simple, modest, and free from art. Mr. Stanton started life with nothing and rose to a position of considerable wealth; yet he was never ashamed of his early days

of toil and poverty, nor of the friends of those trying times. Just before his last illness Mr. Stanton gave Grace Church a sum of money for the endowment of a pew forever.

*Samuel H. Reynolds, Esq.*—By the transfer of this noble Churchman, in the Conventional year 1889 and 1890, from the Church Militant to the Church Expectant, St. James', Lancaster, as also the Diocese of Central Pennsylvania, lost one of the brightest intellects and strongest men. As a lawyer he stood in the front rank of the many noted attorneys who distinguished the Lancaster bar. For many years he represented his Parish in the Conventions of this Diocese, and always exercised a large and intelligent interest in the affairs of the Church.

*Newton Lightner, Esq.*—During the same year, and from the same Parish, Mr. Lightner, for many years Warden of St. James', and always its faithful servant, was called to his long home. No one, perhaps, ever loved the Church more than he. He knew its principles, obeyed its laws, honored it by his lovely life, and died comforted by its teaching and ministry. During his life he gave most liberally to his Parish, and devised most liberal things for the Church in the Diocese, but which for important reasons he was unable to execute.

*Charles Richardson, Esq.*—After living a life of usefulness, the founder of Trinity Church, Renovo, passed to his eternal reward in the year 1889 and 1890. Whether this little Church was in prosperity or adversity, Mr. Richardson was always its true friend and staunch supporter. He was both its Warden and Lay-Reader. And all his activities in Church work were marked by intelligence.

*William Wharton Thurston, Esq.*—In the month of May, 1890, the Church of the Nativity, South Bethlehem, lost one of its most interested and active members in the death of William W. Thurston. His death occurred while sojourning in foreign lands, seeking health and strength. During the smallpox epidemic in his native town, he was untiring in his devotion to the afflicted. Afterwards he built a Children's Home for Orphans, which for a long time was directed and supported by him. Finally he built St. Joseph's Chapel, for the special benefit of the families of the large iron com-

pany of which he was President. And although the Chapel was given to the Church of the Nativity, yet its expenses were chiefly met by Mr. Thurston. He himself served the Chapel as Lay-Reader and Superintendent until ill health compelled him to relinquish the arduous work.

*The Hon. Thomas L. Baldwin.*—Whether as a merchant, a member of the State Legislature, or an Associate Judge of his native County, Tioga, the unanimous verdict of all who knew him was that Mr. Baldwin was emphatically a Christian gentleman. He was most interested in and helpful to his home Parish, St. Andrew's, Tioga. His liberality to those who appealed to him for aid scarcely knew any limit. It was through his generous indulgence to needy debtors that he lost a large part of his at one time comfortable fortune. Among his host of friends Mr. Baldwin was known as "the Good Samaritan." And when he died, in the year 1889 and 1890, he left to his children and the Church the inheritance of a stainless name.

*Lewis Compton Paine.*—For nearly sixteen years Mr. Paine was a most devoted Warden of St. Stephen's Church, Wilkes-Barre. So that in his death, in the spring of 1890, this Parish sustained a great loss. Wherever found, whether in the Church or in the community, this Christian man made his influence felt. Mr. Paine held strong and positive convictions on certain theological and ecclesiastical questions. None loved the Church more than he, to whose principles he was ever loyal, and for which he prayed and worked.

*Judge F. M. Kimmell.*—In the death of Judge Kimmell, during the Conventional year 1889 and 1890, Trinity Church, Chambersburg, lost one of its most steadfast, upright and consistent members; and the community in which he lived one of its most distinguished and beloved citizens. Judge Kimmell was not only a Vestryman, but one of the largest contributors and most generous helpers of Trinity Parish, which he represented in Convention for many years.

*John White, Esq.*—John White, a Vestryman of Christ Church, Williamsport, and an influential man among the strong men of the community in which he lived, passed to his reward in the beginning of June, 1890. Having lived a thoughtful, industrious, generous and yet a simple life,

he proved helpful to many both in the Church and out of it.

*S. M. Woodcock.*—About the same time St. Luke's Church, Altoona, was called upon to mourn the loss of one of its most earnest and devoted members, in the death of Mr. Woodcock. He not only found pleasure in the work of the Church at home, but also in the Convention, where he was a faithful representative of his own Parish.

*Geo. W. Stewart and Thomas Fitzsimmons.*—St. Paul's Church, Harrisburg, lost both its Wardens during the Conventional year 1890-1 by the death of these two Churchmen. Both were venerable for age and character, and long service to Christ and His Church. They have ceased from labor and entered into rest.

*Richard Hogan.*—Great was the loss to St. Stephen's Church, Harrisburg, when, in the year 1890-1, this veteran Churchman closed his eyes for the last time on earth, and opened them in the Paradise of God. Mr. Hogan had been a life-long member of this Parish, and for twenty-seven years served most faithfully as a Warden and Vestryman. He also made himself most valuable in the work of the Sunday School. His loving Christian disposition and godly character endeared him to all.

*William L. Dunglison.*—In the early spring of 1892 not only the Church of the Nativity, South Bethlehem, but the entire Diocese, suffered a great loss in the death of this most noble Churchman. Mr. Dunglison was always ready to serve the Church in any position he could be most useful. From the organization of the Diocese down to his lamented death he held one or more offices of large responsibility. He was ever distinguished for his exactness in business and a calm, deliberate judgment. And at the foundation of it all he was a model Christian gentleman. Upon the resignation of Robert A. Lamberton, LL.D., as Secretary of Convention in 1891, Mr. Dunglison was elected his successor. But before he was permitted to preside in his newly elected office it was the Master's will to summon him into His presence.

The Standing Committee, at its first meeting, April 5th, 1892, after his death, adopted and placed upon its records the following minute:

"It is with no common emotion we place upon our records this tribute to our departed friend, Mr. William L. Dunglison. It is fitting that action should be taken by this body, representing the Convention which had recently elected Mr. Dunglison as its Secretary, and to whose members his zeal for the interests of the Diocese and faithful labors in its behalf are so well known.

"Quietly, modestly, constantly, and unsparingly has Mr. Dunglison given his attention to the duties of the various important offices which he has held during many years, and greatly will he be missed in the Councils of the Diocese, and in the more retired but no less important work of its Committee.

"To marked integrity and uprightness, kindness of heart, and courtesy of manner, he added the grace of a sincere, devout and humble life. His memory will indeed be blessed."

The Convention of 1892, by a rising vote, unanimously adopted the following:

"WHEREAS, It has pleased Almighty God to remove from us, since our last meeting, Mr. William L. Dunglison, the Secretary-elect of Convention;

"*Resolved*, That we desire to express and to record our appreciation of his worth and our own loss. Intimate association with him for many years in Diocesan affairs has enabled us to place a high estimate on his character and deeds. His devotion to the interests of the Diocese in the various offices he so well filled, his wise counsels and generous zeal for the welfare of the Church, are entitled to our grateful remembrance, while his genial nature, modest, kindly bearing, and warmth of welcome will ever be most cherished by those who knew him best.

"*Resolved*, That we respectfully extend to Mrs. Dunglison the assurance of our deep sympathy, and earnestly pray for her the consolation of the Spirit of all comfort."

*H. Stanley Goodwin.*—Early on Christmas morning, 1892, the soul of H. Stanley Goodwin departed this life, and from henceforth keeps the Feast of the Incarnation in the Paradise of God. For many years he was a most faithful Vestryman of the Church of the Nativity, South Bethlehem. He was ever active in the work of the Sunday School, and at different

times served his Parish most acceptably as Lay-Reader. His interest in Lehigh University, St. Luke's Hospital and Bishopthrope School was great, upon the board of each of which he was a most valued counselor. And although he was related to many business interests and societies, yet he always found time to work for Christ and His Church. He was a man of great simplicity of manner and life, pure-

THE LATE H. STANLEY GOODWIN.

hearted, kind, gentle, and generous, yet strong to execute his convictions of truth and righteousness. For such men we thank God and pray that they may be multiplied in the Church.

At the first meeting of the Standing Committee, of which Mr. Goodwin was a most faithful member for eighteen years, the following minute was unanimously adopted by a rising vote:

DEAR BRETHREN.—We come together with saddened hearts today. Since our last meeting, death has entered our

band and removed one of our most faithful and beloved members. It is fitting that our first act should be to enter on our minutes a tribute to the memory of Mr. H. Stanley Goodwin.

He had been connected with the Standing Committee for the Diocese for the last eighteen years. Rarely has he been absent from any meeting, stated or special. His calm judgment, wise counsel, kindly expression, and genial presence have added very much to the effective work of our Committee and to the pleasure of our meetings. Sorely will he be missed by us in our official duties, as he surely will be in every sphere of his manifold and honored relations to his Parish, his Diocese, and the Church at large. The whole community of South Bethlehem mourns his sudden departure. His friends everywhere rise up to bless his memory and thank God for his good example. Among them all, none lament his loss more deeply and sincerely than his brethren of this Standing Committee.

WILLIAM C. LEVERETT,
*President of the Committee.*

*W. F. Reynolds.*—Not only was Mr. Reynolds a Communicant, but for many years the Senior Warden of St. John's Church, Bellefonte, and was, during his life, the largest contributor to its support. For many years he was a familiar figure in the Conventions of the Diocese, in which he faithfully represented his Parish. Neither his Parish or the Diocese ever called upon him in vain. It was during the Conventional year 1892-3 that the God of all comfort transferred W. F. Reynolds from the Church Militant into the Church Expectant, from Earth to Paradise.

*B. F. Hartman.*—Great was the loss felt by St. Paul's Church, Bloomsburg, in the death of Mr. Hartman, which occurred in the year 1892-3. For more than forty years he was a faithful Vestryman and Warden of this Parish, thirty-five of which he was its Treasurer. To these offices he devoted much time and attention. Few Laymen were more regular in Church attendance than Mr. Hartman. He never missed a service, unless absolutely compelled to be away. Such a man was at once a stay and stimulus to his Rector and his brethren in the Parish. His interest and labor, how-

ever, were not limited to his Parish; he was equally as ready to aid the Diocese with his counsel and money. He was for many years a Deputy from his Parish to the Conventions of the Diocese.

*Peter Jones.*—This most remarkable man, who served St. Barnabas' Church, Reading, through thirty-five years of its most struggling existence as Sexton, Treasurer, Warden, and Deputy to Convention, as occasion required, entered the joys of Paradise on Easter-tide, 1893. Bishop Howe said of him, "A better man and a more faithful Churchman never blessed this Diocese with his presence." He was always active, loving, generous, patient, hopeful, and persistent. Such was his devotion to duty, and his humility, that he never dreamed there was anything extraordinary in his career. But this is always an infallible evidence of true greatness. Just as soon as a man begins to feel himself growing great, just that soon will he begin to make a fool of himself. To Mr. Jones more than any other man is due the existence of St. Barnabas', Reading. For such a man there will be no need to hang his head in that great day when each one will be required to give an account of his stewardship.

*W. I. Greenough.*—In the spring of 1893, St. Matthew's Church, Sunbury, sustained a severe loss in the death of Mr. Greenough. He was for many years a devoted Warden of this Parish, and a most faithful Deputy to the Conventions of the Diocese. As a contributor to the support of his Church he was constant and most generous. When it became necessary to enlarge the Church building he gave most gladly and liberally, and upon its completion placed in it a beautiful new organ, which was an ever present source of joy to the Rector, the choir, and people.

*The Hon. Robert A. Lamberton, LL.D.*—During the year 1893-4 Lehigh University and the Diocese sustained a great loss in the death of the Hon. Robert A. Lamberton, LL.D. He was the first elective officer of the Diocese of Central Pennsylvania, having been made Secretary of its Primary Convention, November 8th, 1871. Dr. Lamberton was also a member of the Standing Committee from the organization of the Diocese until he was relieved of its duties by death. During all these years he was one of the Lay Deputies sent

by this Diocese to each recurring General Convention. Whatever he undertook to do for Christ and His Church, he did with all his might. In law, both civil and ecclesiastical, his knowledge was wide and accurate. That he possessed rare administrative ability was clearly demonstrated in the successful management of Lehigh University, during his incumbency as its President. Along with his wide legal knowledge he was free from passion and prejudice, and his good judgment could always be relied upon in any Diocesan crisis.

THE HON. ROBERT A. LAMBERTON, LL. D.

But all these things were only the outward evidences of a life truly devoted to the service of Christ and His Church.

The following memorial upon the death of Dr. Lamberton was unanimously adopted by the Standing Committee:

"Since our last meeting death has again entered our band and removed one of the most prominent members of this Committee. The Hon. R. A. Lamberton, LL.D., was made a member of the Standing Committee of this Diocese at the Primary Convention held in Harrisburg in 1871. Annually since that time he has been re-elected and has served the Dio-

cese in this connection with constancy and zeal. During the greater part of these many years the meetings of the Committee have been held by his invitation at his home, first in Harrisburg and later at South Bethlehem. His cordial, generous hospitality has always been a delightful feature of our pleasant meetings. We may not here recall how distinguished he has been in the Councils of this Church, both Diocesan and General; nor recount the service which he rendered for twenty consecutive years as Secretary of our Convention; nor allude to his eminently successful career as President of our foremost Institution, the Lehigh University. It remains for us at this time to limit ourselves to that which we have known of him as a member of this Standing Committee, to testify that in all these years no professional duties, however pressing, at the Bar or in the College, found him unready to welcome the meeting and attend to the claims of this Diocesan body; to bear witness to his cheering presence, his wise counsels and valued influence; to record our sense of the great loss which we have sustained by his removal; to express our appreciation of his worth, and to lay our tribute of high esteem and loving fraternal remembrance upon his grave.

For the Committee,

WM. C. LEVERETT, *President.*"

*Henry S. Eckert.*—This devoted Churchman died during the Conventional year 1893-4. For many years he was a most faithful Vestryman of Christ Church, Reading, which he represented a number of times upon the floor of Convention.

*Hamilton Alricks.*—It was on July 16th, 1893, that Mr. Alricks, a member of the Vestry of St. Stephen's Church, Harrisburg, entered into rest. For more than fifty years he had been a devoted Communicant, and an earnest supporter of this time-honored Parish.

*E. R. Drinker.*—During this same year, 1893-4, St. Paul's Church, Bloomsburg, sustained a great loss in the death of Mr. Drinker. He had for a long time been an earnest worker in this Parish, having been its Senior Warden for forty

years. Diocesan and Missionary objects always found in him an interested supporter.

*E. S. Moffatt.*—St. Luke's Church, Scranton, during this same year, also lost by death one of its most active Communicants and Vestrymen—Mr. E. S. Moffatt.

*John M. Hale.*—Shortly after the Convention of 1894 Mr. Hale was suddenly called into the world unseen by mortal eyes. He was a Vestryman of St. Paul's Church, Philipsburg, for many years, and afterwards Warden. It mattered not in what particular department of the Parish's activity he was placed, he ever proved himself a faithful worker. He was at different times Secretary, Treasurer, Vestryman and Warden of his Parish, in each of which he showed the most active interest. The Sunday School also appealed to him as affording a grand opportunity for profitable work. But he not only supported his Parish with his time and labor, but also gave most freely of his means. This Parish, therefore, which he loved and for which he labored, sent him, as its Deputy, to every Convention of the Diocese, save one, from its organization in 1871 to the time of his death. He was also, for a number of years, Treasurer of the Archdeaconry of Williamsport.

*John Adams Mull.*—For the second time in this year, 1894-5, St. Paul's Church, Philipsburg, was called upon to mourn the loss of another of its most distinguished members. Mr. Mull, who was a brother-in-law of Mr. Hale and a Vestryman of the same Parish, after a long and painful illness passed to his rest. He was a man of large business interests. And though a man of large cares, yet there were perhaps few whose sympathies were as broad and deep as his. It was because of his strong desire to be of real help to those who were in a sense under him, that he, his wife, her sisters, and John M. Hale built the Church of the Good Shepherd, Ashcroft. He (Mr. Mull) gave his personal service as Lay-Reader, every Sunday, and in addition to this took charge of the Sunday School.

*A. G. Mason.*—In the Conventional year 1894-5 this brave soldier of the cross, as he was also upon many a battlefield of his country, was suddenly summoned into the still country, beyond this life's conflicts. He was a most helpful coun-

sellor in the Vestry of Trinity Church, West Pittston, and also in the Conventions of the Diocese.

*Col. Charles M. Conyngham.*—The year 1894-5 was an unusually sad one for St. Stephen's Church, Wilkes-Barre, in that it suffered the loss of both its Wardens. Col. Conyngham was the Rector's Warden, and for many years a Deputy to Convention. In the Convention, as also in the community in which he lived, his judgment could always be relied upon, so that he easily stood in the front rank of the most distinguished and best loved men. As he was not afraid to hazard his life for the integrity of his country, when it was in peril, so he was also one of the ablest and most loyal soldiers of the cross. The interests of his Parish, the Diocese, and the Church in general, he ever carried upon his heart. Bishop Rulison said of him, "he was one of the noblest men I ever knew."

*Richard Sharp.*—The second death which occurred in St. Stephen's Parish, Wilkes-Barre, during this year, was that of Mr. Richard Sharp, who was the Accounting Warden, and frequently a Deputy to the Conventions of the Diocese. And although of a quiet, retiring and modest nature, yet he carefully and intelligently considered every plan of work proposed by the Diocese, as well as by his own Parish. He was also an ever ready contributor to every object presented by the properly constituted authorities of the Church. One of the most noble acts of this Christian man was the building, at his own expense, of a Church and Rectory at Alden, where most of his business interests were located. And in addition to this his ready hand was ever open in providing for the necessities of these people, and in looking after the welfare of their Rector.

*C. L. Richards.*—Mr. Richards, besides being a Vestryman of St. Paul's Church, Columbia, was one of those Churchmen who are always interested in everything connected with his Parish and the Diocese, and especially so in the work of the Sunday School. This useful man entered into his rest during the year 1894-5.

*Charles Petersen and Edward O. Hamlin.*—Both these men were Vestrymen of Grace Church, Honesdale, and both passed out of this world in the same year, 1894-5. Mr.

Hamlin represented his Parish, a number of times, on the floor of Convention. They were both faithful and good Churchmen.

*Frank Eberle.*—To St. Mary's Mission, Westfield, Mr. Eberle was, as it were, its foundation stone, its very pillar of strength. Besides being the Warden, he was also a man of the people in whom they trusted. But while in the midst of the building of a new Church, in which he was greatly interested, God called him, during the year 1894-5, into the building not made with hands, eternal in the heavens.

*Col. A. W. Sims.*—This Churchman was a man of noble presence, a large heart, and an untiring industry. Trinity Mission, Orbisonia, of which he was Warden, meant so much to him, while he also meant much to it. His interest in Church affairs knew no limit. Under his wise leadership a new Church and Rectory were built in Orbisonia. His death, in the year 1894-5, was, therefore, an irreparable loss to this Mission.

*Henry Coppée, LL.D.*—After a life of useful and intelligent service, Dr. Coppée passed to his eternal home during the year 1894-5. At the time of his death he was Acting President of Lehigh University, Deputy to General Convention, also Deputy to the Convention of this Diocese, and Warden of the Church of the Nativity, South Bethlehem. Dr. Coppée was a graduate of West Point Military School, in which he became a Professor. He was a soldier in the Mexican War, and later a Professor in the Univesrity of Pennsylvania, from which he was elected, and assumed the work of President of Lehigh University. After his health would not allow him to continue the arduous duties of this exacting position any longer, he became a Professor in the same Institution. Besides his duties as a teacher, he wrote a number of books, and lectured on literature and international law. Because of his eminent scholarship, his genial presence, and courtesy of manner, he was loved by all his students, admired by men and women of society, and respected by all who came in touch with him. But nowhere in his varied life did he appear to better advantage than in the Church, whose glory and welfare were dearer to him than all other earthly honors. No social pleasure, of which he

was very fond, would he at any time allow to usurp the place of the service of the Church. And as a soldier under the Cross of Christ he was a knight of stainless honor, who is now enjoying the great triumph of his victory through Jesus Christ.

*The Hon. Eckley B. Coxe.*—At the end of a brief illness, this good and honorable man died in the spring of 1895. He was a member of the Board of Trustees of the Endowment Fund from its creation until his death, and always manifested a great interest in all the affairs of the Diocese. During the last few years of his life he took a deep interest in Lehigh University. As he was a most liberal giver, the Church never appealed to him in vain. In his profession as a mining engineer he was one of the most distinguished and highly educated in the State. Being a man of large business interests, and having a great number of men in his employ, he in a marked way showed the true spirit of brotherhood by building for them and their families houses, libraries and churches. In the death of such a man the loss to humanity is truly great.

*The Hon. Samuel Elwell.*—During the Conventional year 1895-6, Christ Church, Towanda, sustained a great loss in the death of this most useful man. He was one of its Vestrymen, and was interested in everything that pertained to its good.

*Thaddeus D. Estabrook.*—It was in this same year that Mr. Estabrook finished his work on earth, and entered into the rest of the people of God. At the time of his departure he was a most active Vestryman of Grace Church, Great Bend.

*Edward Moaw.*—Mr. Moaw entered into the abode of the Spirit World in the year 1895-6. At the time he was a most devoted Communicant and the chief helper in the Mission at Ulysses, Tioga County.

*George N. Dauby.*—George N. Dauby, a Communicant and worker in Trinity Church, Easton, died during the year 1895-6.

The following thirteen Communicants, from various Parishes, entered into the rest that remaineth for the people of God, during the Conventional year 1896-7.

*E. O. McFarlane* was a Lay Deputy to the Convention of this Diocese and Junior Warden of Christ Church, Towanda.

*William B. Wells* was also a Deputy to the Convention, and a Vestryman of Trinity Church, Pottsville.

*R. S. Dodson* was chiefly instrumental in building the beautiful stone Church for Christ Mission, Arnot, of which he was Warden.

*Charles Parrish.*—In his death St. Stephen's Church, Wilkes-Barre, lost a most useful member.

*Azir Lathrop* was a devoted Churchman, and at the time of his death occupied the position of Vestryman of St. Paul's Church, Montrose.

*John Plank* was the humble and devoted Senior Warden of St. Thomas' Church, Morgantown.

*Robert Neilson* was the Senior Warden of Trinity Church, Williamsport, and a Deputy to the Diocesan Convention.

*Willis Manville,* of Trinity Church, Carbondale, was a faithful Deputy from his Parish to Convention.

*Charles Doble* was a devoted Warden of Grace Church, Nicle Mines, by which he will ever be held in grateful remembrance.

*Josiah Funck* was a Warden of St. Luke's Church, Lebanon, which he represented in Convention.

*James M. Everhart* was a Vestryman of St. Luke's Church, Scranton, and was beloved because of his devotion to the Church.

*J. A. Miller* was a Communicant and Vestryman of St. John's Church, Lancaster.

*Henry B. Musser* was a man who was greatly missed, not because he was Senior Warden, but because he was untiring in his work for St. Matthew's Church, Sunbury, and for the Church generally.

*Doctors Carpenter and Bland, and S. B. Briscoe.*—The Conventional year 1898-9 was one of unusual loss and affliction to Trinity Church, Pottsville. The above three noble Churchmen all died within the space of three months. They were all members of the Vestry, and among the most prominent and generous supporters of Trinity Parish. No one stood higher in the community in which they lived than they.

Their memories will long be cherished by all who knew them.

MR. CARPENTER, M. D.

*Captain George M. Franklin.*—About the middle of May, 1899, Capt. Franklin, of St. James' Church, Lancaster, closed his eyes to all things earthly. In his death one of the best known and most useful Laymen of this Diocese passed away. He was for many years a Delegate from St. James' to the Convention of the Diocese, and at the time of his decease an Alternate Deputy to General Convention; he was also a member of the Finance Committee, and a Trustee of Yeates Institute. A man with a more charming presence and genial disposition it would have been difficult to find. Being descended from an honored family, he exemplified in

his own life the best traditions of a long line of distinguished ancestors. May his soul ever rest in peace!

WILLIAM AUGUSTUS ATLEE, ESQ.

*William Augustus Atlee.*—Mr. Atlee was for many years a faithful Warden of St. James' Church, Lancaster, as his father, Dr. John Atlee, had been before him. So helpful was he in the Church that his death, which occurred during the Conventional year ending May, 1900, was a great loss to the Church.

*George B. Eckert.*—For a quarter of a century, Mr. Eckert had rendered most valuable service as a Vestryman of Christ

Church, Reading. He also represented his Parish in the Convention, and was for many years a member of the Finance Committee. During the year ending May, 1900, he passed peacefully from earth to the Paradise of God.

*John I. Hartman.*—Mr. Hartman was a devoted Layman and Warden of St. John's Church, Lancaster, and entered into the joy of his Lord in the year ending May, 1900.

*Charles W. Grohs.*—During the same year this venerable Churchman, who had served long and faithfully as Warden of St. Paul's Church, Troy, passed from earth's cares to the joys of Paradise.

*Dr. W. H. Egle.*—Dr. Egle was Senior Warden of St. Stephen's Church, Harrisburg, which he frequently represented in Convention. While, in the broad sense, he was a scholarly man, yet he was pre-eminently so as an historian. Because of his devotion, consecration, modesty, and gentleness, he won the confidence and esteem of all who knew him. And yet his chief distinction was his high Christian character. Such was the man who was called to his eternal reward during the year 1900-01.

*Francis Schroeder, Sr.*—Long identified with St. James' Church, Lancaster, Mr. Schroeder was, at the time of his death in 1900-01, its Senior Warden. He was greatly honored for his Christian integrity and devotion to the Church.

*James Blakeslee.*—After a long life of faithful devotion to Christ and His Church, Mr. Blakeslee passed away in the year 1900-01, he and his wife having died within a few days of each other. As he lived a most exemplary life, he was a much beloved man. For sixty years he served St. Mark's Church, Mauch Chunk, as a Vestryman; he was also a member of the Standing Committee, and a Delegate to the Diocesan Convention.

*Ransom C. Maynard.*—Great was the loss to Trinity Church, Williamsport, and the Diocese, when, in 1900-01, Mr. Maynard was translated from earth to the Paradise of God. He was the Accounting Warden of his Parish, and several times a Delegate to the Diocesan Convention. At the time of his death, his Rector, The Rev. Dr. Foley, said of him: "He was an unusually fine type of the consecrated Layman, both manly and godly, simple and sincere in his

life as a Christian disciple, earnest and untiring in his devotion to the Church."

*Dr. Wm. F. Reily and Johnston Moore.*—During the Conventional year 1900-1, St. John's Church, Carlisle, lost, by death, these two devoted Churchmen, both of whom were Vestrymen of this historic Parish for many years.

*Supt. A. E. Reed.*—It was on November 26th, 1900, that Mr. Reed died in Philadelphia. He was Superintendent of the Pennsylvania Railroad Company, and the Rector's Warden of St. Luke's Church, Altoona. All his faculties, natural and acquired, which raised him to a position of so great responsibility, he devoted loyally and lovingly to the Church.

*William Howard.*—Few men have done more for the Church than Mr. Howard. He was the first Senior Warden of Trinity Church, Williamsport, a Deputy to the Diocesan Convention, and a member of the Finance Committee. All Saints' Church, in the same city, owes its existence to his munificence. He not only built the Church, but sustained its services for many years, and at his death, which occurred in March, 1901, he provided for its endowment, to the amount of $20,000. His was a quiet and unassuming nature, never forgetting his duty to God, Whom he served through the Church by his influence and means.

*Edgar Munson.*—Shortly after the adjournment of the Convention of 1901, Mr. Munson was removed from the scenes of his earthly labor, by death. For twenty-seven years he had been the faithful Senior Warden of Christ Church, Williamsport, which he frequently represented upon the floor of Convention.

*John Jermain Crocker.*—In the same Parish and during the same year this noble Churchman was also called to his eternal reward. He was the Junior Warden, and for twenty-eight years Secretary of the Vestry, and for a great portion of that period, Treasurer of the Parish.

Both Mr. Munson and Mr. Crocker were Laymen of exceptional intelligence and loyalty, and of blameless Christian character.

*Edgar D. Smith.*—For more than forty years Mr. Smith had been a Vestryman of Christ Church, Reading, during which time he filled the positions of Junior and Senior War-

dens. Being devoted to his Church, he was most generous in his gifts, and a constant attendant upon its services, until the time of his death, in the year 1901-2.

*Dr. W. Murray Weidman.*—Dr. Weidman was also a Communicant of Christ Church, Reading, and was called to his home on high during the year 1901-2. As a physician he rendered valuable service in relieving suffering humanity. He was a devoted Vestryman of this time-honored Parish for over thirty years. One of his chief characteristics was his genial and warm-hearted spirit.

*John R. Lee.*—John R. Lee was a Vestryman of St. Stephen's Church, Wilkes-Barre, who died in the early part of the year 1902. Besides fulfilling his duties as a Vestryman he also taught in the Sunday School. Indeed, wherever he found anything to do he did it with his might. He ever turned his influence and example to the benefit of the Church.

*Martin Herr, M.D.*—It was during the spring of 1902 that Dr. Herr, a Vestryman of St. James' Church, Lancaster, departed this life. He was a high-minded, useful citizen, and a physician of great ability. But notwithstanding his many professional duties, he rendered most valued service to the Church.

*Latimer Small.*—During the Conventional year 1902-3 this venerable Churchman passed from earth's labors to the rest of Paradise. He was identified with this Diocese from its organization, and for many years a member of the Convention, from St. John's Church, York.

*John Jermyn.*—Having been a member of St. Luke's Church, Scranton, Mr. Jermyn was one of its most generous supporters, and for many years a member of its Vestry. After a long life of usefulness he died in the year 1902-3.

*Robert Packer Linderman.*—This devoted Churchman was called to his rest during the Conventional year 1902-3. By his death the Church of the Nativity, South Bethlehem, of which he was a Vestryman, sustained a great loss. He was for many years a Deputy to the Diocesan Convention, and Chairman of the Committee on the Increase of the Episcopal Endowment, in which he had a warm personal interest. Of the abundance of his wealth he gave most liberally to the Church at large, the Diocese and his own Parish. Because

of his engaging personal qualities and his loyalty as a friend he won for himself a warm place in the hearts of all who knew him.

*Charles Miner.*—Mr. Miner was long and honorably connected with this Diocese, and a faithful Communicant of St. Stephen's Church, Wilkes-Barre. His earthly labors came to an end, by death, during the Conventional year 1903-4. While in the flesh he constantly felt a deep sense of personal responsibility as a Christian man. He was, therefore, ever ready to consecrate his substance to the advancement of God's kingdom on earth.

*James Mann.*—In the death of this devoted Churchman, which occurred in 1903-4, St. Mark's Church, Lewistown, lost a most active Warden. His whole life stood for a high and noble Christian manhood.

*Robert H. Sayre, Jr.*—Being in the maturity of life, Mr. Sayre was summoned from the scenes of earth in the year 1903-4. He was a member of the Church of the Nativity, South Bethlehem.

*John A. White.*—This honored Churchman belonged to a family long identified with the Church. He himself was a Vestryman of Christ Church, Williamsport. His lamented death occurred about the beginning of June, 1904.

——— — *Jones.*—Mr. Jones, also a Communicant of Christ Church, Williamsport, died only a few days later than Mr. White. He was a man whose conscientious attention to the Church made him ever ready to labor for her welfare.

*Thomas Messinger Brown, LL.D.*—After a brief illness, Dr. Brown died November 16th, 1904. For nine years he had been the honored President of Lehigh University, and his scholarship in the scientific world was universally acknowledged. At the time of his death he had gained for himself a position in the front rank of the great educators of this country. But he was no less great as an humble Christian Layman. By his personal loyalty to Christ and His Church he exercised a healthful influence wherever he went. He ever served his fellowmen in a spirit of unselfish devotion, and had a high sense of duty and personal honor, and withal a singular modesty. Hence Dr. Brown's ex-

ample, as well as his wise and thoughtful guidance, will continue to shape the lives and characters of those who came under his instruction.

*Benjamin W. Frazier, A.M., Sc.D.*—Professor Frazier, who occupied the Chair of Mineralogy and Metallurgy in Lehigh University, passed from the scenes of earth January 4th, 1905. He was a Vestryman of the Church of the Nativity, South Bethlehem, by which he was sent as a Delegate to the Convention of 1904. The growth and progress of the Diocese was ever a matter of deep interest to him. As to his Churchmanship, he was a beautiful type of the old school. He was one of the comparatively few men who grow upon acquaintance. Among the students he was reverenced and respected.

*George Ruddle.*—For more than forty years Mr. Ruddle was a most useful Vestryman in the Church and, for a number of years prior to his death, Warden of St. John's Church, East Mauch Chunk. It was during the Conventional year 1904-5 that God relieved him from the burden of the flesh.

*Mahlon C. Mercur.*—During the year 1905-6, Mr. Mercur passed to the rest of Paradise, at the advanced age of eighty-nine years. He was a most loyal and devoted Communicant of Christ Church, Towanda, which he was largely instrumental in organizing. His entire life, in all its relations, was one of honor and usefulness.

*Samuel Wallace.*—This venerable Churchman, and Senior Warden of St. Paul's Church, White Haven, passed to his eternal home during the year 1905-6. Such was his loyal and faithful devotion to this Church, for more than forty years, that his death was, to it, a great loss.

*Alexander Brinton Coxe.*—Having had his summer residence at Drifton, for so many years, Mr. Coxe became so completely identified with the Church here that he became an indispensable factor in its numerous operations. He was a Churchman of high-minded business integrity, and one who had an unusual interest in suffering humanity. Being a man of large means, he gave most liberally to every worthy object that was brought to his attention. Therefore, his death, which occurred during the year 1905-6, was deeply mourned, not only by his family, St. James' Church and the

Diocese, but by hundreds whose sufferings he had alleviated by his munificence.

*George R. Conner.*—Mr. Conner was for eight years the treasurer of St. Peter's Church, Plymouth. He was a most faithful servant of the Church, and always ready to co-operate with his Rector in everything that was for the advancement of Christ's kingdom on earth. Hence his death, in 1905-6, was sorely felt by the Church here.

*William Dent.*—This life-long Churchman, who had for many years been identified with All Saints' Church, Brookland, passed away, greatly honored and beloved, at his home in South Bethlehem, in the early part of May, 1906.

ROBERT H. SAYRE

*Robert H. Sayre.*—Early in January, 1907, one among the greatest benefactors this Diocese has ever had, and a noble Christian Churchman, passed from the duties and responsibilities of this earth's life to that wider, deeper and fuller life in the Paradise of God. Mr. Robert H. Sayre was one of the founders of the Church of the Nativity, South Bethlehem, and its Junior Warden; a most faithful representative of his Parish upon the floor of Convention; and for many years filled with unstinted effort that most difficult position of Treasurer of the Board of Missions. As he was a man of large means, his benefactions scarcely knew any limit. Lehigh University, St. Luke's Hospital, and his own Parish, were especially the objects of many and large gifts. But besides these, thousands of dollars were, by him, started on their mission of good, of which the world never knew. In him the widow and the orphan, the sick and the needy, ever found a friend.

*S. L. Brown.*—In the death of Mr. Brown, which occurred during the year 1906-7, St. Stephen's Church, Wilkes-Barre, of which he was Senior Warden, and the Diocese, sustained a great loss. He was for many years a faithful member of the Board of Missions. In all his relations to the Church he was ever found faithful.

*William L. Conyngham.*—The death of this noble Churchman occurred during the Conventional year 1907-8. He was a Communicant of St. Stephen's Church, Wilkes-Barre, and a man of exemplary Christian character. No effort which would promote the interest of the Church was ever too great for him. He was a friend of humanity.

*Francis R. Sayre.*—For more than half a century Mr. Sayre had been a devoted member of the Vestry of St. Mark's Church, Mauch Chunk, and a most willing and efficient Sunday School worker. His death, which occurred during the year 1907-8, was a great loss to the Church.

*Thomas L. Foster.*—Mr. Foster was a Communicant, and for many years the faithful Warden, of St. John's Church, East Mauch Chunk. The summons which called him into the world unseen, to mortal eye, came during the year 1907-8.

*Truman M. Dodson.*—During the year 1907-8 Mr. Dodson,

at the age of seventy-eight, passed peacefully out of this life into the life beyond. He was one of the incorporators of Trinity Church, Bethlehem, and upon whose Vestry he served continuously from its organization until the day of his death.

*J. B. Bronson and Albert E. Finch.*—St. Mark's Church, Dunmore, sustained a great loss, during the year 1907-8, in the death of these two devoted Churchmen. The former was Senior Warden and the latter a Vestryman, for many years.

## PART IV.

### Deceased Laywomen.

In presenting a brief memorial of some of the departed Laywomen of this Diocese, we begin with the latter half of the year 1889.

*Mrs. Josephine Munson.*—In the death of Mrs. Munson, wife of C. LaRue Munson, Esq., which occurred during the year 1889 and 1890, Christ Church, Williamsport, lost one of its strongest, most loving and sympathetic natures. At the time of her death she was yet young in years, full of life, with little children needing a mother's care, so that we sometimes stand amazed at the mystery of such a death. But as God never makes a mistake, it may be that such have duties of love and devotion that we know not of.

*Mrs. William Buehler.*—When in the year 1889-'90 Mrs. Buehler died, St. Stephen's Church, Harrisburg, lost a true mother in Israel, who found her highest joy and richest life near the cross. She loved the Church, prayed for it, worked for it, and by her example drew many to it, who knew and loved her.

*Mrs. W. D. Zehner.*—The Mission at Lansford suffered greatly during the year 1889-90 by the death of Mrs. Zehner. Because of her great purity of spirit, and singular charm of manner, she exerted a most helpful influence for the Church, which, so long as her health allowed, was served by her in every way possible.

*Mrs. William P. Watts.*—A most charming woman passed from the portals of the Church Militant into the Courts of Paradise, during the year 1889-90, in the person of Mrs.

Watts. At the time of her death she lived at Mantille, near Mechanicsburg. She enjoyed the privilege of spending a number of years in the highest social life at Washington, D. C. When a young bride she went to Pine Grove, at that time an isolated spot, where her husband employed a large number of men. Having had considerable knowledge of the science of medicine, she healed many of the hurts of the workingmen. Here she also organized and superintended a Sunday School for their children, while her husband read the services of the Church regularly every Sunday. After having moved in the neighborhood of Mechanicsburg she organized a Sunday School there, out of which grew the present flourishing St. Luke's Mission.

*Mrs. Sophronia A. Pierce.*—Mrs. Pierce, a most devoted Communicant of St. Luke's Church, Scranton, entered into rest, at a good old age, in the spring of 1890. All the varied interests of her beloved St. Luke's she made her own. The nature of her character shone forth in the quiet strength and dignity of her gentle and thoughtful expression. She was an intelligent, fair-minded, devout and reverent Churchwoman. Being for many years at the head of the Woman's Guild of the Parish, her heart and purse were ever open to the calls of the needy. It was this saintly woman who provided for the erection of the large and elegant stone Rectory, as a memorial to her beloved husband. She had watched the erection of this building with great interest, but before its completion she was called home to the Saints in Paradise.

*Mrs. Martha Randolph Keim.*—In the early days of June, 1890, this most estimable Churchwoman passed into her eternal rest. Mrs. Keim was a descendant of the Virginia Randolph family. She was a woman who proved her faith by her works, having devoted much of her time, energy and money to the Church, the Sunday School, and works of charity.

*Mrs. William Coleman.*—On Good Friday, April 22d, 1892, this Diocese lost one of its most beautiful Christian characters in the death of Mrs. Coleman. As the founder of the Church Orphanage at Jonestown, and its chief supporter during her earthly life, Mrs. Coleman was truly a benefactress not only to the destitute of her own day, but for all

time to come. Thousands will yet rise up and call her blessed. And, to her own home Parish, St. Luke's, Lebanon, she was most liberal and devoted.

*Mrs. James Wiley.*—At the time of her death, which occurred during the Conventional year 1893-4, Mrs. Wiley was the Vice President of the Woman's Auxiliary of this Diocese. She was a woman of exceptionally strong character, and was deeply interested in all the work of the Church, but especially in that done by the Auxiliary. Much had been expected from her intelligent and strong help, but God, in His wisdom, had a larger work for her to do.

*Miss Fannie I. Walsh.*—Miss Walsh, who died suddenly during the year 1893-4, had been the successful Principal of Bishopthorpe School for Girls, South Bethlehem, for almost twenty-five years. She was a woman who was well and widely known as a strong and beautiful Christian lady.

*Mrs. F. C. Clerc.*—With her venerable and honored husband, The Rev. Dr. Clerc, she was loved and respected not only by her own Church people, but by the entire community. She had been a joy and an inspiration to her husband from his young manhood, and in all his work he ever found her a great help and comfort. Her death occurred during the year 1894-5.

*Mrs. Haldeman Haly.*—Mrs. Haly was for many years a member of St. Stephen's Church, Harrisburg, of which she was a most liberal supporter. Upon her death, April 20th, 1895, she left St. Stephen's the sum of five thousand dollars. A few years before this she founded a Scholarship in the Philadelphia Divinity School. And in the missionary and charitable work of the Diocese she was always ready to respond most cheerfully and liberally.

*Mrs. Warwick Wilbur.*—This godly woman entered the Paradise of God during the Conventional year 1898-9. Mrs. Wilbur was a Churchwoman with a most gracious and winning personality, full of loving deeds of charity. And these shone all the brighter because of the natural modesty with which they were bestowed. Her death was a great loss to the Church of the Nativity, South Bethlehem.

*Mrs. Mary Dawson Black.*—In the death of Mrs. Black, which occurred in the year 1900-1, St. John's Church, York,

lost a most devoted and highly honored Churchwoman. She was the loving wife of the Hon. Chauncey F. Black.

*Miss Mary L. Bowman.*—At the advanced age of seventy-nine years, this faithful Communicant of St. Stephen's Church, Wilkes-Barre, entered into her rest January 11th, 1901.

*Mrs. Frederick Mercur.*—Great was the influence which this earnest and consistent Christian woman exercised for good in St. Stephen's Church, Wilkes-Barre. Her lamented death occurred in the early part of May, 1901.

*Miss Mary Kittera Snyder.*—This most estimable Churchwoman was a daughter of Governor Snyder. Her great interest in the Church became very evident when she built, in her own town, Selinsgrove, the beautiful Chapel of All Saints. The first service held in this Church was her own funeral, which occurred during the year 1900-1. Upon her death she left all her property, valued at twenty thousand dollars, to the Church, which she loved and for which she labored.

*Mrs. J. V. Brown.*—Many within Christ Church, Williamsport, and without it, will ever hold Mrs. Brown in grateful memory, because of her loving and sympathetic help in time of distress. She was also a most cheerful giver to every deserving call of charity. Her death during the year 1902-3 was mourned by many a sad heart.

*Mrs. M. Espy.*—Perhaps the oldest Churchwoman of this Diocese was the venerable Mrs. Epsy who, shortly after celebrating her one hundredth anniversary, in the year 1902-3, fell asleep. St. Stephen's Church, Harrisburg, felt the poorer because of the absence of her gracious presence. She loved the Church, and rejoiced in its growth and progress. Years before, when yet a bride, she drove from Philadelphia to Harrisburg, there being at that time no railroads, only to find that the Church of her love did not exist there. During her long life in Harrisburg, she not only rejoiced to aid in planting the Church there, but was also happy in doing her part toward its later growth.

*Miss Elizabeth Hiner.*—Miss Hiner illustrated in her life many of the beautiful graces of the Spirit. She was a most active worker in the Woman's Auxiliary, and for a number

of years the head of the Church Periodical Club. The greatest evidence of the reality of her faith was found in the cheerful courage with which she bore her sufferings, which finally ended in her death during the Conventional year 1902-3. Because of her earnest devotion, St. Stephen's Church, Wilkes-Barre, the Woman's Auxiliary, the Diocese, and the Church at large, have ever held her in reverent affection.

*Mrs. Emily Jones.*—During the year 1905-6 this most faithful Churchwoman passed to her eternal rest. She was for many years a constant inspiration in the work of Trinity Church, Easton.

*Miss Edna Pearle Miller.*—A long and useful life is not always measured by the number of years we live, but rather by the noble deeds and loving words that enter into our being. Such was the life of Edna P. Miller, the first-born of The Rev. Jonathan W. and Anna Laura Miller. Edna was born in the city of New Castle, Lawrence County, Pennsylvania, on the 2nd day of January, 1886, and, with her parents, lived in Pittsburgh from March 1st, 1886, up until the death of her mother, April 5th, 1889. At the time of her mother's death, Edna was but three years and three months old. From this time until June 19th, 1890, Edna (with her sister Maud) lived with her aunt, Miss Fannie Rimel, in Elkton, Rockingham County, Virginia. On the above date, the father having married Miss Cora Alice Etter, the two little children, Edna and Maud, were brought to their newly made home, in South Easton, Pennsylvania. Here Edna first entered the public school in the fall of 1892, and, following her parents, attended the schools respectively at South Easton, Pa.; Morris Park, Long Island; Mont Alto, Pa.; Chambersburg, Pa.; Arnot, Pa.; and Frackville, Pa., where she graduated from the High School in the month of May, 1904. During her entire career in the public schools she was regarded, by all her teachers, as one of the brightest and most apt pupils, not only of her class, but in the entire school. From childhood she already began to develop a loving and most gentle disposition. So that from her earliest years to the day of her death no one ever met her, but to

admire and love her. Hence at the time of her early death her loving friends were equal to all she met in life.

Edna Pearle Miller was one of the few girls, who, in her day, believed that there is a wider and more important field of usefulness in the world, for a woman, than to calmly recline upon the resources of her parents, with the hope that

MISS EDNA PEARLE MILLER

some day her life may be united with the destiny of a man who would provide for her a comfortable and pleasant home. She believed that God never intended that woman should be a parasite, but, by loving independence, a helpmeet (qualified or suitable) for man. Therefore it became her ambition to rise to a position of usefulness, and at the same time one of unselfish independence, in the world.

Although but a few months past her eighteenth birthday when she passed out, a graduate, from the public High School, yet she was fully conscious of the momentous task of selecting her own life's work. And acting under the conviction that the adjustment of the inward call, and the outward circumstances, is the surest safeguard against making a mistake, and being yet young in years, Edna concluded to patiently abide her time.

But that this waiting might be turned to good account, and believing that at least a slight knowledge of business is a necessary adjunct to a woman's education, Edna decided to accept a position as clerk, which was at this time offered her. She accordingly entered upon her work here on the 14th day of June, 1904, and continued to fill this position most acceptably to her employer until Wednesday, December 27th, 1905. And as Edna had only entered upon this line of work temporarily for the purpose of acquiring some knowledge of business, she concluded to deposit her earnings in the bank, in her own name, and thus, by practicing economy, save for herself some money, and at the same time acquaint herself with that part of business.

But nowhere did her beautiful life shine forth with such glowing splendor as upon the side of her loving Christian character. Being baptized in infancy, by the Rev. John McConnell, she grew into a young woman, most charming and sweet. Gentleness, kindness, patience and a forgiving spirit were marked attributes of her life. Her clear, strong, sweet, soprano voice was always most cheerfully used in the service of Christ and His Church. She was for eight years a faithful member of the Church choir, of which her father was Rector. For the last few years of her stay at home, she was the leading soprano of Christ Church choir, Frackville. On the evening of January 29th, 1900, Edna Pearle Miller received the Apostolic rite of Confirmation, by The Right Reverend Ethelbert Talbot, D.D., LL.D., in Christ Church, Frackville. From the time of its organization until her departure from home, Edna was the faithful Secretary of the Junior Auxiliary of Christ Church. Besides this, she was a most capable teacher in the Sunday School, having had a class of young girls to whom she was most devoted. With

such earnestness and ability, for one so young, did she teach those under her care, that she frequently attracted the attention of the other teachers and members of the school. And the beauty of what she did was that love shone through it all—a love as serene as the quiet waters of the ocean, the depths of which no human plummet could sound.

From a life lifted into the atmosphere of such high and holy aspirations, we would naturally expect a work of love and devotion. Therefore it is not surprising that Edna Miller consecrated her life to a work besides which there is none more noble and beautiful. The profession of a trained nurse, lovingly and gently ministering to suffering humanity, draws out the divine ideal of womanhood, and reverence from men, and thus holds before the world a model which all women should strive to imitate. Many are the blessed opportunities open to women in this calling. Besides ministering to the body, the trained nurse has opportunities, often even greater than the clergyman, for saving souls and uplifting the whole character of manhood and womanhood.

It was to prepare herself for such a life's work that Edna Pearle Miller left her home on the 2nd day of January, 1906, and entered the Training School for Nurses in St. Luke's Hospital, South Bethlehem. In her new environments her sweet disposition and loving character at once gained for her the highest esteem and most loving affection of all the doctors and nurses. Here, as elsewhere, she threw her life into the work she so much loved, and at once became a most apt and intelligent student. So that had she lived, she would have doubtless graduated from this noble Institution with her colors flying. In writing to her parents she said: "I love the work better every day." "The doctors and nurses are all so kind to me."

Upon entering St. Luke's, she had her Church membership transferred from Christ Church, Frackville, to the Church of the Nativity, South Bethlehem. And upon one occasion after having returned from a Sunday morning service, which proved to be her last in the Church on earth, in writing to her parents and sister, she described the service and said, "I dearly love the Church."

On January 26th, 1906, Edna was assisting one of the

physicians in making his rounds through the wards, and observing that she evidently was not feeling well, the doctor excused her from further duty. But Edna soon returned with a note and handing it to the doctor smilingly said, "Doctor, I guess I will be a patient for a little while." She at once took her bed, and in a short time her case was diagnosed as typhoid fever, which, in a little more than two weeks, developed into typhoid-pneumonia. From this, however, she began in due time to recover, and continued until all her friends believed that her final and complete recovery was only a matter of time. But suddenly and unexpectedly there came a relapse, which was followed by hemorrhages, and at 3 o'clock on Saturday morning, March 24th, 1906, this most beautiful life passed from earth's sufferings into the joys of Paradise. One of the last things Edna said was: "I hope to do some good in the world, and be a comfort to my papa, mamma and sister."

After the body had been embalmed, and placed in a beautiful white casket, the remains were solemnly borne to the Cathedral, where, at 3.15 P. M., a short and impressive service was held by The Right Reverend Ethelbert Talbot, D.D., LL.D., Bishop of the Diocese; The Rev. Gilbert H. Sterling, D.D., Dean of the Cathedral; and The Rev. S. U. Mitman, Ph.D., Canon of the Cathedral, and Chaplain of Lehigh University. The pall-bearers were Messrs. Hesser, of Schuylkill Haven; Medlar, of Pottsville; Wascher and Kraemer, of Frackville, all of whom were students at Lehigh University, and friends of the deceased. The officers and nurses of the Hospital attended these services in a body. After the services, the 4.25 train on the Central Railroad of New Jersey was boarded and the sad journey to Frackville begun, arriving here at 7.42 P. M. Upon the arrival of the train, hundreds of sorrowing friends were waiting at the station, and with sad hearts followed the carriages to the Miller home. On Sunday and Monday the body, beautiful and peaceful as in life, was viewed by hundreds of grief-stricken friends. The main service was held in Christ Church, Frackville, on Monday at 2.30 P. M. These services were in charge of the Rev. O. P. Steckel, of Mahanoy City, assisted by The Revs. H. W. Diller, of Pottsville; E. A. Angell, of

St. Clair; George W. Van Fossen, of Tamaqua, and A. S. Winsor, of Ashland. The addresses were delivered by The Revs. Steckel and Angell. In his address, The Rev. Angell recited over the remains, with wonderful effect, the beautiful poem of Miss Dorris:

SOMEWHERE.

How can I cease to pray for thee? Somewhere
In God's great universe thou art to-day.
Can He not reach thee with His tender care?
Can He not hear me when for thee I pray?

What matters it to Him Who holds within
The hollow of His hand all worlds, all space,
That thou art done with earthly pain and sin?
Somewhere within His ken thou hast a place!

Somewhere thou livest and hast need of Him,
Somewhere thy soul sees higher heights to climb,
And somewhere still, there may be valleys dim
That thou must cross to reach the hills sublime.

Then all the more because thou canst not hear
Poor, human words of blessing, will I pray,
O true, brave heart, God bless thee, wheresoe'er
In His great universe thou art to-day.

The music rendered by the choir was most beautiful and impressive, being the burial chants of the Church, the favorite hymns of the deceased, and a solo, "One Sweetly Solemn Thought," by the choirmaster, James L. Robinson. Upon the close of the service the body was again conveyed back to its parents' home. In this procession, Edna's former Sunday School class preceded the casket, carrying the flowers. The pall-bearers here were Messrs. Earl Kulp, of Tamaqua; Harry Eckersley, John Beddow, William Taylor, Daniel Frack and Harry Berkheiser.

On Tuesday morning, after a short service at the house by The Revs. T. J. Bower and W. H. Berk, the cortege removed to the Philadelphia and Reading station, where the 8.01 train was taken, and the journey to Chambersburg begun, arriving there at 5 o'clock in the evening, over the

Cumberland Valley Railroad. Here the body was removed to the residence of Alfred B. Miller, a brother of Rev. Miller, where it reposed, and was viewed by many sorrowing friends, until Wednesday afternoon. On the afternoon of this day, the beautiful and impressive service for the dead was held in the home of the uncle of the deceased, by The Rev. E. V. Collins, Rector of Trinity Church, Chambersburg. A most comforting sermon was preached, by The Rev. Collins, on the words of our blessed Lord to Peter: "What I do, thou knowest not now, but thou shalt know hereafter." At this service the choir of Trinity Church sang most beautifully. The pall-bearers here were six young men from Trinity Church. After this service, all that remained of a most beautiful life and sweet character was entombed in the family plot in Cedar Grove Cemetery, Chambersburg.

The floral tributes, from grief-stricken friends in Frackville, South Bethlehem, Reading, Schuylkill Haven, Pottsville, Tamaqua, Waynesboro, Chambersburg, Elkton, Va., and Harrisonburg, Va., were unprecedented in number, designs and beauty. From the beginning of this sad journey, on Saturday, March 24th, in South Bethlehem, until its close in the beautiful Cedar Grove Cemetery, Chambersburg, on Wednesday the 28th, the casket, with its sacred treasure, rested amid a bower of the most beautiful roses, lilies, carnations, and sweet-peas.

So strong was the friendship which Edna P. Miller created during her short life on earth, that three of her friends provided the means to erect a memorial to her sacred memory, in the form of a Celtic Cross Monument to be placed at her grave on the family plot; and a life-sized water color portrait, both of which have been satisfactorily executed and put in place.

The following poem was published in memory of Edna, at the time of her death:

IN MEMORY OF EDNA.

The young, the loved, the beautiful,
  Why must they pass away?
Why must the flow'rs we love so well
  The earliest decay?

Why must the gentle and the good
Retrace their steps so soon?
Why must the "morning glory" hide
Before the mid-day sun?

The gentle, fair and delicate—
We love to have them so—
And yet for that we love them most
They are the first to go!

Exotics of a fairer clime,
They seek their native bed;
Too tender for a soil so hard
As earth for them has spread.

The young, the loved, the beautiful,
They early pass away,
Because they cannot bloom and shine
Where death's chill breezes play.

O gentle Father! Master good!
Help us to love and lose;
To trust Thee when not understood,
To acquiesce, not choose.

**In Memoriam.**

*Mrs. Dimmick*—Grace Church, Honesdale.

*Mrs. Jessie R. Trumbower*—Trinity Church, West Pittston.

*Mrs. Foote*—Christ Church, Slatington.

*Mrs. Mast.*—Christ Church, Slatington.

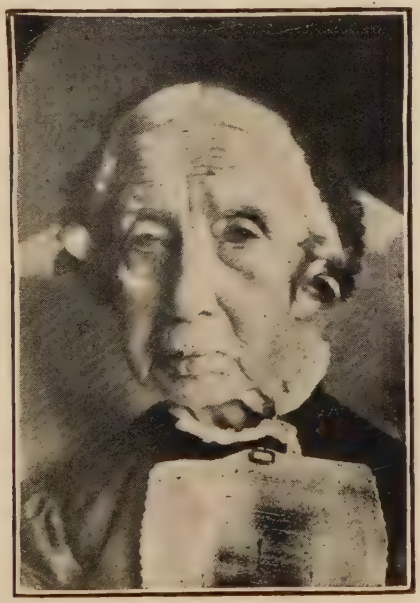
The above four godly Churchwomen, after a life full of kind words and loving deeds, were translated from the cares of earth to the joys of Paradise, during the Conventional year 1906-7. Long will the cherished memories of their beautiful lives linger in the minds of those whose fortune it was to know them.

While in the year following (1907-8) we note the departure of

*Mrs. Coppee Mitchell*, of Trinity Church, Bethlehem.

*Miss Anna F. Sayre,* of the Church of the Nativity, South Bethlehem.

*Miss Sarah Ann Damant.*—On January 31st, 1907, Miss Damant, at the age of 101 years, was translated from the Church on earth to the Church in Paradise. She had been, during a long life, closely identified with Christ Church, Williamsport. During the last few years of her life, when it was no longer possible for her to attend the services of the Church, she received the communion regularly each



MISS SARAH ANN DAMANT

month at the hands of her Rector. She was a most devoted Churchwoman, and as long as her strength would permit her, was most active in the work of the Church. A most kindly spirit ever marked her presence. Having remained long, and waited patiently, on earth, she has gone home to receive her reward.

Of all the deceased Clergymen, Laymen and Laywomen of the Church we would say:

*"Requiem eternam dona eis domine; et lux perpetua luceat eis."*

# CHAPTER VI.

## PARISHES AND MISSIONS.

ALLENTOWN—*Grace Church.*—This Parish was admitted as a part of the Diocese of Pennsylvania in 1859, and at the time of the organization of Central Pennsylvania, in 1871, had a Communicant membership of seventy-two. Its property consisted of a Church and School building. The Rev. William R. Gries was the Rector, who resigned during the year 1874, and was succeeded by The Rev. DeWitt C. Byllesby. There was in May, 1875, an indebtedness of $1,400 resting upon the property. The Rev. Mr. Byllesby having resigned, the vacancy was filled, May 23rd, 1876, by The Rev. C. S. M. Stewart. By the year 1877 the Communicant membership had increased to one hundred, and the indebtedness reduced to $1,350. After serving this people for about two years, The Rev. Mr. Stewart resigned, in the spring of 1878, and on the first of May, of this year, The Rev. Hugh Roy Scott, after having supplied them for two months, took permanent charge; but The Rev. Mr. Scott had only labored here until in the month of December, 1878, when the Lord called him from the toils of earth into the rest of Paradise. This Parish remained vacant from this time until October 16th, 1879, when The Rev. Charles R. Bonnell became Rector. During this Conventional year the Parish paid $412.77 on its debt. At the close of the year 1880 Grace Church again became vacant, by the withdrawal of The Rev. Mr. Bonnell from the work in Allentown. This vacancy continued until March 20th, 1881, when The Rev. Ormes B. Keith began his work here. The debt had in the meantime grown to $1,500, which was entirely canceled during the year ending May 31st, 1882. In the fall of this year a new furnace was placed in the Church. After serv-

ing Grace Church, as Rector, for a little more than three years, The Rev. Mr. Keith resigned in the spring of 1884, but continued to supply services during the month of June, part of July, September, October, November and December. The Church was closed after the first service in January, 1885, until the following Ash-Wednesday, February 18th, when The Rev. Mr. Keith, at the request of the Vestry, began to supply services, which he continued, every Sunday, during the entire Lenten season. In the beginning of the year 1886, Grace Church again secured a Rector in the person of The Rev. Robert H. Kline. At this time the Parish had two hundred and thirty baptized members; sixty Communicants; sixty-eight Sunday School scholars, officers, and teachers; and a Church and Chapel. Five hundred dollars were spent upon repairs, at this time; a beautiful carved altar of hard wood and a brass altar desk were presented by Mrs. A. B. Fichter; Mrs. Col. Fisher gave a brass altar cross, three feet high, with five medallions; Mrs. Robert Tredell, an excellent altar cloth; Mr. Eberlein, a pair of brass altar vases; and Mr. Britton Roth, a hymn tablet. Through the efforts of Mrs. C. Templeton Ritter, Grace Church came into possession of a silver communion service during the year ending May 31st, 1888, the chalice having been given by a Miss Leisenring. By the 31st of May, 1890, this Parish had increased to ninety-one families and parts of families; three hundred and forty baptized persons; one hundred and twenty-five Communicants; one hundred and six members in the Sunday School; a Church and two Chapels. On December 1st, 1892, Grace Church came into possession of a commodious Rectory, only a few doors from the Church. This left a debt upon the Parish of $1,850. On May 31st, 1894, there was an Organ Fund of $2,022.04, and a Building Fund of $1,225.49. During the Conventional year 1894-5 very important improvements were made to the Church by the addition of a transept, chancel, new oak pews, a Guild room, and a pipe organ, while the interior wood work was painted and grained to correspond, and the entire Church newly carpeted, all of which cost about $5,000. A bond of $200 was purchased by the Parish, during the year ending May 31st, 1904, for building purposes.

With much hard work and many discouragements, Grace Church, Allentown, has, during all these years, forged its way to the front, so that today, 1909, it has four hundred and seventy-three baptized persons; two hundred and sixty-seven Communicants; a Sunday School of one hundred and twenty-two members; a Church, Parish building, and Rectory, the total valuation of which is about $10,000, with an investment, for the support of the Parish, of $3,500. The present incumbent, The Rev. Robert H. Kline, has been the Rector for a little more than twenty-two years.

ALLENTOWN—*The Church of the Mediator.*—As far back as 1866 this Mission already formed a part of the Convention of the Diocese of Pennsylvania. In the year 1871, when this Diocese was organized, The Rev. C. E. D. Griffith was the Rector. At this time the Church of the Mediator had but nine Communicants. Its property consisted of a Church and Rectory. The panic of 1873-4 had a very depressing effect upon the work here. But notwithstanding this depressed condition of the Church itself, yet it had, at this time, a very flourishing Industrial School for Girls, which numbered sixty pupils. In 1875 this number had increased to one hundred and fifty-five. Besides this the Church of the Mediator also conducted an evening High School for young men, which, for a time, accomplished a good work. During the Conventional year 1874-5 this Parish received, from Mr. Moses Leech, a Vestryman, a gift of $1,000. This money was given toward the erection of a building to be used as a library and reading room. This building was erected during the summer of 1877. The interior of the building was fitted up with cases and tables. By means of shifting and folding partitions, the building could be divided into four, three or two rooms, or all thrown into one, according as it was needed. On week days the building was used for reading and sewing rooms, while on Sundays it was used for the Bible Class and Infant School rooms. This Parish was, at this time, exceedingly prosperous in everything save finances. During the Conventional year 1876-7 there were many months during which not a member of this Parish had a single day's work. The Church of the Mediator became vacant in the early part of the year 1878

by the withdrawal of The Rev. Mr. Griffith. Shortly after this The Rev. Hugh Roy Scott became Rector, but only continued until in the month of December, 1878, when his labors on earth were brought to a close and he passed into the Paradise of God. The Church of the Mediator continued vacant from this time until October 16th, 1879, when The Rev. Charles R. Bonnell entered upon the work here, who continued a little more than a year, when he resigned, at the close of the year 1880. On March 20th, 1881, The Rev. Ormes B. Keith became the Rector, and continued as such until in the spring of 1884, when he resigned. From this time until during the Conventional year 1887-8 the Church of the Mediator was vacant. It was during this year that the Rector of Grace Church, The Rev. Robert H. Kline, took charge of this Mission. The services were held here every Sunday afternoon at three o'clock. The Rev. Mr. Kline was very ably assisted in this work by the Lay-Reader, Mr. J. G. Eberlein. It was not long after this, however, when the Church property became greatly damaged by the railroad, which necessitated the discontinuance of the services. During the year 1892-3 the matter was placed in the hands of a competent lawyer, in order to bring about, if possible, a satisfactory settlement with the railroad company. It was intended, as soon as a settlement could be effected, to sell the Church, Rectory and lots. The following year, 1893-4, the Vestry of Grace Church and the Church of the Mediator were in favor of consolidating both into one Parish. After being closed for some years, The Rev. Mr. Kline again began giving occasional services during the Conventional year 1897-8. But these services were soon discontinued, and the Church remained closed until on Thursday, February 15th, 1906. It was upon this date that The Rev. James B. May, Rector of St. Stephen's Church, Catasauqua, took charge of the Church of the Mediator and began services here. The restored Mission of the Mediator has, at this time (1909), one hundred and twenty-nine baptized persons; forty-one Communicants; a Sunday School of ninety-four members; the entire property, consisting of a Church and Rectory, is valued at $10,000, with an invested capital of $1,400 for the

support of the Mission. Services are now regularly maintained by The Rev. James B. May.

ALDEN—*St. Andrew's Church.*—Lay missionary work was begun here, by St. Stephen's Church, Wilkes-Barre, about the year 1883. So successful was this work that during the Conventional year 1884-5 St. Stephen's felt justified in placing one of its Assistant Clergymen, The Rev. William Britton, in charge. In the spring and early summer of 1885, St. Andrew's built a new church, which was opened, by Bishop Rulison, with solemn prayer on the afternoon of June 28th. Having served this Mission only about one year, The Rev. Mr. Britton resigned, and was succeeded, in 1885-6, by The Rev. C. M. Carr, also a Curate of St. Stephen's. St. Andrew's had at this time eighty-four baptized persons; twenty-one Communicants; one hundred and twenty-four members in the Sunday School; with a property consisting of a Church and Rectory, valued at $9,000. The year 1887-8 was a very prosperous one for this Mission, there being no less than sixty baptisms during this time. A new organ and a chancel chandelier were purchased at a cost of $120, all of which was collected by the children within two weeks time. The Rev. Mr. Carr, having withdrawn from the work, was succeeded, during the year 1888-9, by The Rev. J. Dudley Ferguson, who only continued for a short time. On February 16th, 1890, The Rev. D. Webster Coxe, D.D., having become Assistant at St. Stephen's, Wilkes-Barre, took charge of the work. By this time the Mission had grown to twenty-five families; one hundred and sixteen baptized persons; and twenty-six Communicants. In the early summer of 1894 a free Kindergarten was started. As this undertaking proved a complete success, it was arranged to continue the school indefinitely. Out of this there grew a cooking school, which met regularly once every week. An Industrial School, with fifteen teachers and one hundred and fifteen pupils, was organized during the year 1894-5. By the year 1900 St. Andrew's had increased to fifty families; two hundred baptized persons; seventy Communicants; one hundred and four members in the Sunday School; a Church, Rectory, and Sexton's house, all valued at $9,800, and free of debt. During the year 1901-2 the Rectory was fitted out

with electric lights, at a cost of $60, and a fine body Brussels carpet placed in the Church, which cost $147.26. A beautiful brass altar cross was presented to the Church, by the Daughters of the King, and a brass book-rest by the Junior Auxiliary, during the year 1903-4. The following year, 1904-5, the Juniors placed a pair of fine brass vases on the altar. In 1906 the Industrial School was still doing a most useful work. After laboring here most faithfully for seventeen years, The Rev. Dr. Coxe resigned, the first of March, 1907, and was succeeded by The Rev. Geo. A. Warburton, who continues in charge to the present time.

ALTOONA—*St. Luke's Church.*—In the summer of 1858 St. Luke's Church, Altoona, became an integral part of the Convention of the Diocese of Pennsylvania. At the time of the organization of the Diocese of Central Pennsylvania, November, 1871, St. Luke's had forty-five Communicants, a small Church, Rectory, and School building. There was at this time a Parish School of forty pupils under the instructions of one teacher. The Rev. J. J. A. Morgan, who had been the Rector, resigned, and was succeeded by The Rev. S. H. S. Gallaudet, who began his work here the first Sunday in April, 1873. After serving this Parish until in the spring of 1874, The Rev. Mr. Gallaudet resigned. The vacancy thus made was filled, on June 1st, by The Rev. T. William Davidson. Besides some internal troubles, this Parish also shared in the depression of the panic which swept over the country at this time. But these sad conditions in due time passed away, and the Parish assumed a new life, so that, in the early spring of 1875, the members and friends set to work to place the property of the Church in good repair. The Rev. Mr. Davidson having resigned, he was succeeded on June 20th, 1876, by The Rev. Allan Sheldon Woodle. St. Luke's was still a mission at this time. On June 1st, 1880, there were one hundred Communicants, with an ever-increasing devotion to the Church. The Parish had, at this time, $10,000 assured them for a much needed new stone church. One thousand dollars of this amount was given in Altoona, while the balance came from the outside. In 1881 this amount was increased to $25,000, and the work of rebuilding was begun. The new Church was built on the

old site. While the building was being erected, St. Luke's was one whole year, 1881-2, without a Church. But little progress, in way of growth, was, therefore, made during this time. On St. Luke's Day, October 18th, 1882, the new Church was Consecrated by The Right Reverend M. A. DeWolfe Howe, D.D., LL.D., Bishop of the Diocese. The Convocation of Harrisburg was in session in St. Luke's Church, at this time. In addition to his work in St. Luke's, The Rev. Mr. Woodle also gave services at Huntingdon and Hollidaysburg, during the Conventional year 1883-4. During the years preceding and following 1885, St. Luke's was wholly dependent, for its support, upon the work to be obtained in the Pennsylvania Railroad shops, located here. By request of the Superintendent, The Rev. Mr. Woodle visited, during the year 1886-7, the United States Government Training School for Indian Youth, at Martinsburg, Pa., and presented seventeen Oneida and Osage youths for Confirmation. In 1888-9 the Rectory was repaired at a cost of $2,349.09. On May 31st, 1890, St. Luke's Parish had reached two hundred and thirty-three families; seven hundred and thirty-seven baptized persons; two hundred and ninety-three Communicants; two hundred and ninety-seven members in the Sunday School; a Church, Rectory and School Building, all valued at $55,000, with a debt of $1,000. This indebtedness was entirely canceled by the year 1894. In the year 1901-2 an Industrial School was started, with fifteen pupils, under the instructions of a competent teacher. Because of the growth of the Parish, and therefore the increased work, and the advancing age of the Rector, The Rev. Mr. Woodle, it became necessary, in 1902-3, that the Parish have a Curate. The Rev. Francis C. Huber was accordingly chosen to fill the position. During the following year, 1903-4, The Rev. Mr. Huber was succeeded by The Rev. Robert Fisher Gibson. In November, 1904, the Brotherhood of St. Andrew began services in Juniata, which they held every Sunday afternoon at four o'clock. Because of ill health The Rev. Mr. Woodle spent the winter of 1904-5 in the South. During the Rector's absence the Parish was in charge of the Curate, The Rev. Stanley C. Hughes. The winter of 1905-6 the Rector spent abroad. On Ascension

Day, 1906, a very notable event occurred in St. Luke's Church, Altoona, when the thirtieth anniversary of The Rev. Allan Sheldon Woodle as Rector of this Parish was celebrated. June 26th of this year, The Rev. Mr. Woodle tendered his resignation, whereupon he was elected Rector Emeritus, to begin with November 1st, 1906. The Rev. Mr. Woodle was succeeded on January 17th, 1907, by The Rev. Herbert J. Glover, as Rector. But in the following year (1907-8) another change occurred, when The Rev. George R. Bishop became Rector, and who continues in charge at the present time. During these years St. Luke's has grown from a very small Mission to a Parish of more than six hundred Communicants, who worship in one of the largest and most beautiful churches in the Diocese (now Harrisburg), with a total property valued at $65,000, and free of debt.

ANTRIM—*Trinity Church.*—This Mission was organized, in June, 1873, by The Rev. Charles Breck, D.D., who continued services here until some time during the year 1874-5, when we find The Rev. John London in charge. There were at this time sixteen Communicants, and the services were held in a hall. Owing to the fact that during the winter of 1875-6 the mines only worked one and two days a week, the Mission became very much reduced in numbers, and financial strength. These conditions became so trying that from January, 1876, the few people remaining were unable to contribute anything toward maintaining the services of the Church. Hence, The Rev. Mr. London resigned. During the summer of 1880 the executors of the estate of Mr. John Magee, Jr., erected a beautiful stone church here, which, in accordance with the provisions of his will, was one out of five Episcopal churches that were to be built out of his estate. The corner-stone was laid on July 8th, The Rev. Dr. Hopkins, of Christ Church, Williamsport, making the address. In April, 1881, The Rev. Dr. Breck, of Wellsboro, was asked to include Antrim within his Cure. He accordingly gave services here every other Sunday, beginning on July 3rd, 1881. The new Church was consecrated by the Bishop on June 6th, 1882. Many of the Swedes had been enticed from the Church by a preacher of one of the

sects, who understood their language. In November, 1882, this Parish again secured a Rector of its own, when The Rev. R. Landsberger took charge. The Rev. Mr. Landsberger, however, only continued his work until Easter, 1884, when he resigned. From this time the Mission continued vacant, except occasional services rendered by The Rev. Mr. Webber, of Tioga, until the following October, when The Rev. E. J. Balsley, yet in Deacon's Orders, took charge, and gave services every alternate Sunday. On Easter Mon-

TRINITY CHURCH, ANTRIM, PA.

day, 1885, a Mission was begun in this Parish by The Rev. Mr. Webber, assisted by The Rev. Dr. Hopkins and the Rector, which was continued for eight days, which infused new life and spirit into the people. Some time about the year 1886 The Rev. Mr. Balsley withdrew from the work at Antrim. From this time The Rev. W. G. Ware, Rector of St. Paul's Church, Wellsboro, exercised a general oversight over this interest, and gave them occasional services. On September 1st, 1888, The Rev. Enos J. Balsley took charge of Trinity Church, Antrim, for the second time. May 31st,

1890, this Mission had fifty Communicants; one hundred and thirty-two members in the Sunday School; and a beautiful stone Church, valued at $14,000, and clear of all debt. During the year 1890-1 The Rev. Mr. Balsley again resigned, and was succeeded by The Rev. J. U. Graf, who only continued his work here until in the spring of 1892, when he withdrew. Because of an epidemic of diphtheria the Church was closed from June 1st until December 1st, 1892, except one Sunday in November. On December 1st The Rev. Lawrence Buckley Thomas began his work here as Rector. The services were held, by The Rev. Mr. Thomas, every alternate Sunday, while on many of the intervening Sundays the service was read by Mr. William Howell, the Lay-Reader. A Vocalion, costing $450, and new chancel books were placed in the Church during the year 1892-3. The Rev. Mr. Thomas resigned, September 30th, 1893, which left Trinity without a Rector until December 1st of this year, when The Rev. Alexander R. DeWitt took charge. The Rev. Mr. DeWitt, however, only continued in charge until toward the latter part of the year 1894, when he resigned. On November 11th of this year, The Rev. L. B. Thomas, D.D., became Rector of Trinity Church for the second time, and continued until in the summer of 1897. The Rev. Dr. Thomas was succeeded in the month of December, 1897, by The Rev. Samuel W. Derby. Trinity Church again sustained heavy losses, during the year 1898-9, by removals. As a result of this, The Rev. Mr. Derby withdrew from the work here during the year 1899. After being vacant ten months The Rev. Norton T. Houser took charge in the summer of 1900. Another change took place in the year 1901-2, when The Rev. Mr. Houser was succeeded by The Rev. M. B. Nash, who only continued until in the fall of 1903, when he left the Diocese, and was succeeded by The Rev. Mr. Houser, who assumed the work in Antrim for the second time. From January 1st to the 6th, 1906, special services were held by The Rev. Arthur V. Colston, of England. This Parish again being vacant, The Rev. Edward N. Webber took temporary charge about February of this year, and made his residence in Antrim. In 1907 Trinity Church had about two hundred and seventy-eight baptized

persons; one hundred and thirty-two Communicants; one hundred members in the Sunday School; a stone Church valued at $14,000, and free of debt. During the year 1907-8, Trinity Church had three different Missionaries, the present incumbent being The Rev. James C. Quinn, D.D.

ARCHBALD—*Mission.*—During the year 1890-1 The Rev. Francis H. Stricker, Rector of St. James' Church, Jermyn, began giving occasional services at this place, which were continued until in the month of April, 1892, when, upon the death of The Rev. Mr. Stricker, they were discontinued.

ARNOT—*Christ Church.*—The first service ever held by the Church in Arnot was given in the fall of 1874, by The Rev. John D. Rockwell, Rector of St. Luke's, Blossburg. This Mission was first known by the name of "The Church of the Mediator," but afterwards changed to "Christ Christ." The services were at this time held in a small rented building. The Rev. Mr. Rockwell continued work here until in the year 1879, when he resigned. At this time the Mission had no property of its own, and had but six Communicants, and a Sunday School of thirty members. After a lapse of about fourteen years, on December 17th, 1893, services were again resumed by The Rev. Alexander Renshaw DeWitt, Rector of St. Luke's Church, Blossburg. The Rev. Mr. DeWitt gave but one Sunday service here each month, while on the remaining Sundays the services were read, both morning and evening, by the Lay-Reader, R. T. Dodson. The Rev. Mr. DeWitt having resigned, he was succeeded toward the latter part of the year 1894 by The Rev. Marcellus Karcher. On May 15th, 1895, the corner-stone of the new Church was laid by Bishop Rulison. This handsome stone Church was completed and opened for services on November 3rd of this year. In the securing of this fine Church building, much credit is due Messrs. Dodson, Scudder and Dartt. Mrs. R. T. Dodson placed a most beautiful baptistery in the Church as a thank-offering; while, on Easter, 1896, Mr. Dodson gave a handsomely carved oak altar and reredos in memory of his father and mother; an altar service book by Mrs. F. H. Dartt; a Bible for the lecturn by the ladies of the Mission; and choir desks by the members of the choir. In 1897 Christ Church again be-

came vacant by the resignation of The Rev. Mr. Karcher. On January 1st, 1898, by the appointment of the Venerable Archdeacon Heakes, The Rev. Jonathan W. Miller took charge, and continued work here until October 15th, 1899, when he resigned. July 1st, 1900, the vacancy was filled by The Rev. Norton T. Houser becoming the Rector. During this year the Woman's Guild purchased a new organ and placed it in the Church. By uniting Arnot, Antrim and Blossburg, at this time, into one Cure, they became self-supporting, and thus relieved the Board of Missions to the amount of $500 per year. This arrangement, however, only continued about one year when Antrim again became a Cure within itself, which again placed Arnot and Blossburg under the care of the Board. During the year 1902-3 the entire Church debt was paid, and on the Second Sunday after Trinity, June 21st, 1903, this beautiful Church was Consecrated. A brass altar cross and vases were presented by Mrs. F. H. Dartt as a memorial to her husband. On June 30th, 1905, The Rev. Mr. Houser resigned, and was succeeded, on January 1st, 1906, by The Rev. Joseph Sheerin. During this vacancy Lay services were supplied by Mr. Chas. W. G. Bailey, of Trinity Church, Williamsport. The Rev. Mr. Sheerin, however, only served this people until toward the latter part of the year, when he resigned, and was followed, about January 1st, 1907, by The Rev. D. E. S. Perry, who still continues the work here.

ASHCROFT—*Church of the Good Shepherd.*—Although Ashcroft belonged, territorially, to the Diocese of Pittsburg, yet being within such easy access of Philipsburg, it was, as far back as 1881, taken under the spiritual care of the Rector of St. Paul's Church. The Rev. Dr. Clerc, therefore, with the assistance of Lay-Readers, continued to supply this people with the ministrations of the Church until March 18th, 1893, when the Bishop of Pittsburg commissioned The Rev. Fred C. Cowper as Assistant to the Rector of St. Paul's, with full charge of Ashcroft and adjacent Missions. But as The Rev. Mr. Cowper only continued work here until November 15th, 1894, the services were again maintained, for a time, by Lay-Readers, with an occasional visit by the Rector, The Rev. Dr. Clerc. During the Conventional year 1895-6

The Rev. Jas. McLaughlin took charge, only to relinquish the work again on April 15th, 1897. At this time, therefore, the interest of the Church at Ashcroft was finally transferred to the Diocese of Pittsburg, to which it properly belonged.

ASHLAND—*St. John's Memorial Church.*—This was one of the Parishes of the original Diocese of Pennsylvania, having been admitted as a part of its Convention as far back as 1857. About the time of the organization of the Diocese of Central Pennsylvania (1871) The Rev. Daniel Washburn became the Rector. When The Rev. Mr. Washburn took charge of the work, the Parish had been practically abandoned. Those who were not born aliens to the Church had become thoroughly averse to it. Some of the passersby mocked, while others pelted the Church with stones. Its feeble members had dispersed, and its former friends were in despair. The building stood away from the population, with no street opening to it. As there was an empty building near the Church, The Rev. Mr. Washburn took possession of it, in order that he might have a constant oversight over God's House. On entering upon his work, the walls of the Church were re-cemented, a new vestibule built, the heating plant renewed, and a bell placed in the tower. As the Parish began to show signs of life again, Mr. Brock presented to it a piece of ground adjoining the Church, upon which to build a Rectory and School House. The entire property was then enclosed. Upon the completion of the Rectory and School Building, the entire property was deeded to the Vestry of St. John's Memorial Church, Ashland, on December 15th, 1871. A day school had been opened here in October of this year, while a night school, with more than thirty mining boys, was held through the winter. The period immediately preceding and following the year 1876 was memorable, in the annals of Schuylkill County, for the number of prosecutions for murder. An alien population had swarmed the Anthracite coal fields, which had to be civilized as well as Christianized. To do this taxed all the energies and resources of the Church and State. After a number of years of hard labor in this field, The Rev. Mr. Washburn resigned in the spring of 1878, and was suc-

ceeded by The Rev. C. E. D. Griffith. In the year 1880 St. John's Parish numbered forty-eight families, sixty-five Communicants, two hundred and seventy-three baptized persons, and sixty-seven members in the Sunday School. The property, including the Church, Rectory and ten lots, was valued at $20,000, with a debt of $700. The Rev. Mr. Griffith resigned in the early summer of 1881, and was succeeded by The Rev. R. H. Kline on September 1st, 1881. Besides paying $300 on their debt, during the Conventional year 1882-3, they spent $1,300 in repairs on the property. During the year 1883-4 $380 more was paid on the Church debt. Unfortunately an epidemic of smallpox prevailed, for about one-third of this year, in Ashland, the Church being in the midst of the infected district. The Rev. Mr. Kline resigned, the first of the year 1886, and after a vacancy of several months, The Rev. David Howard became Rector on the first Sunday in Lent, March 14th, 1886. During this year the Vestry purchased a pipe-organ for the sum of $650. On May 22nd, 1887, The Rev. Mr. Howard resigned, and was at once succeeded by The Rev. Benjamin F. Thompson, who began his work on the 29th of the same month. Repairs and improvements were made to the Rectory, at this time, to the amount of $585.14. In 1890 this Parish had seventy-seven families, ninety-three Communicants, one hundred and thirty-four members in the Sunday School, a Church, Rectory and Parish Building, upon which there was no debt. During the Conventional year 1891-2 The Rev. Mr. Thompson resigned, and was succeeded by The Rev. William W. Mix. It was about this time that considerable improvements were made to the Church property. A new fence was erected around the entire block, a wall of masonry was built around one part of the Church lot, the ground was terraced and sodded, and stone steps placed at the Church entrance, all in addition to considerable repairs and improvements to the Church Building. In the summer of 1894 The Rev. Mr. Mix resigned and was succeeded by The Rev. Stephen J. Morgan, who continued work here until in the early part of the year 1896, when he resigned, and was followed on March 8th by The Rev. Frederick C. Cowper. February, 1899, St. John's Parish increased their Rector's salary from

$350 to $600 per year. On May 31st, 1900, this Parish had eighty-one families, two hundred and eighty baptized persons, one hundred and two Communicants, one hundred and fourteen members in the Sunday School, and a Church and Rectory valued at $21,000, with a debt of $300. During the year 1900-1 St. John's again became vacant by the resignation of The Rev. Mr. Cowper, but was succeeded in the latter part of the year 1901 by The Rev. A. S. H. Winsor. A much needed new wall two hundred and fifty feet in length was built around the Church lot, during the summer of 1905, at a cost of $400. September 4th, 1906, The Rev. Mr. Winsor tendered his resignation, which went into effect on the 30th. This vacancy was filled on October 1st, 1906, by The Rev. John Warnock, who in 1909 still continues to be the Rector.

St. John's, Ashland, is a fair example of what is found in many of the Missions throughout the coal regions of Central Pennsylvania. When self-support seems in sight and all the conditions are most favorable, there comes along that inevitable periodical exodus which throws the Mission back again perhaps five, ten, or more years. This phase of the work reminds us somewhat of the children's blocks,—it must all be built over again.

ASHLEY—*St. John's Church.*—It was during the year of the organization of the Diocese of Central Pennsylvania (1871) that St. John's Church, Ashley, was admitted into union with the Convention. The first Confirmation ever administered in this place was by Bishop Stevens, in the month of August, 1871, when twenty-one were Confirmed. On the night of November 4th, 1871, this Mission sustained a heavy loss in the total destruction of its Church by fire. The Rev. J. H. Mac El-Rey was, at this time, Rector, but owing to ill health resigned in the month of January, 1872. From this time St. John's was temporarily supplied by The Rev. Robert H. Williamson, Rector of St. Stephen's Church, Wilkes-Barre, until the following November, when The Rev. William Kennedy was placed in charge. After the fire the services were held in the Presbyterian school room until in January, 1872, when the basement of St. John's Church was completed. From that time the Church services, as well as the Sunday School, were held here. The new Church was

completed and Consecrated May 17th, 1873. The funds for the new Church were given chiefly by friends in Wilkes-Barre. The Rev. Mr. Kennedy resigned, and was succeeded in September, 1875, by The Rev. Thomas Burrows. The great depression in the railroad and coal interests during 1876-7 had a very depressing effect upon the Church here. The Rev. Mr. Burrows resigned in the fall of 1879. On November 1st The Rev. Horace Edwin Hayden, Assistant at St. Stephen's, Wilkes-Barre, took charge of the work and continued until toward the latter part of the year 1881, when he withdrew. In 1880 this Mission had eighteen families, thirty-five baptized persons, eighteen Communicants, forty members in the Sunday School, a Church and lot, valued at $4,000, with an indebtedness of $500. December 1st, 1881, The Rev. T. Lewis Banister became the minister in charge. During this year the Church property was enclosed with a new fence, at a cost of $56.07. About the beginning of the year 1882 regular Sunday services were established and at least one service during the week. Both the service and Sunday School were, at this time, changed from the afternoon to the morning. A new organ was also placed in the Church, and paid for. The Mission raised $100, while the remainder, $250, was a gift from Gen. Paul A. Oliver. A singing school was started at this time for the purpose of creating a greater interest in church music. On April 1st, 1883, The Rev. Mr. Banister resigned, whereupon The Rev. H. E. Hayden again took immediate charge. But as The Rev. Mr. Hayden simply served this Mission in connection with St. Peter's, Plymouth, the services here were again changed back from Sunday morning to the afternoon, which reduced the attendance considerably. The remaining indebtedness of $350 was canceled in the year 1884 by the generosity of the creditor. During the year 1887-8 $370 were spent on Church repairs. May 31st, 1890, St. John's Mission had twenty-one families, twenty-seven Communicants, seventy-seven members in the Sunday School, and a Church valued at $5,000, free from debt. During the year 1893-4 the ladies recarpeted the Church and recushioned the pews, all at a cost of $300; the following year (1894-5) the Sunday School room was renovated, the expense of which was met by the young people of

St. John's Guild; and in the year 1895-6 gas and water were placed in the Church, which was paid for by the members of the Woman's Auxiliary. In 1900 St. John's Mission had twenty-four families, eighty-four baptized persons, forty-five Communicants, and ninety-nine members in the Sunday School, a Church valued at $5,000, and free of debt. St. John's, Ashley, is one of the Missions maintained by St. Stephen's, Wilkes-Barre. In 1909 the Rev. Horace Edwin Hayden, Assistant to the Rector of St. Stephen's, is still in charge.

ATHENS—*Trinity Church.*—Seven years before the organization of the Diocese of Central Pennsylvania (1871) Trinity Parish was admitted into union with the Convention of the Diocese of Pennsylvania. When on the 5th day of July, 1871, The Rev. J. McAlpine Harding came to Athens for the purpose of recovering his much-impaired health, Trinity Parish had been for some time without a Rector, and was, therefore, very much scattered. He was accordingly urged by the Church people to remain at least one year, and see what could be done. This desire, on the part of the people, was backed by a subscription of seven hundred dollars, which was afterwards increased to eight hundred. On the strength of this desire, thus emphasized, and the fact that his health had greatly improved, The Rev. Mr. Harding took charge of the work here on October 1st, 1871. Besides the Church the Parish owned a fine lot upon which stood an old delapidated building. This building was replaced by a substantial Rectory, costing nearly $4,000, which was completed and occupied by the Rector and his family on December 19th, 1872. A debt of $2,700 remained upon the Rectory. After the resignation of The Rev. Mr. Harding, in the year 1875-6, this Parish continued vacant for some time. But during this interregnum services were supplied by The Rev. James A. Brown, of Waverly, New York. On the fourth day of August, 1877, this vacancy was filled by The Rev. George F. Rosenmiller becoming Rector. In 1880 Trinity Parish numbered forty families, forty-eight Communicants, and a Sunday School of sixty-nine members, with a Church and Rectory valued at $9,000, upon which there was a debt of $1,200. The Rev. Mr. Rosenmiller resigned,

March 1st, 1882. The large Rectory was, at this time, sold, and a smaller one purchased, which not only canceled the debt, but left a balance of $2,000 in the treasury. After a suspension of services for two years The Rev. William R. Hooper became Rector on February 1st, 1884, and continued work here until death terminated his labors on earth in the early summer of this year. Shortly after this The Rev. Thomas B. Barker took experimental charge, but finding the winters too severe, he relinguished the work soon after Easter, 1885. After a vacancy of some five or six months, The Rev. Edward S. Cross became Rector in the fall of this year. In addition to his work in Trinity Parish, The Rev. Mr. Cross gave monthly services at Greene's Landing, a non-Episcopal settlement, on the outside of the borough limits. Some time about the month of June, 1886, The Rev. Mr. Cross resigned, and was succeeded, about one month later, by The Rev. Thomas B. Barker, who served this people, for the second time, until during the year 1888-9, when he resigned. In the first week of May, 1890, The Rev. Searle M. Wren began work as Rector. During this interregnum Lay services were most acceptably given by the Senior Warden, Mr. J. G. Holbrooke. May 31st, 1890, Trinity Parish had fifty-eight Communicants, thirty-nine members in the Sunday School, and Church property valued at $8,000, without any debt. The interior of the old Church was so changed, during the year 1890-1, that it looked like a new building. On April 1st, 1893, The Rev. Mr. Wren resigned, and was succeeded, on the 1st day of November following, by The Rev. H. J. Beagen, who continued work here until some time during the Conventional year 1894-5, when he left the Diocese. His successor, The Rev. V. Hummel Berghaus, began work November 15th, 1895. During the year 1896-7 the Church was much improved by the introduction of electric light and the repainting and recarpeting of the chancel. On Easter, 1897, Mr. and Mrs. George E. Davis donated a beautiful Eagle lecturn in memory of their daughter Mabel. During the year 1898-9 the tower of the Church was thoroughly repaired and improved, and new walks of stone and concrete laid. A change of Rectors again took place during the Conventional year 1899 and 1900,

when The Rev. Mr. Berghaus resigned and The Rev. H. G. G. Vincent took charge as Rector. In 1900 this Parish numbered fifty-six families, one hundred and fifty baptized persons, ninety-eight Communicants, and forty-eight members in the Sunday School, Church and Rectory valued at $9,000, with $350 of an indebtedness, which was paid in 1901. The Rev. Mr. Vincent resigned and was succeeded by The Rev. William E. Daw during the Conventional year 1901-2. In the following year (1902-3) a house and lot were added to the Church property, which increased its value to $10,000. Trinity Parish came into possession of the income of two special funds, in the year 1907. The first being a legacy of between one and two thousand dollars, left as a trust fund by Miss Sarah Malcolm Freeborn; and the second being one-eighth of the estate of the late Mrs. Charlotte Bridge, widow of Commodore Bridge. The Rev. Mr. Daw still continues to be the Rector in 1909.

BEDFORD—*St. James' Church.*—St. James' Church became a part of the Convention of the Diocese of Pennsylvania in 1866. At the time of the organization of the Diocese of Central Pennsylvania, in the fall of 1871, The Rev. William Jarrett was the Rector. But on February 24th, 1873, he resigned, after which The Rev. Charles H. Mead served the Parish, temporarily, for about ten weeks, giving daily services during Lent. The new Church was completed in the spring of 1873, with a debt of $3,700 resting upon it. Upon the withdrawal of The Rev. Mr. Mead, in the spring of 1873, this Parish was without a Rector until in the spring of 1875, when The Rev. Richard H. G. Osborne took charge. He continued to serve this people until in the early fall of 1879, when he resigned, and was succeeded on November 14th of this year by The Rev. J. MacBride Sterrett. In the year 1880 St. James' had twenty-five families, thirty-six Communicants, with fifty-seven members in the Sunday School, a Church and lot valued at $15,000. This Parish again became vacant in the summer of 1882, when The Rev. Mr. Sterrett withdrew from the field. St. James', at this time, continued vacant until about January 1st, 1883, when The Rev. William Channcey Langdon, D.D., became Rector. In connection with St. James', The Rev. Dr. Lang-

don gave occasional services at Everett, Huntingdon and Orbisonia. The Church debt had been almost paid, when in the spring of 1884 a commodious and attractive Rectory was built, which again increased the indebtedness to $1,900. Services were frequently held in the hotel at Bedford Springs during the summer season. During the Conventional year 1887-8 four hundred and twenty-five dollars were paid on the debt. But owing to the removal of a number of Church people, which greatly reduced the resources of the Parish, and the reduction of the appropriation by the Board of Missions, the salary, in 1888-9, dropped from $900 to $600. Because of the absence of the Rector in the South, owing to ill health, St. James' Church was closed the first four months of the year 1890. The Church here had for a number of years prior to this been steadily on the decline. For seven years there had not been a single permanent addition to St. James. And in addition to this, during this same period, the Mission lost, by death and removals, eleven families, which included twenty Communicants. On May 31st, 1890, there were twenty-two families, fifty baptized persons, twenty Communicants, twenty members in the Sunday School, and a Church, Rectory and two lots, all valued at $21,000, with the debt reduced to $400. In the month of October, 1890, The Rev. Dr. Langdon resigned. From this time there were but occasional services held here until November 3rd, 1891, when The Rev. Stewart P. Keeling became Rector. During the year 1891-2 the Rectory was repaired and improved, which made it one of the most attractive in the Diocese. By this time the interest of the Church here had revived to such an extent that on March 31st, 1893, St. James' Parish declared itself self-supporting, and by December 31st of this year, the growing interest here made it necessary for the Rector to relinquish his work at Everett. During the year 1897 The Rev. Mr. Keeling resigned, and was succeeded by The Rev. Samuel H. Meade, M.D., who continued until during the year 1898-9, when he withdrew, and was followed by The Rev. Thomas Duncan, D.D. In 1900 this Parish had thirty-nine families, forty-eight Communicants, thirty-six members in the Sunday School, and a Church valued at $13,000, free of debt. In

the winter of 1901-2 St. James' started a Mission in West Pitt Street, Bedford, which promised good results. In 1902-3 St. James' again became vacant by the resignation of The Rev. Dr. Duncan. This Parish continued vacant from this time until in the year 1904-5, when The Rev. C. G. Adams, D.D., became Rector. In the early part of the year 1905 a steam heating plant was installed in the Rectory. During the summer of this year the interior walls of the Church were renovated and a new carpet placed on the floor. In the spring of 1906 The Rev. Dr. Adams resigned, and was, later in the year, succeeded by The Rev. W. H. Heigham, Ph.D., who continued in charge until in the spring of 1907, when he relinquished the work. After this The Rev. G. R. Bishop was placed in charge, who resigned during the year 1907-8.

BELLEFONTE—*St. John's Church.*—In 1839 St. John's Church was received into the Convention of the Diocese of Pennsylvania. Coming down to the time of the organization of Central Pennsylvania, November, 1871, we find this Parish to have been in charge of The Rev. Henry J. W. Allen, who continued his work here until Easter, 1877. From this time until the following September, St. John's was without a Rector. It was during the month of September that The Rev. John Hewitt began work here. In addition to his duties in St. John's Parish, The Rev. Mr. Hewitt also gave services at the Pennsylvania State College, twelve miles from Bellefonte. On Thanksgiving Day, 1877, Mr. William F. Reynolds, the Senior Warden, presented the Parish with the lot adjoining the Church, upon which he afterwards had a Rectory built for the Church, at his own expense. In the month of December, of this year, the pledge and envelope system was adopted, which almost doubled the income of the Parish. A handsome brass altar cross and set of vases were presented to the Church on Easter, 1878, as a memorial of Mrs. Mary Reynolds. In the winter of 1879 and '80 there was an interruption in the services owing to an accident, in which the Rector sustained a broken limb. In the year 1880 St. John's Parish had sixty-two families, two hundred and twenty-five baptized persons, eighty Communicants, and one hundred and thirteen members in the Sunday School, with a Church and Rectory valued at $25,000. Repairs were made

upon the Church property, during the year 1882-3, to the amount of $560.03. At the beginning of this year the Rector felt it his duty, because of ill health, to tender his resignation, but was afterwards induced, by the Vestry and congregation, to withdraw it. Three hundred and ninety-seven dollars and sixty-one cents more were spent on improving the Church property in the year 1883-4. The Rev. Mr. Hewitt resigned in April, 1885, from which time the Parish continued vacant until September 16th, when The Rev. J. R. R. Robinson, yet in Deacon's Orders, took charge. The Rev. Mr. Robinson, because of illness, was absent from the Parish from February 14th until April 24th, 1886, during which time The Rev. George Greene had temporary charge. The Rev. Mr. Robinson having been, by his own request, deposed about August 1st, 1886, left St. John's vacant until October 1st, when The Rev. James Oswald Davis became Rector. In the year 1887-8 three hundred dollars were spent on repairs in the Sunday School room, and one hundred dollars for a water motor. On May 31st, 1890, this Parish had one hundred and sixty families, one hundred and sixty-four members in the Sunday School, a Church and Rectory valued at $25,000, free of debt. During the year 1891-2 there was another change in the Rectors of this Parish, The Rev. Mr. Davis having resigned, and was succeeded by The Rev. William DeLancey Benton, who only remained until in the spring of 1893, when he withdrew from St. John's. This left the Parish vacant until July 16th, when The Rev. Robert Erskine Wright assumed charge. After serving this Parish until January, 1898, The Rev. Mr. Wright resigned, and, a few months later, was succeeded by The Rev. George Israel Browne. In 1900 St. John's Church had one hundred and twenty-five families, three hundred and seventy-five baptized persons, one hundred and thirty-two Communicants, and one hundred and sixty-two members in the Sunday School, a Church and Rectory, valued at $25,000, and without debt. A Parochial Mission was held in this Parish by Archdeacon Radcliffe, which began on Ash-Wednesday, 1901, and continued for ten days. In return for the spiritual benefit received, a thank-offering of $50 was presented to the Board of Diocesan Missions. A "Castle of the Knights of

King Arthur" was organized among the boys of the Parish in the spring of 1905. In February, 1906, The Rev. Mr. Browne resigned. This again left the Parish vacant for a time. But during the Lenten season The Rev. Edwin G. Richardson was in temporary charge, who gave daily services. For three and one-half months during the summer the Parish was under the care of The Rev. Dr. Alford A. Butler. On September 15th, 1906, The Rev. Edwin G. Richardson began his work permanently as Rector. In the beginning of the year 1907 an earnest effort was put forth toward the erection of a much needed Parish-House.

During the year 1907-8 another change occurred, when The Rev. Mr. Richardson was succeeded by The Rev. John Hewitt, who continues in charge to the present.

BERWICK—*Christ Church.*—Although services had been held here at irregular intervals, yet it was not until March 16th, 1902, that services were begun and carried forward with any degree of regularity. On March 31st, an organization was effected, which for a time was known as "St. Mary's Mission," but later on was changed to "Christ Church." For several months this work was in charge of The Rev. Frederic Welham. Later in the summer The Rev. James W. Diggles became the Missionary in charge. In the spring of 1903, a new Church, costing $2,100 exclsuive of the furniture, was built, and formally opened with divine service on April 22nd. At this time there were already one hundred and seventeen baptized persons, and forty-five Communicants. Upon the Church property there was, however, an indebtedness of $1,137. The Rev. Mr. Diggles having resigned, The Rev. M. A. Shipley, Jr., took charge in February, 1904. The interior of the Church was completely renovated in the early spring of 1905. The Rev. Mr. Shipley, Jr., resigned in June of this year. From this time services were supplied by visiting Clergymen until November 1st, when The Rev. William R. Agate, M.D., became Rector. On May 1st, 1906, The Rev. Dr. Agate resigned, and was succeeded, about June 1st, by The Rev. Samuel B. Eshoo. The final payment of $300 was made on the Church debt on June 15th. Two hundred and fifty dollars of this amount was the gift of the Pennsylvania Advancement Society, and

the remaining fifty the gift of Mr. George W. Robbins, of New York City. In 1906 Christ Church was admitted into union with the Convention. This Mission closed the fiscal year, Easter Monday, 1907, free of debt and all other obligations. But early in the spring of this year the Church lost a number of its most active and best contributing Communicants by removal.

About the 1st of December, 1907, The Rev. Mr. Eshoo resigned, and was succeeded by The Rev. O. H. Bridgman, who is still in charge.

THE REV. CORTLANDT WHITEHEAD.

BETHLEHEM—*Trinity Church.*—The corner-stone of this Church was laid August 29th, 1871, and the building opened for divine services January 16th, 1872, by the Bishop of the Diocese and the Clergy of the Lehigh and Schuylkill Convocation. This Church is partly a memorial to The Rev. John I. Forbes, at one time acting Rector of the Church of the Nativity. About the close of the year 1872, or the beginning of 1873, Trinity became a distinct and independent Parish. The Rev. Cortlandt Whitehead, Rector of the Church of the Nativity, was during these years in charge of

the work here. Upon Trinity having become an independent Parish, The Rev. Charles Morison became Rector, July 1st, 1873, and continued in charge until the latter part of the year 1875, when he resigned. Soon after this The Rev. J. K. Mendenhall succeeded to the Rectorship, but owing to ill health he was compelled to resign, the latter part of the year 1876. The Rev. Mr. Mendenhall was succeeded on December 8th by The Rev. Joseph M. Turner, who only continued in charge until September, 1877, when he resigned. The Parish continued vacant until November 4th, when The

INTERIOR OF TRINITY CHURCH, BETHLEHEM, PA.

Rev. Henry C. Mayer became Rector. During the Conventional year 1877-8 two hundred and ninety-two dollars and fifty-three cents were paid on the debt. Toward the close of the summer of 1879 The Rev. Mr. Mayer resigned, and was succeeded, in the fall of the same year, by The Rev. Geo. Pomeroy Allen, D.D. It was during this year that the last of the debt was paid, and the Church Consecrated on April 1st, 1880. In 1880 Trinity Parish had forty-one families, one hundred baptized persons, seventy-two Communicants, one hundred and ninety-six members in the Sunday School, and a Church valued at $22,000, free of debt. When, in 1881-2, smallpox had become an epidemic in South Bethlehem, Trinity was the first of all the Churches in Bethlehem to establish an organized system of relief for the sick and

destitute. Weekly celebrations were held in this Parish for quite some time, beginning on September 4th, 1881; so also were daily evening prayers. In 1885 five hundred and thirteen dollars were spent on improvements. By the year 1890 this Parish had increased to one hundred and forty-seven Communicants, with a Sunday School of two hundred and eighteen members. On the evening before Ascension Day, 1890, Trinity Church opened a large and convenient house, near the Church, for a Parish building. During the year 1892-3 this Parish came into possession of a Rectory, upon which there remained a debt of $1,000. From 1890 until 1897 this Parish conducted a parochial school, which averaged about fifty pupils, and engaged five teachers. On March 11th, 1900, The Rev. Dr. Allen resigned. The Parish at this time numbered one hundred and sixty-nine Communicants, two hundred and one members in the Sunday School, had a Church and Rectory, valued at $33,500, with a debt of $800 on the Rectory. After a vacancy of about six months The Rev. Benjamin Smith Sanderson became Rector on September 9th, 1900. During this year the debt of $800 on the Rectory was paid. As The Rev. Marcus Alden Tolman resided in Bethlehem, he became Assistant to the Rector in the year 1902-3. Extensive repairs and improvements were made to the Church property in the fall of 1903. The foundation of the Church was practically rebuilt, the bell tower torn down and built up anew, the basement of the Church completely done over, and the heating plant in the Church and Rectory renewed, all at a cost of $2,500. During the year 1905-6 the debt was reduced from $2,500 to $700. From October, 1906, to May, 1907, the Rector, The Rev. Mr. Sanderson, held Sunday evening services in the Bethlehem Preparatory School building for the convenience of residents on the West Side. The Rev. Mr. Sanderson is still the incumbent at the beginning of the year 1909.

BIRDSBORO—*St. Michael's Church.*—St. Michael's was received into union with the Convention of the Diocese of Pennsylvania in 1853. When the organization of the Diocese of Central Pennsylvania was effected, in November, 1871, The Rev. Edmund Leaf was Rector. At this time the property consisted of a Church and a cemetery of three acres, with a

ST. MICHAEL'S CHURCH AND PARISH HOUSE, BIRDSBORO, PA.

dwelling for the sexton. During the year 1872-3 Messrs. Edward and George Brooke erected a Sunday School Chapel and presented it to the Parish. A Parish Library Company was in existence in St. Michael's at this time. In 1877-8 Messrs. Edward and George Brooke built and presented to the Church, at a cost of $6,500, a most beautiful and substantial Rectory. Three of the twelve rooms were tastefully furnished by several of the ladies of the Parish. The Church, Sunday School Chapel and Rectory, as they stood side by side, exercised a most healthful influence upon the community. This Parish had, in 1880, forty-five families, about two hundred baptized persons, one hundred Communicants, and one hundred and thirty-three members in the Sunday School, a Church, Chapel, Rectory, and a Cemetery, valued at $15,000, free of debt. A Reading-room building was presented to the Church by E. & G. Brooke Co., during the year 1882-3. The Church was enlarged, remodeled, and decorated, in 1884-5, at a cost of $12,000, all of which was met by Mr. George Brooke and Mrs. Edward Brooke and her children. On May 31st, 1890, St. Michael's had forty-five families, two hundred baptized persons, one hundred and nine Communicants, one hundred and sixty-four members in the Sunday School, a Church, Chapel, Rectory, Reading-room, and a Cemetery, valued at $30,000, and free of debt. This Parish sustained a great loss, on June 17th, 1891, in the death of its Rector, The Rev. Edmund Leaf. From this time services were maintained by The Rev. John Long, of Reading, and the Lay-Reader, Mr. E. B. Leaf, until the following October 1st, when The Rev. Benjamin F. Thompson became Rector. During the session of the Reading Archdeaconry, which was held in St. Michael's, November 10th, 1892, the new Chancel, Choir, and Sanctuary, were Consecrated by The Right Reverend Nelson Somerville Rulison, D.D., Bishop of the Diocese. After this a Vested Choir, of thirty-one voices, was organized and placed in the services. This Parish received, during the year 1894-5, a legacy of $5,000, which bears the name of the donor, "The Eliza Evans Fund," the income of which is used for the "aged, the sick, and the needy of St. Michael's Parish forever." Electric light was installed in the Church, Chapel, Rectory,

and Reading-room, in the spring of 1897. In the spring of 1898, the St. Michael's Cemetery Company purchased three additional acres of ground and a stone dwelling, which has been usd as a tenant house. A hot-water heating plant was placed in the Rectory in the fall of 1899. May 31, 1900, there were in this Parish ninety-four families, two hundred and seventy-six baptized persons, one hundred and twenty-four Communicants, and one hundred and forty members in the Sunday School, a Church, Chapel, Rectory, Reading-room, Cemetery, and Parish House, all valued at $45,000, and free of debt.

On December 8th, 1902, the "Men's Public Room," an addition to the "Edward Brooke Memorial Reading Room," was completed, at a cost of $1,900. A beautiful baptistery was erected by Mr. E. B. Leaf, in memory of his parents, The Rev. Edmund and Harriet Potts Clay Leaf, which was Consecrated July 14th, 1905. The interior of the Church was further enriched by the gift from Mrs. George Brooke of a carved oak altar and reredos in memory of her sister, Elizabeth Muhlenbeg Tullidge. This handsome gift was Consecrated, by the Bishop, during the session of the Archdeaconry, October 24th, 1905. In the spring of 1907 The Rev. Mr. Thompson resigned, thus leaving St. Michael's vacant until December 1st, when The Rev. Francis Yarnall took charge.

Bloomsburg—*St. Paul's Church.*—This is one of the old Parishes of the Diocese, having been received into union with the Convention of the Diocese of Pennsylvania as early as 1793. Passing over all the years down to 1871, when Central Pennsylvania was organized, we find The Rev. John Hewitt, at this time, in charge of the Parish. In 1872 this Parish held one thousand dollars in Government Bonds, and two hundred dollars in Bank Stock, but it also had a debt of four thousand dollars. As The Rev. Mr. Hewitt, in addition to his work in St. Paul's, also gave services at Catawissa, Berwick, Benton, Orangeville, Sugar Loaf, and Emmett's School House, in Frosty Valley, besides being the Principal of the State Normal School located at Bloomsburg, the Vestry in the spring of 1873 passed the following action:

"Whereas, The Rev. Mr. Hewitt, in addition to his work

in St. Paul's, has been giving services at Catawissa, Berwick, Emmett's School House, and St. Gabriel's, Sugar Loaf, and

"WHEREAS, His health is not of the best; therefore, be it

"*Resolved,* That we deem it expedient that the Rector be requested to relinquish all work outside of this Parish, both for the sake of his own health, and for the interest of the Parish."

The Rev. Mr. Hewitt accordingly resigned the Principalship of the Normal School on June 27th, 1873, and gave up much of his other work outside of St. Paul's. The remaining debt of $3,500 was, in the year 1875, rather embarrassing to the Parish. The Parish, at this time, came into possession of a legacy of $1,000, which had been willed to it by Mr. Charles Connor, Esq., who in life had been a devoted member of St. Paul's Church. A gift of $500 was also given to the Church by Miss Jane Vance, a daughter of one of the original founders of St. Paul's in the pioneer days of 1793. The Rev. Mr. Hewitt resigned during the latter part of the year 1876. His successor, The Rev. Louis Zahner, took charge in December of this year. But owing to severe illness he did not begin actual work until March 1st, 1877. May 31st, 1880, St. Paul's Parish had ninety-five families, three hundred and seventy-five baptized persons, one hundred and seventy-seven Communicants, one hundred and twenty-one members in the Sunday School, a Church and Rectory, valued at $22,000, with a debt of $4,000 resting upon it. This indebtedness, however, was wiped out during the year 1800-1. In October, 1883, the old Rectory, which was inconveniently located, was sold for $2,500, and November 12th ground was broken for a new Rectory on the Church lot. This was a complete and beautiful house, and was finished and ready for occupancy July 1st, 1884. The total cost of this building, with all improvements, was about $5,400, all of which was provided for except a few hundred dollars. The Rev. Mr. Zahner resigned in October, 1886, which left the Parish without a Rector until December 15th, when The Rev. William C. Leverett took charge. In the year 1887-8 the Church and Rectory were connected with the public steam plant. Other improvements were also made in the Church, especially in the Chancel. The outlay for all

this was considerable, but the people earnestly met all these obligations. Besides this the people were indefatigable in their efforts to increase the fund for the building of a much needed Parish House. The debt which had hung over the Parish for a number of years was entirely liquidated on Easter, 1889. On May 31st, 1890, St. Paul's Church had

ST. PAUL'S CHURCH. BLOOMSBURG, PA.

one hundred and twelve families, one hundred and eighty Communicants, one hundred and forty-eight members in the Sunday School, a Church and Rectory, valued at $45,000, and free of debt. A lady of the Parish presented St. Paul's with a white dossal and a pair of beautiful brass vases, on Easter, 1891, as a memorial to loved ones in Paradise. During the year 1891-2 a memorial tower was erected by the

Hon. John G. Freeze, in which a peal of bells was placed as a memorial by Mr. Paul E. Wirt. A large Parish House of stone, corresponding to the Church, and with which it was connected by a stone corridor, was also built. At the same time the Sunday School room was furnished by Mrs. Hester Barton. May 31st, 1893, this Parish celebrated its one hundredth anniversary of its admission into union with the Convention of the Diocese of Pennsylvania. Owing to continued ill health, The Rev. Mr. Leverett resigned on April 15th, 1895, and was succeeded, on Trinity Sunday, by The Rev. David F. Kirkby. A three thousand dollar pipe organ was placed in the Church during the month of March, 1898, and three silver communion vessels were presented to the Church, on Easter of the same year, as a memorial gift. On May 31st, 1900, St. Paul's Parish had one hundred and sixty families, five hundred and twenty baptized persons, two hundred and seventy-five Communicants, one hundred and forty-two members in the Sunday School, and a Church. Rectory, and Parish House, valued at $50,000, free of debt. Five hundred dollars worth of furniture and decorations were presented to the Church, during the year 1900-1. In the spring of 1904 The Rev. Mr. Kirkby resigned, and was succeeded, in the month of May, by The Rev. R. S. Nichols, who continued his work in St. Paul's until March, 1906, when he withdrew and was followed, on May 6th, by The Rev. James W. Diggles, who still continues to be the Rector in 1909.

BLOSSBURG—*St. Luke's Church.*—In 1869 St. Luke's was received into union with the Convention of the Diocese of Pennsylvania. When Central Pennsylvania became an existing fact, in November, 1871, The Rev. Benjamin Hartley was Rector of this Parish. But in 1874 he withdrew from the work, and was succeeded by The Rev. John D. Rockwell. In the fall of 1874 Arnot, a mining town four miles south of Blossburg, was added to St. Luke's. But the scarcity of work, in the mines, from 1874 to 1876, played sad havoc with the Church in Blossburg and Arnot. St. Luke's was, at this time, reduced from thirty Communicants to ten. And Arnot being an entirely new interest, the few Church people there were scattered. Therefore, because of their inability to fur-

nish the means for the support of the services, the Church was closed from October, 1875, until May, 1876. It was on the first Sunday of May that the Church was opened again for services. During the year 1877-8 this Parish received the following donations—$100 from Miss S. H. Coleman; four tons of coal from Messrs. John Hirsch, Edward Slack and Alexander Hutcheson; while Master Frank Farr attended to the opening and closing of the Church and making the fires, as a free gift to the Church. This enabled the Rector to continue the services through the winter. While the Church was open thirty Sundays, during the year 1878-9, yet out of this number of Sundays there were but four services held, owing to there being no one present. Sometime during the year 1880 The Rev. Mr. Rockwell withdrew from the work, and on December 1st was succeeded by The Rev. J. P. Fugett. At this time (1880) St. Luke's Mission had eight Communicants, twenty-six members in the Sunday School, and a Church valued at $3,000. During the incumbency of The Rev. Mr. Fugett St. Luke's received two regular services every Sunday, morning and evening. In the summer of 1881 The Rev. Mr. Fugett resigned, which again left St. Luke's without a Rector. October, 1885, this Mission was associated with St. James', Mansfield, and was, from this time, accordingly served by the Rector of the latter Parish—The Rev. Marcellus Karcher. Under this arrangement St. Luke's received but two services a month, and yet renewed life and interest were aroused among the people. But in 1890 St. Luke's had again been without a Rector for a considerable length of time. Some time during the Conventional year 1890-1 The Rev. J. U. Graf, Missionary at Antrim, began supplying St. Luke's with services, which were continued until in the spring of 1892, when The Rev. Mr. Graf resigned his work at Antrim. This left St. Luke's once more without services. On December 17th, 1893, The Rev. Alexander Renshaw DeWitt took charge of the work. Having served this Mission until the latter part of the year 1894, The Rev. Mr. DeWitt resigned, and was succeeded, in the month of December of this year, by The Rev. Marcellus Karcher. In the fall of 1895 the exterior of the Church was painted and a new furnace installed. Early in the spring of

1897 a new ceiling and wainscoting were put in place, so that the Church building was at this time in good condition, which it had not been for a number of years. After The Rev. Mr. Karcher resigned, St. Luke's was again vacant until February 20th, 1898, when The Rev. Jonathan W. Miller took charge, and continued work here until October 15th, 1899, when he resigned. In 1900 St Luke's Mission had eighty-nine baptized persons, forty-five Communicants, fifty-three members in the Sunday School, and a Church valued at $5,000. The Rev. Norton T. Houser became the Missionary during the year 1901-2. At this time the interior of the Church was greatly improved by a new carpet, electric light, and an altar desk. A beautiful brass altar cross, and a set of vases, with candlesticks, were presented to the Church, on Christmas, 1902, by the Altar and St. Hilda's Guilds. On Easter, 1904, a new altar rail was put in place, and a handsome green dorsal presented to the Church. The Rev. Mr. Houser, having resigned, relinquished his work on June 30th, 1905. During the vacancy which followed services were supplied by visiting clergy and Lay-Readers. The first of the year 1906 The Rev. Joseph Sheerin took up his work as Rector of St. Luke's, but only remained until the middle of the summer, when he resigned. The latter part of the year The Rev. D. E. S. Perry, D.D., took charge of the work. A beautiful pulpit of brass and quartered oak was presented to the Church by Mrs. Ida Paine Gulick in memory of her husband, Horatio S. Gulick, and was Consecrated on Easter, 1907. The Rev. Dr. Perry is still in charge.

BLUE RIDGE SUMMIT—*Church of Transfiguration.*—The Church of Transfiguration is one of the younger Parishes of the Diocese. It was during the Conventional year 1901-2 that the Bishop appointed The Rev. Samuel Thurlow the first Clergyman in charge. And on Friday, April 4th, 1902, Bishop Talbot made his first visit to this Church for Confirmation. The expenses of the Church work here were largely met by the summer visitors from Baltimore and elsewhere. In the early winter of 1902-3 The Rev. Mr. Thurlow resigned, which left the Church without services for a considerable length of time. About July 1st, 1903, The Rev. Horace Wood Stowell took charge, and continued until the

beginning of the year 1905, when he resigned. From March 9th to May 8th, The Rev. Arthur Paul Kelley, of Baltimore, had temporary charge of the work. On May 14th, 1905, The Rev. Edward M. Hardcastle, M.D., became Rector, and continued until his health failed, when he resigned, and was succeeded, July 1st, 1907, by The Rev. E. A. Rich.

BROOKLAND—*All Saints' Church.*—Although regular services, and a Sunday School, had been maintained here for several years, by a Lay-Reader, yet it was not until October,

ALL SAINTS' CHURCH, BROOKLAND, PA.

1878, that All Saints' was placed under the care of its first Rector, The Rev. J. Macbride Sterrett. After serving the Church here until November 1st, 1879, The Rev. Mr. Sterrett resigned. This Mission continued vacant from this time until October 1st, 1880, when The Rev. William Marshall took charge, and gave this people services one Sunday each month. A most devoted and earnest Lay-Reader took charge of the services, and Sunday School, during the other Sundays. In 1880 All Saints' Mission had twenty-five families, twelve Communicants, and seventeen members in the Sunday

School. A marble font, costing $200, was presented to the Church, during the year 1882-3, in memory of Henry Hatch Dent. All Saints' was admitted as a part of the Convention of the Diocese of Central Pennsylvania in 1885. The prospects for the success of this Mission were, at this time, most hopeful and cheering. In the spring of 1886 the cellar for a substantial new stone Church was excavated. But the work of building progressed only as rapidly as the funds could be secured. By the fall of 1888 the building was under roof. On the First Sunday after Easter, 1889, the first service was held in the new Church by Mr. Thomas G. Hull, who, from the very beginning, was the efficient and devoted Lay-Reader of All Saints' Church, Brookland. The Church was built of gray stone, beautifully finished in hard wood, and complete in all its appointments. The fine memorial windows and massive marble altar are especially attractive features. This beautiful new Church was Consecrated by Bishop Rulison on September 19th, 1889. The Bishop of Alabama preached the sermon on this occasion. The building of the Rectory was begun at this time, which, when completed in the spring of 1890, was in every respect in harmony with the Church. Mr. Thomas G. Hull still continued Lay services, with the hope that they would soon enjoy the services of a Clergyman. On May 31st, 1890, All Saints' had twenty-five families, thirty-one Communicants, twenty-three members in the Sunday School, and a new stone Church and Rectory. After a long and patient wait the hopes of this people were realized, when, on January 10th, 1892, The Rev. Charles E. Fessenden took charge, as their Rector. In the year 1893-4 the following six Mission Stations were served from Brookland—Ulysses, Galeton, Manhattan, Sweden Hill, Newfield, and Losee Lumber Camp. The following year (1894-5) St. John's Church, Lawrenceville, was added to this list of Stations. In November, 1896, this Mission again became vacant, by the resignation of The Rev. Mr. Fessenden. The Rev. W. N. R. Ashmead, of Westfield, was placed in charge of All Saints' from August 8th, 1897, to April 17th, 1898, during which time he gave them one Sunday each month and one week-evening service each week. During the Conventional year ending May 31st, 1900, The

Rev. C. A. Howells was appointed Missionary in charge. At this time the Mission had but four families, twenty-five baptized persons, ten Communicants, and fourteen members in the Sunday School, with a Church, Rectory and Cemetery valued at $24,000, free of debt. But in the year 1900-1 All Saints' again became vacant by the withdrawal of The Rev. Mr. Howells. In 1904 this Mission was in possession of an endowment of $5,000, the income of which was only available for a resident Clergyman. Occasional services were held, at this time, by The Rev. H. B. Smith, Rector at Coudersport. After an extended vacancy The Rev. Martin C. Damer took charge about the first of the year 1905, who continued in charge until in the spring of 1907, when he resigned, and was succeeded by The Rev. H. P. Chapman.

Buck Run.—This is a small community of miners located around the colliery owned by the Buck Run Coal Company, located a short distance from Pottsville. Since the Conventional year 1904-5 the Rector of Trinity Church, The Rev. Howard W. Diller, has been giving them a regular Sunday afternoon service every two weeks. These services are held in a school-house.

Canton—*St. James' Church*.—On January 28th, 1891, The Rev. Franklin T. Eastman, Rector of St. Paul's Church, Troy, began giving services here one evening each week. But evidently these services were only continued until toward the close of the year (1891). From this time until 1898-9 nothing was done by way of giving services here. In this latter year, however, the Rector at Troy, The Rev. Charles Hamilton McKnight, again resumed services at this place. But these were only continued again for a short time. On May 31st, 1900, this Mission Station had forty-nine baptized persons, twenty Communicants, and twenty-nine members in the Sunday School. This Mission was reorganized, as St. James' Church, in October, 1901, with The Rev. Sidney Winter, Rector at Troy, in charge. A room was rented and fitted up as a temporary Chapel. During the Conventional year 1902-3 a lot was purchased, upon which to erect a Chapel. This new Chapel was built and formally opened, by The Right Reverend Bishop Olmstead in the absence of the Bishop of the Diocese, during the month of January,

1904. In June of this year, The Rev. Mr. Winter having resigned, St. James' became vacant. The vacancy, however, was shortly filled by The Rev. F. C. Huber. Heretofore Canton had been a part of the Archdeaconry of Williamsport, but upon the division of the Diocese it became, geographically and canonically, a part of the Archdeaconry of Scranton. In the early part of the year 1905 St. James' Chapel was equipped with electric light. About July of this year, The Rev. Mr. Huber resigned, and St. James' continued vacant until May 1st, 1906, when The Rev. Robert Ewell Roe became the Missionary. During a part of these ten months vacancy, The Rev. Chas. H. McKnight supplied services. Considerable improvements were made to the property during the year 1906-7—the chancel was lengthened seventeen feet, and choir-stalls put in place; a new organ was purchased; a vested choir of boys was formed; and a Parish room was built—all at a cost of $1,856.00. The Rev. Mr. Roe resigned in the fall of 1908.

CARBONDALE—*Trinity Church.*—This Parish was incorporated in 1837, and received into union with the Convention of the Diocese of Pennsylvania in 1845. When Central Pennsylvania was constituted a Diocese, in November, 1871, The Rev. Robert B. Beet was Rector of this Parish. On June 1st, 1875, The Rev. Mr. Peet resigned, which left Trinity vacant until September 1st, when The Rev. T. A. Stevenson took charge. Having served this Parish until some time during the year 1877-8 The Rev. Mr. Stevenson relinquished his work here, and was succeeded by The Rev. J. A. D. Hughes, who only continued until near the close of the fiscal year 1878, when he was deposed by Bishop Howe. In January, 1879, The Rev. Charles E. Betticher became Rector. On May 31st, 1880, this Parish had one hundred and thirty-two families, three hundred and sixty-two baptized persons, one hundred and sixty-seven Communicants, two hundred and seventy-three members in the Sunday School, and a Church and Rectory. In the summer of 1881 The Rev. Mr. Betticher, because of physical weakness, was compelled to resign. After a vacancy of several months, The Rev. Thomas B. Barker became Rector on October 30th, and continued as such until February 16th, 1883, when he resigned. From

this time until July 25th the Parish was vacant. But during this vacancy services were maintained regularly, both Sunday mornings and evenings, either by a visiting Clergyman or a Lay-Reader. It was on July 25th, 1883, that The Rev. William Henry Platt entered upon his duties as Rector. During the summer of 1884 a most complete and beautiful Rectory was built. And in addition to this, the Church was repainted, a new fence and stone pavement placed along the entire front of the Parish property, and the infant school room wainscoted and decorated. The following year (1885) the Church was recarpeted, and shade trees planted on the grounds. In the spring of 1886 The Rev. F. H. Stricker gave services to the Germans of Carbondale. At this time the prospects of establishing a permanent work along this line bid fair. New cathedral glass windows were placed in the Sunday School room, during the year 1887-8. The following year (1888-9) one thousand five hundred and thirty-seven dollars and sixty-two cents were paid on the debt upon the Rectory. On May 31st, 1890, Trinity Parish had two hundred families, one hundred and fifty-nine Communicants, two hundred and eighty-eight members in the Sunday School, a Church, Rectory, and Sexton's house, valued at $30,000 and free of debt. The Rev. Mr. Platt having resigned in the early summer of 1890, was succeeded on October 1st by The Rev. E. J. Balsley. A Church Building fund was started during the year 1892-3. This first year the young people raised five hundred dollars for this fund. Another vacancy occurred the last of February, 1897, by the resignation of The Rev. Mr. Balsley. The vacancy was filled on April 1st by The Rev. Charles L. Fitchett becoming Rector, but only continued his work here until October 28th, 1897, when he resigned. This left the Parish vacant until April 14th, 1898, when The Rev. Rollin A. Sawyer took charge. But during this interim services were supplied by neighboring clergymen. The condition of the Church Building fund in the year 1899 was—cash on hand $4,396.58, and $11,000.00 pledged by the members of the Church and other citizens of the town. In 1900 this Parish had two hundred and ninety-seven families, six hundred and seventy-four baptized persons, three hundred and eighty-five Communicants, and two

hundred and ninety-seven members in the Sunday School, and a Church, Rectory, and Sexton's house, valued at $30,000. In the fall of this year the new Church was completed, and occupied. The cost of this beautiful building was about $40,000, upon which there was a debt of $15,000. The south transept was fitted up as a chapel, the furnishings of which, and the three windows, were given as memorials. The pulpit, five windows in the chancel, three in the baptistery, and one in the front gable were also provided as memorials. The Rev. Mr. Sawyer resigned March 1st, 1905, and was succeeded, as Minister in charge, by The Rev. Alden L. Bennett. It was not, however, until December 1st,

THE REV. WILLIAM C. SHAW

of this year, that the Parish again secured a Rector, when The Rev. William Carson Shaw took charge, and who, in 1909, still continued to be the incumbent.

CARLISLE—*St. John's Church.*—For fifty years St. John's Church was a part of the Convention of the Diocese of Pennsylvania, having been admitted in 1821. When in 1871 St. John's became a part of the newly constituted Diocese

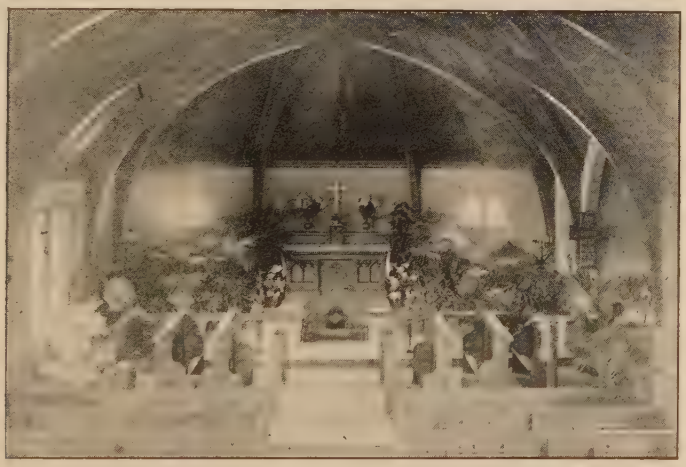
of Central Pennsylvania The Rev. William C. Leverett was the Rector. The ladies of the Parish, at this time, formed themselves into an organization known as the "Ladies' Association." It was through their efforts that the Rectory was purchased. The next work accomplished by them was to raise an endowment of one thousand dollars, the income of which was to be used to pay the annual taxes on the Church property, and to keep up the ordinary repairs. This fund was completed in 1873-4. Funds were also being raised at this time, by the Parish, to build a much needed Sunday School Chapel. "St. Mary's Institute," one of the Church institutions for girls, was, at this time, located within the bounds of St. John's Parish. In the summer of 1874 repairs, to the amount of $2,000, were made to the Church building, all of which was raised by the ladies. A musical department was organized in the Sunday School during the year 1875-6, which greatly increased the efficiency of the singing not only in the Sunday School, but especially in the Church services. In the year 1879 there were forty-three baptisms, many of whom were from the "Training School for Indian Youth," located at Carlisle. Some of the older members of the School, after suitable instruction, were Confirmed, and admitted to the Holy Communion. May 31st, 1880, St. John's Parish had seventy-two families, three hundred and twenty-eight baptized persons, one hundred and seventy-four Communicants, two hundred and fifty-four members in the Sunday School, and a Church and Rectory. In 1881 the Indian School still continued to be an important factor in the Church work here. A new heating plant was placed in the Church, in the fall of 1883, at a cost of $488.50. On May 2nd, 1885, the corner-stone of the new Sunday School Chapel was laid. This building was very much needed, especially because of the large number of Indian youth who came from the School. Upon the death of Miss Matilda P. Watts, in the year 1885-6, a portion of her property and that of her cousin, Miss Julianna W. Campbell, deceased, became, by their respective wills, a permanent endowment for St. John's. During this same year the Sunday School Chapel was completed, and an excellent Roosevelt organ placed in the Church. After serving as Rector of St. John's for

twenty years, The Rev. Mr. Leverett resigned near the close of the year 1886. This Parish continued vacant from this time until the beginning of the following Lent, when The Rev. William Brice Morrow became Rector. During the year 1886-7 St. John's Church received a goodly number of beautiful and useful gifts,—an altar cross, as a memorial by Mrs. William H. Frailey to her husband; a set of altar service books, also by Mrs. Frailey, as a memorial to her brother; a chased brass alms-bason, by Mrs. Harry T. Staley, as a memorial to her husband; a pair of altar vases, by Mrs. Frank Staley, as a memorial to her mother and infant daughter; a set of altar linens, with embroidered silk veil and burse, by the Altar Society of St. Stephen's Church, Philadelphia; a silk embroidered veil and burse from St. Clement's Altar Guild, Philadelphia; a reredos by the Misses Emma and Marcia Moore; the refurnishing of the Bishop's chair, by Miss Effie Moore; white silk embroidered book-markers, by Miss Eustis, of Philadelphia; and an embroidered linen veil, from the Altar Society of St. Mark's Church, Philadelphia. On Easter, 1888, Mrs. Johnston Moore presented a beautiful silver chalice, as a companion-piece to the paten given the year before, in memory of the children entered into the Paradise of God; and embroidered silk vestments, for the different seasons, were given by the Altar Society. A colored Industrial School was started at this time, as an agency in the Church, by Miss Parker, aided by sixteen other young ladies, the object of which was to teach the young colored girls plain sewing, gentle manners, moral truths, and the Christian religion. During the Conventional year 1889 and 1890 the Altar Guild presented the Church with a handsomely embroidered Antependia and figured Dossal, of violet silk, a violet funeral Pall, and a red sermon cover. A beautiful silver Communion Flagon was presented, in memory of the children who had gone to their eternal rest, by Mrs. Johnston Moore, which completed the new altar service, all of which was enclosed in a suitable case. In 1890 St. John's Church had eighty families, three hundred and twenty-six baptized persons, two hundred and seventeen Communicants, two hundred and thirty-three members in the Sunday School, and a Church, Chapel, Rectory, Parish

Building, and Invested Funds, the total value of which was $40,000, and free of debt. During the year 1890-1 the Parish Guild had the Chancel, Sanctuary, Choir and Baptistery laid with encaustic tiles. The following year (1892) Mrs. Johnston Moore presented this Parish with a most handsome silver Ciborium, and the Altar Guild gave some beautiful silk embroideries. The Rev. Mr. Morrow resigned during the year 1891-2, and was succeeded by The Rev. Alexander McMillan. A vested choir of thirty men and boys was put into the service, for the first time, on Easter, 1894. The Senior Warden, Mr. Adam Keller, presented a handsome Processional Cross, while the Misses Moore and Mrs. Frailey gave a beautifully bound set of service books for the Altar and Chancel. In the spring of 1895, through the kindness of the Senior Warden, the porch of the Church was put into complete repair, including a new tile floor. The building of a new Chancel and Vestries, with other improvements and repairs on the Church, were begun immediately after Easter, 1897, and completed during the summer. A beautiful and costly marble altar and reredos, together with mosaic floor and chancel rail, were given by the Misses Moore, in memory of their mother, Mrs. Johnston Moore, while a sedilium and library-desk were given by other friends. On April 27th, 1898, the Sanctuary and Chancel, with their furnishings, were Consecrated by Bishop Talbot. The following year the nave of the Church was beautifully decorated and carpeted, and a hot-water heating plant placed in the Church and Parish House, all of which made it necessary for the Vestry to borrow one thousand dollars. By May 31st, 1900, this Parish had one hundred and fifty families, three hundred baptized persons, one hundred and eighty-two Communicants, and one hundred and thirty-two members in the Sunday School, a Church, Rectory, Parish Building, and an Endowment, all valued at $45,000, with a debt of $1,800. In the fall of 1905 the Church was repaired, and painted on the outside, and the Rectory beautified by being papered and painted. On Easter, 1907, a beautiful window, "The Good Shepherd," given by Mrs. Jessie V. Woodward, in memory of her father, Gen. Washington Lafayette Elliot, was dedi-

cated. In the beginning of the year 1909 The Rev. Mr. MacMillan still continues the Rector of this historic Parish.

CATASAUQUA—*St. Stephen's.*—In connection with the Church of the Mediator, Allentown, The Rev. Charles E. D. Griffith began work in Catasauqua, February, 1872. These services were held on Sunday afternoons, in the Reformed Church, for the use of which one hundred dollars per year was paid. Those who were interested in the Church were mostly young men who were employed in the several furnaces and mills located here. After continuing the work until the close of the year 1878, The Rev. Mr. Griffith withdrew from the field, and was succeeded, on the first Sunday



INTERIOR OF ST. STEPHEN'S CHURCH, CATASAUQUA, PA.

in December, by The Rev. Henry C. Mayer. At this time the services were held in Trinity Lutheran Church. A Sunday School was organized in May, 1879, with ten scholars. From this time until in the Conventional year 1881-2 there is no record of any work having been done here. In this latter year The Rev. Ormes B. Keith, Rector of the two Churches in Allentown, made frequent visits to Catasauqua, and ministered to the few Church people there. There was, however, nothing further done until in the year 1883-4, when The Rev. Mr. Keith officiated at a funeral. The only service held during the following year (1884-5) was also a funeral by The Rev. Mr. Keith. Again the records are silent, so far

as there having been any work done, until in 1892-3, when The Rev. Robert H. Kline, Rector of Grace Church, Allentown, began giving services every Sunday afternoon, in the Lutheran Church. A Church building fund had been started, which, at this time, amounted to something over two hundred dollars. On March 6th, 1898, The Rev. William H. Heigham became the first resident Missionary, but only continued in charge until the early part of the year 1900, when he resigned. Prior to the year 1900 this Mission was known as the "Church of the Holy Comforter," but at this time the name was changed to "St. Stephen's Church." In 1900 St. Stephen's had seventy-six families, two hundred and sixty-

ST. STEPHEN'S CHURCH, CATASAUQUA, PA.

five baptized persons, one hundred and thirty-seven Communicants, and one hundred and two members in the Sunday School, a Parish Building and Rectory. Early in the summer of this year the vacancy terminated by The Rev. George A. Green taking charge. The corner-stone for the new Church was laid, by Bishop Talbot, on October 28th, 1900. The new Church was completed and opened for service on April 23rd, 1901. All the furnishings of the Sanctuary were given as memorials. During the year 1902-3 $1,457.70 was paid on the debt, and interest, which left a balance standing against the Church of $2,400. Within three years' time this

Mission raised, among its own people, the sum of $5,600. In the spring of 1905 the entire Church, which cost $8,000, was paid. Hence on May 21st this beautiful Temple of God was dedicated. On June 30th The Rev. Mr. Green resigned, and was succeeded, on September 1st, by The Rev. James B. May. A handsome oak pulpit and oak prayer desk were placed in the Church during the year 1906-7. The Rev. Mr. May still continues work here in 1909.

CATAWISSA—*St. John's Church.*—Occasional services were held here as early as 1860, by The Rev. M. C. Lightner, and some time after him by The Rev. Mr. Cullen, of Bloomsburg, and still subsequently by The Rev. John Hewitt, who gave services twice a month on Sunday afternoons. Although the Mission was organized about the beginning of the year 1871, yet it was not until June, 1872, that it was admitted into union with the Convention of the Diocese.

On the Third Sunday after Easter, A. D. 1872, The Rev. Joseph S. Colton took charge of the work in Catawissa. The Holy Communion was celebrated here for the first time on the first Sunday in June. In connection with his ministerial duties The Rev. Mr. Colton taught a day school, held in a building purchased, by the Church, for that purpose. The second floor was fitted up, by the Parishes at Bloomsburg and Danville, as a Chapel, while the first floor was used as a school room. After The Rev. Mr. Colton resigned, in the year 1873, the Rector of St. Paul's, Bloomsburg, again took charge and continued until shortly after the Convention of 1875, when The Rev. Charles E. Fessenden became the Missionary. Catawissa was a fair example of the condition found in many other towns. In 1877 it had a population of fifteen hundred, and yet there were no less than six religious denominations, each one striving, under cover, of course, to outdo the other. This fact made it difficult for the Church to preserve its existence, and hold the ground it had occupied. In 1880 this Mission had thirty families, seventy-seven baptized persons, thirty-one Communicants, and forty-five members in the Sunday-School, with a Church building and lot, valued at $2,500, upon which there was a debt of $700. By the following year (1881) this indebtedness was reduced to $250. Upon the resignation of The Rev. Mr.

Fessenden, in 1881-2, The Rev. L. Zahner, Rector of St. Paul's, Bloomsburg, took charge of the services. These services were continued every alternate Sunday until September 1st, 1882, from which time they were held every Sunday, and occasionally during the week. About two hundred and forty-five dollars were spent on necessary repairs during this year. But it was in 1884 that the Church was thoroughly repaired and beautified, both inside and outside, and that without incurring any debt. Twenty-five dollars were given toward this object by Bishop Howe, and a like amount by The Rev. Dr. Hopkins. After The Rev. Mr. Zahner had resigned St. Paul's, in October, 1886, and was succeeded by The Rev. William C. Leverett, St. John's only received occasional services. During the Lenten season of 1887 a daily service was held, and suitable selections read, by a devoted Church woman. The General Missionary, The Rev. Samuel P. Kelly, gave services here every Sunday during the month of April, 1888, which inspired new hope in this small band of Church people. A new roof was placed on the Church, and the lot enclosed with a substantial fence, in the spring of 1889. In 1894 The Rev. Mr. Leverett still continued to exercise a general oversight over St. John's Mission, in the services of which he was greatly assisted by Mr. Richard Ward, the efficient Lay-Reader. For the following three years there is no record of any work having been done. In 1897 The Rev. David N. Kirkby, then Rector at Bloomsburg, was in charge of St. John's Mission, and gave thirty-five Sunday and week-day services during the year. On May 31st, 1900, this Mission had fifteen families, forty-seven baptized persons, twenty-two Communicants, no Sunday School, and a Church valued at $2,500 free of debt. In March, 1902, Catawissa, Cole's Creek and Berwick were united under The Rev. Frederic Welham, who, however, only continued in charge for a short time, when he was succeeded by The Rev. James W. Diggles. Another change of Rectors took place in 1903-4, when The Rev. Mr. Diggles resigned, and was followed by The Rev. Malcolm A. Shipley, Jr., who only remained until the fall of 1905, when he withdrew, and The Rev. William R. Agate, M.D., began work as Missionary the first Sunday in November. On May 1st, 1906, this Mission

again became vacant by the resignation of The Rev. Dr. Agate. The following fall the work was taken up by The Rev. Norman H. Burnham, who only continued in charge until in February, 1907, when the vacancy was temporarily filled by the General Missionary (of the Diocese of Harrisburg), The Rev. Leroy F. Baker.

CENTRALIA—*Holy Trinity.*—In 1868 Holy Trinity had been so far established as a Mission as to be admitted into union with the Convention of the Diocese of Pennsylvania. A new Church had been erected here, and was served by The Rev. Daniel Washburn, in connection with Ashland. But after a little time Centralia, meeting the larger portion of the support of a non-resident clergyman, became dissatisfied. Hence The Rev. Mr. Washburn secured, for them, a Deacon, The Rev. P. P. Reese. During the year 1873-4 the interior of the Church was improved and beautified. The lack of work, in 1875-6, throughout the entire coal fields of Pennsylvania, played sad havoc with the Church in this region. The services in Centralia, however, were continued without any interruption during this time. In the spring of 1878 The Rev. Mr. Washburn resigned, and was succeeded by The Rev. C. E. D. Griffith. The burning down of the Centralia coal breaker during the Conventional year 1879 and 1880 almost broke up the Mission here, for the time being, because of the removal of a large majority of the members. Owing to the fact that the few people who were left were unable to support the work, The Rev. Mr. Griffith was obliged to withdraw in the early part of the year 1880. At this time Holy Trinity had twelve families, sixty-eight baptized persons, twenty Communicants, thirty-seven members in the Sunday School, and a Church valued at $4,000. From the resignation of The Rev. Mr. Griffith this Mission continued vacant for about two years, or until in the spring of 1882, when the Rector of St. John's Church, Ashland, The Rev. Robert H. Kline, again took charge of the work here. In the year 1884 Holy Trinity again suffered very much by removals. The Rev. Mr. Kline withdrew from the field about the first of the year 1886, and after a vacancy of a little more than two months, he was succeeded, on March 21st, being the Second Sunday in Lent, by The Rev. David

Howard, who continued to serve this people until May 22nd, 1887, when he resigned. Without any interruption in the services, The Rev. Benjamin F. Thompson took charge of the work. In the year 1887-8 a new carpet was purchased and placed in the Church. On May 31st, 1890, this Mission had seventeen families, twenty-four Communicants, with forty-six members in the Sunday School, and a Church, free of debt. The Rev. Mr. Thompson resigned the latter part of the summer of 1891, and was shortly afterwards succeeded by The Rev. William W. Mix. The work here, however, was largely done by Mr. Otho Brant, who had been appointed Lay-Reader, by the Bishop. During the year 1892-3 Holy Trinity was united with Mt. Carmel, which gave this Mission twice the number of services it received prior to this time. February 9th, 1894, The Rev. A. T. DeLearsey, D.D., took charge of the work here. This Mission having again become vacant, The Rev. Frederick Charles Cowper became Priest-in-charge on November 15th, 1895. In February, 1899, the Mission doubled the Rector's salary. On May 31st, 1900, Holy Trinity had eighteen families, seventy baptized persons, forty-one Communicants, thirty-three members in the Sunday School, and a Church property valued at $1,000, free of debt. About the 1st of March, 1901, The Rev. Mr. Cowper resigned, and was succeeded, the last of the year, by The Rev. Alfred Samuel Hill Winsor. The Church work here was very much crippled, during 1902-3, by removals, as frequently occurs in most mining towns. Although Centralia was for many years a part of the Archdeaconry of Reading, yet upon the division of the Diocese it geographically and canonically fell within the limits of the Archdeaconry of Williamsport, and therefore became a part of the Diocese of Harrisburg. This change caused a vacancy of considerable length, but the services were continued during this time by the efficient Lay-Reader, Mr. James Simons. The Rev. Leroy F. Baker, the General Missionary of the Diocese of Harrisburg, began giving regular Sunday afternoon services here the first Sunday of December, 1905. On Sunday, January 6th, 1907, an effort was made to organize a Sunday School, which had been discontinued for several years prior to this. But as there were no children, the few

adults present agreed to meet every Sunday afternoon at 3 o'clock and spend an hour in the study of the Bible and the Book of Common Prayer, with Mr. James Simons as leader. During the Lenten season of 1907 Mr. John Costello gave very acceptable Lay service every Thursday evening. In 1909 the General Missionary still continues in charge.

CHAMBERSBURG—*Trinity Church.*—This Mission was admitted into union with the Convention of the Diocese of Pennsylvania in 1866. The same year the Diocese of Central Pennsylvania was organized (1871) the new Church building here was completed, free of all encumbrances. There was,

TRINITY CHURCH, CHAMBERSBURG, PA.

however, a debt of $5,000 on the Rectory. The Rev. William George Hawkins was at this time the Rector. The following year (1872-3) $2,489.66 of this indebtedness was paid. During the Conventional year 1873-4 The Rev. Mr. Hawkins resigned, and was succeeded by The Rev. John C. McCabe, D.D. After serving this people only about one year The Rev. Dr. McCabe withdrew from the work in 1874-5. By June 1st, 1875, the debt had, by some means, reached the enormous sum of $10,000. And in addition to this the Church was without a Rector. Owing to the inability of the Mission to pay this heavy debt the Church property was

about to be sold by the Sheriff, and this was barely averted by the generous interposition of the Hon. Thomas E. Franklin and William Buehler, Esq., both Lay members of the Board of Missions. In the month of September, 1875, The Rev. Henry C. Swentzel took charge of the work here. On May 31st, 1880, this Mission had forty families, one hundred and twenty baptized persons, forty-five Communicants, one hundred and thirty-two members in the Sunday School, a Church and Sunday School building valued at $15,000 with a debt of $1,712.00. During the above unfortunate experience the Church here lost a beautiful Rectory, which, while it reduced the debt from $10,000 to $1,712, also reduced the value of the property from $25,000 to $15,000. In the fall of 1881 The Rev. Mr. Swentzel resigned, and was succeeded, on October 1st, by The Rev. George C. Hall, who continued Rector until mid Lent, 1884, when he resigned. Trinity continued vacant from this time until the following October, when The Rev. V. Hummel Berghaus took charge. This Church received two bequests during the year 1885-6. The first was the sum of $475.00 from the estate of Mrs. E. C. Madeira, of Philadelphia, a former Communicant of this Parish; the Second was a small house and lot by a colored woman, Mrs. Amelia Furlong, a devoted Communicant of the Church. This property, according to the terms of the bequest, can never be sold, but the rents and profits accruing from the same are to be used by the Vestry for the support of the Parish. During the year 1886-7 the Church was put in good repair; the grounds greatly beautified and improved; the Sunday School building was thoroughly renovated; the walls were kalsomined in bright, cheerful colors; the wood work painted, and new blinds procured; the building carpeted throughout, and furnished with new seats, tables, pictures, etc.; and a vestibule built. These improvements were made possible largely through the zeal of a lady member of the Parish. In 1890 this Parish had thirty-seven families, one hundred baptized persons, forty Communicants, fifty members in the Sunday School, a Church, Chapel, and a small dwelling, valued at $12,600. A beautiful and substantial Credence table was placed in the Sanctuary, in the spring of 1890, by the young ladies of Wilson College, who attended

the services of the Church. On All Saints Day of this year, a beautiful font-cover of polished brass, on a base of walnut wood, was placed in the Church as a memorial of Mrs. Rebecca Kimmell Sullivan. And on the following Thanksgiving Day a pair of handsome brass vases were placed upon the Altar by the Committee on Church Decorations. Toward the latter part of the year 1891 The Rev. Mr. Berghaus resigned, and was succeeded by The Rev. John A. Farrar, who continued to serve this Parish until in the spring of 1893, when he resigned. Trinity Church was without a Rector from this time until November, 1894, when the Rev. James B. Mead took charge. The pipe organ was entirely overhauled and bourdon stops added, during the year 1896-7. The following year (1897-8) a Rectory, near by the Church, was bought. During the Conventional year 1898-9 The Rev. Mr. Mead withdrew from his work here, and was followed by The Rev. Ernest V. Collins. On May 31st, 1900, this Parish had sixty-nine families, one hundred and fifty-seven baptized persons, seventy-seven Communicants, forty-two members in the Sunday School, a Church, Parish Building, Rectory, house and lot, all valued at $16,000, with a debt of $1,900. The Altar Guild, during the year 1900-1, placed a beautiful altar and reredos in the Church. A piece of ground, with a large barn upon it, reverted to the Church here, during the Conventional year 1903-4. This property was held under a lease by Judge Rowe for about twenty years, but now the Parish hopes to derive some revenue from it. Electric light was placed in the Sunday School room, and a little later in the Church. A beautiful Litany desk, of black walnut, was presented, on Easter, 1905, by Mrs. Charles Suesserott as a memorial to her mother and sister. At the same time a beautiful Chalice spoon was given by Mrs. G. W. Martin in memory of her son, John Gordon Martin. The Rev. Mr. Collins resigned in the early summer of 1909.

CHURCHTOWN—*Bangor Church.*—This is one of the oldest Churches in the Diocese, services having been begun here as early as 1730. The Mission was incorporated on March 1st, 1786, but was not received into union with the Convention of the Diocese of Pennsylvania until in 1810. In

1871, when the Diocese of Central Pennsylvania was formed, The Rev. Henry R. Smith was in charge of the Mission. But during the year 1872-3 twenty out of the twenty-eight Sunday services held were given by The Rev. John Ireland. In 1874-5 The Rev. Mr. Ireland was in full charge, and continued so until in the fall of 1876, when he withdrew, and was, on November 12th, succeeded by The Rev. Samuel McElwee. As the Church building was in such a delapidated condition that it had not been occupied for five years, an effort was put forth, in the spring of 1879, to raise funds to place it in proper repair. In 1880 this Mission had sixteen families, thirty baptized persons, thirteen Communicants, fifty-seven members in the Sunday School, a Church, and School House, valued at $3,000. The money having been secured, the much needed repairs were made to the Church in the spring and early summer of 1881. This work was completed and the Church opened for service on Thursday, June 23rd. The Church at this time received the following gifts,—a Mason and Hamlin organ, Holy Bible, surplice and stole, and walnut alms basins. Owing to the improvements made, a debt of six hundred dollars was incurred. But during the year 1886 this entire indebtedness, with interest, was paid off. The Church was, therefore, Consecrated on November 30th, 1886. Considerable repairs and improvements were made to the School House during the Conventional year 1887-8. Among these was the erection of a new belfry, a new roof placed on the building, the whole interior painted, and a new stove placed in position. On May 31st, 1890, Bangor Church had twenty-five families, forty baptized persons, twelve Communicants, with a Sunday School of fifty-six members, a Church, School House, and Cemetery, valued at $5,000, and free of debt. The following year (1890-1) a new bell was placed upon the Church. During the year 1891-2 a substantial gate and gateway were erected at the entrance to the Churchyard. The Rev. Mr. McElwee resigned in October, 1892, and was succeeded by The Rev. E. J. Rake, who continued until June 30th, 1896, when he withdrew. From this time the Mission continued vacant until in the spring of 1897, when The Rev. George A. Zellers took charge. In 1899 several friends of the Mission gave

$200 as a permanent fund, the interest of which is to be used for keeping in order the old burying-ground on which the Church is located. May 31st, 1900, this Mission had twenty-three families, about forty-nine baptized persons, thirty-two Communicants, twenty-nine members in the Sunday School, a Church, Sunday School Chapel, and a Cemetery, valued at $5,000, and free of debt. During the year 1900-1 ten dollars additional were given to the permanent fund of $200 for keeping the Church yard in order. The Chapel was refitted and papered, during the year 1901-2, by the Woman's Auxiliary, asssited by the young people of the Church. And at the same time a carpet was provided for the Chapel by The Rev. J. M. Koehler, and, through the kind offices of Archdeacon Radcliffe, the Prayer Book Society furnished Prayer Books for the pews of the Church. The entire Church floor was carpeted, during the year 1903-4, by the Woman's Auxiliary, and supplied with new hymnals and a hymn board. Upon the division of the Diocese this Mission, though for many years attached to the Archdeaconry of Reading, fell within the bounds of the Archdeaconry of Harrisburg, and therefore the "New Diocese." It was about this time that Bangor Church received a legacy of five thousand dollars, but is not available for the support of a Rector. In May, 1905, The Rev. Mr. Zellers resigned. On January 7th, 1906, The Rev. William B. Hopper gave this small band of devoted Church people a service, while on February 13th The Venerable Archdeacon McMillan paid them a visit, and gave them service in the evening. About the first of the year 1907 The Rev. Frederic Gardiner, Head-Master of Yeates School, Lancaster, was placed over this Mission, and at once began giving them services. During Lent of this year services were held every Sunday, in which The Rev. Mr. Gardiner was very ably assisted by Mr. John M. Newbold and Mr. Micon, Lay-Readers.

COLEBROOK FURNACE—*Trinity Chapel.*—This was one of the Missions of St. Luke's Church, Lebanon, by which it was supported and from which it received its services. During the first six months of the history of the Diocese of Central Pennsylvania, from November, 1871, to May 31st, 1872, there were thirteen Sunday and one week-day services held

here,—either by the Rector of St. Luke's, The Rev. Alfred M. Abel, or his Assistant, The Rev. Charles H. Mead. There were at this time five Communicants belonging to the Mission, which number had by 1875 dropped to three. The Rev. Mr. Abel having resigned as Rector of St. Luke's the last of January, 1878, this Mission was without services until April 1st, when The Rev. C. Hare, having become Rector of St. Luke's, resumed services here again. From about 1879 until 1885 there must have been very few, if any, services held in this Mission. On October 1st, 1885, The Rev. George H. Norton, having become Assistant at St. Luke's, took charge of Trinity Chapel. The Sunday School which was maintained here had, at this time, an average attendance of seventy-one. The Rev. Mr. Norton withdrew from the work on June 30th, 1886, and was succeeded, on July 1st, by The Rev. Clarence E. Ball, yet in Deacon's Orders. The services, during these years, were held, with great disadvantage, in a second-story room. On Trinity Sunday, May 27th, 1888, the Bishop laid the corner-stone of a substantial new stone Chapel. This Chapel was completed and opened for services on March 25th, 1889. A vacancy having again occurred in this Mission by the withdrawal of The Rev. Mr. Ball, The Rev. George A. Zellers took charge, April 1st, 1889. Services were, at this time, held here every Sunday evening, and once during the week. On May 31st, 1890, this Mission had eleven families, ten Confirmed persons, and two hundred and twenty members in the Sunday School. Five teachers from the Parish Sunday School assisted in the work here. In the winter of 1891-2 a sewing class was formed, which met weekly. This class prepared and sent boxes of clothing to a Colored Mission School in Virginia; to the Indians; to a Mission in Palestine; to the Church Home, Jonestown; to the Good Samaritan Hospital, Lebanon, and supplied many articles of clothing for the relief of poor families in the community. During the year 1892-3 this Mission raised, for all purposes, $1,506.04. As The Rev. Mr. Zellers severed his connection with the work here in September, 1893, the only assistance the Rector, The Rev. James P. Hawkes, had was a Lay-Reader, who later on removed to Philadelphia. The Rev. Mr. Hawkes having resigned, as Rector of St. Luke's,

on April 15th, 1896, and his successor, The Rev. John Mitchel Page, not having taken charge until the beginning of the following Advent, there was quite a period when nothing was done in Trinity Mission. But upon The Rev. Mr. Page taking charge of St. Luke's Parish, services were again resumed in this Mission. Two furnaces were installed in the Chapel during the year 1900-1, at a cost of one hundred and eight dollars. Trinity Chapel had never been an organized Mission, and for some years was simply a Sunday School Auxiliary to St. Luke's Church, Lebanon, and hence by 1909 all account of it has disappeared from the records.

COLEBROOK VILLAGE—*St. Luke's Chapel.*—During the Conventional year 1884-5 St. Luke's Church, Lebanon, opened up this its second Mission, under the Rector, The Rev. C. Hare. The Rev. George H. Norton, having become Assistant to The Rev. Mr. Hare, took charge of the Mission on November 1st, 1885. There was already a Chapel here, which, in the early part of the year 1886, was put in good repair, and supplied with an organ and a bell. Some years the Sunday School was kept open only six months, others nine months, and some the entire twelve months. On June 30th, 1886, The Rev. Mr. Norton left, and was succeeded, on July 1st, by The Rev. Clarence E. Ball, yet in Deacon's Orders. The services, though held on Monday evening of each week, were well attended, the usual number present, during 1887-8, being about fifty. The Rev. Mr. Ball having withdrawn from this field, was followed, on April 1st, 1889, by The Rev. George A. Zellers. At this time a Sunday morning service was given here once each month, while the Monday evening services were continued each week. In 1890 the Sunday School had an average attendance of fifty-five. During the summer of 1891 Mr. J. M. Neifert, a Lay-Reader, gave services every Sunday morning for ten successive Sundays. An excellent Library was secured, during this year, for the use of the Sunday School. A new roof was put on the Chapel in the year 1892-3. In September, 1893, The Rev. Mr. Zellers severed his connection with the work here, which left the Rector, The Rev. James P. Hawkes, without any assistant save a Lay-Reader, who later on removed to Philadelphia. As The Rev. Mr. Hawkes resigned on April

15th, 1896, St. Luke's Parish was without a Rector from this time until the beginning of the following Advent, when The Rev. John Mitchel Page became the incumbent, and consequently there were no services in the Mission during this time. Upon The Rev. Mr. Page taking charge, the interests here were again cared for. By the year 1900-1 St. Luke's Chapel had become simply an Auxiliary Sunday School with twenty adult scholars, with the Rector as teacher. Hence from this time to the present (1909) there is no record as to any further work having been done here.

COLE'S CREEK—*St. Gabriel's Church.*—No record of the work done here, since the organization of the Diocese of Central Pennsylvania in 1871, is given, in the Journals, until in 1876. At this time the Church here was known as "The Mission at Sugar Loaf." Occasional services were held in St. Gabriel's, by The Rev. John Hewitt, Rector of St. Peter's, Hazleton, until Palm Sunday, when the Church burned down. The building caught from a spark which fell upon the roof while fire was being made in the stove preparatory to holding services. On Easter Monday, 1876, the baptized male members held a meeting and elected a Vestry. This was the first election held since 1844. The Vestry at once took action preparatory to building a new Church, the corner-stone of which was laid on May 23rd, 1876. The new Church was completed and Consecrated May 1st, 1877. St. Gabriel's was, at this time, admitted into union with the Convention of Central Pennsylvania. After The Rev. Mr. Hewitt could no longer serve them, The Rev. J. McAlpine Harding took them within his Missionary Circuit of Sullivan and Columbia Counties. This arrangement was continued until during the Conventional year 1879 and '80, when St. Gabriel's enjoyed the privilege of having a Rector of their own, The Rev. John D. Rockwell, but who only remained until 1881-2, when he removed from the Diocese. In 1880 this Mission had twenty families, sixteen Communicants, thirty-four members in the Sunday School, and a Church, valued at $1,500. St. Gabriel's being vacant, Mr. Jacob H. Fritz, one of the Wardens, made the following statement in his report to the Convention of 1882, "We have built a very neat Rectory at St. Gabriel's, but it stands there, among the

stumps, without an inhabitant. I was the builder, and the loser of one hundred dollars." During the year 1883-4 The Rev. John D. Rockwell returned as the Rector of St. Gabriel's for the second time. It was during this year that the Misses Berard, of West Point, New York, presented this Church with a bell. This bell was dedicated to its sacred use at six o'clock on Easter morning, 1884, at which time a few faithful souls gathered under the belfry tree, and after suitable prayers, entered the Church, singing the ninety-eighth hymn, where an appropriate service was held. In former years the Sunday School was always closed about November 1st, but in the fall of 1885 it was continued, for the first time, through the entire winter. The first offering ever made, in this Parish, for Foreign Missions was by the Infant Class of the Sunday School, in the fall of 1888. These children were inspired to such enthusiasm, by their teacher, that they gathered nuts and sold them, in order to give the money to Foreign Missions. From August 25th to September 16th of tnis year, the services were given by The Rev. John F. Steen, of the Church of the Ascension, New York, thus giving the Rector a much needed rest. A fine organ was presented to St. Gabriel's in October, 1889, by a Mr. Schrader, of New York, and on Christmas of the same year, a Miss Loder, of Staten Island, New York, presented a beautiful set of hangings for the altar, lecturn, and pulpit. On May 31st, 1890, this Church had thirty-nine families, twelve Communicants, a Church and Rectory, valued at $2,500, upon which there was a debt of $700. The Church building was partially destroyed by a cyclone on September 29th, 1896, which prevented its use until the First Sunday in Lent, 1897. During this time the services and Sunday School were held in the school house, the use of which was kindly offered by the Board of Directors. After many years of faithful service, The Rev. John D. Rockwell passed to his eternal reward on the 16th day of August, 1899. This left St. Gabriel's Mission without a Shepherd. On May 31st, 1900, this Mission had ten families, sixteen baptized persons, eleven Communicants, twenty-eight members in the Sunday School, a Church, Rectory, and Cemetery, valued at $1,500, and without debt. In the following year (1900-1) The Rev. David N. Kirkby,

Rector of St. Paul's Church, Bloomsburg, took charge of the work here, which he continued until March, 1902, when, by appointment of the Bishop, The Rev. Frederic Welham became the Missionary. But by the following spring (1903) The Rev. Mr. Welham resigned, and was succeeded by The Rev. James W. Diggles. In the beginning of the year 1904 another change of Rectors occurred,—The Rev. Mr. Diggles withdrew, and The Rev. Malcolm A. Shipley, Jr., took his place. During the latter part of the summer of 1905 the Church was painted, on the outside, and a cedar shingle roof put on. It was about this time that The Rev. Mr. Shipley, Jr., resigned. The Rev. J. O. Babin spent three weeks in September visiting this people, and gave them two services each Sunday, while during the month of November The Rev. Mr. Burnham, of Springfield, Mass., supplied the services. On the last Sunday in Advent, and on Christmas Day, The Rev. William H. D. Hatton, of the Diocese of Missouri, held services. The General Missionary (of the Diocese of Harrisburg), The Rev. Leroy F. Baker, visited this Mission on September 11th, 1906. The next service held here was by The Rev. S. B. Eshoo, of Berwick, on January 15th, 1907. The Rev. Mr. Eshoo again visited this people and gave them service on Tuesday, February 12th, but as the thermometer registered twenty-four degrees below zero, in the Church, the service was held in the home of Mrs. Sarah O'Brien. The next service was held, by The Rev. Mr. Eshoo, on March 12th, in the home of Miss Swartwout. After this, these monthly services were held in the Church. At the beginning of the year 1909 The Rev. O. H. Bridgman is in charge of this work.

COLUMBIA—*St. Paul's Church.*—Prior to the formation of the Diocese of Central Pennsylvania, in November, 1871, St. Paul's was a part of the Convention of the Diocese of Pennsylvania since 1849. At the time of the organization of Central Pennsylvania The Rev. George H. Kirkland was Rector of this Parish. St. Paul's had a lot, which was, at this time (1871-2), sold, and a larger and more desirable one bought, in the growing part of the town, upon which to build a Rectory. But after having bought this lot, a property suitable for a Rectory was offered them, which they

purchased, placing upon it a mortgage of $1,700. This indebtedness was, during the year 1872-3, reduced to $1,300. The following year (1873-4) The Rev. Mr. Kirkland resigned, and was succeeded by The Rev. Percival Beckett. Two hundred dollars more was paid on the debt in the year 1874-5, leaving a balance of $1,100 yet unpaid. In 1875-6 The Rev. Mr. Beckett withdrew from the work here, and was followed by The Rev. George H. Kirkland, who became Rector of St. Paul's for the second time. Three hundred and eighteen dollars more was paid on the debt in 1878-9, and in addition to this fifty dollars was raised toward an organ fund. In the beginning of the year 1880 The Rev. Mr. Kirkland resigned, and was at once succeeded by The Rev. Richard C. Searing. St. Paul's had at this time one hundred and seventeen families, sixty-eight Communicants, one hundred and fifty members in the Sunday School, a Church Rectory, and lot, valued at $14,500. The Rev. Mr. Searing resigned August 5th, 1883. This Parish was without a resident Clergyman from this time until April 1st, 1884, when The Rev. Francis John Clay Moran became Rector. In 1884-5 the Chancel was wainscoted, with walnut and ash, at a cost of ninety dollars, and a new organ was purchased for two hundred and sixty dollars. During this same year Mrs. H. M. North presented the Church with a most beautiful altar cloth, the rich embroidery being her own work. In connection with his work in St. Paul's, The Rev. Mr. Moran opened several Missions. The first of these was at Mountfield, named St. Philip's. This Mission had a varied experience. At times there would be a large attendance, and then again an entire falling away, until finally the services were discontinued. The Church had a small Chapel at Mountfield. By the request of the Bishop, the Rector also opened a Mission at Safe Harbor, eleven miles from Columbia. The services here were held in a large room furnished by Mr. Theodore Patterson. Mr. Patterson, whom the Bishop licensed Lay-Reader, read the services on Sunday. And a third Mission was started at Colemanville Forge, four miles from Safe Harbor. Lay services were also held here by a Mr. Rutter, in his own parlor. In 1885-6 a piece of ground, in the best part of Columbia, valued at $12,000,

was presented to the Church by Henry H. Houston, Esq., of Philadelphia. But as this site was not wide enough upon which to build a Church, Rectory and Parish House, Mr. Houston made an additional offering of $4,500 to purchase the adjoining lot. During this time the Mission of the Ascension, at Safe Harbor, had made remarkable progress under the untiring labors of the Lay-Reader, Mr. Patterson. The Chapel had been furnished by Mr. Patterson, save the seats, which were given by the Rector of St. John's Church, York. A beautiful walnut altar was given to this Mission, during the year 1886-7, by Dr. and Mrs. Beaver, and a new carpet placed in the Chancel. The corner-stone of St. Paul's new Church was laid by Bishop Howe on the Feast of St. Michael and All Angels, September 29th, 1886. There were present at this service, besides the Bishop, the Bishop Coadjutor, the clergy of the Harrisburg Convocation, and a very large number of people. The choir of St. James', Lancaster, furnished the music. As it was intended to build a Rectory on the Church lot, the old Rectory was sold and the proceeds devoted to the new Church. The new Church, having been completed, was opened with solemn service on the Feast of St. Michael and All Angels, 1887. The choir of Christ Church, Reading, assisted by St. Paul's newly organized choir, rendered the music, and the Bishop Coadjutor, The Right Reverend Nelson Somerville Rulison, D.D., preached the sermon. By January 25th, 1888, the remaining indebtedness of $7,000 had been paid, hence on this day, being the Feast of St. Paul, the Church was Consecrated by The Right Reverend Mark Antony DeWolfe Howe, D.D., LL.D., Bishop of the Diocese. During the Conventional year 1889 and '90 St. Paul's became vacant by the resignation of The Rev. Mr. Moran. On May 31st, 1890, this Parish had one hundred and nineteen families, one hundred and twenty-two Communicants, two hundred and five members in the Sunday School, and a new and an old Church, valued at $46,300 and free of debt. Some time during the year 1890-1 St. Paul's secured The Rev. D. Stuart Hamilton as Rector. The following year (1891-2) St. Paul's Church erected a handsome and substantial stone Parish House, at a cost of $14,000. In the summer of 1895 The Rev. Mr. Hamil-

ton resigned, and was succeeded, on November 3rd, by The Rev. Louis DeCormis. A memorial window, in the transept of the Church, was, in the year 1896-7, replaced, by the original donor, with one of beautiful design and color. An addition was also made to the Sunday School Library at this time. Mr. Stephen H. Green, Esq., of Philadelphia, gave one hundred dollars for this purpose. In 1900 St. Paul's Church had one hundred and seventy-five families, six hundred baptized persons, one hundred and eighty-four Communicants, two hundred and seventy-five members in the Sunday School, a Church and Parish House, valued at $50,000, upon which there was a debt of $6,000. A memorial font of polished white marble, with a quartered oak covering, and a brass ewer, were placed in the Church during the year 1900-1. A processional brass cross was also given as a memorial, which was used for the first time on Easter day, 1901. Another change of Rectors took place in 1901-2, when The Rev. Dr. DeCormis resigned, and was succeeded by The Rev. John C. Gallaudet, who continued in charge only until toward the close of the year 1902, when he withdrew, and was succeeded on the 1st of the following December by The Rev. Frederick A. Warden. In the beginning of the year 1903 a pair of Eucharistic lights, and a pair of Vesper lights, were placed upon the altar. The Rev. Mr. Warden resigned early in the spring of 1907, and was succeeded by The Rev. G. F. Gladding Hoyt. On November 11th, 1908, Mrs. H. M. North proposed to free the Church property of its debt, as a memorial to her late husband, The Hon. H. M. North, LL.D., which was most thankfully accepted by the Vestry of St. Paul's.

COUDERSPORT—*Christ Church.*—During the early history of this Mission, or until 1881, it was known by the name of "All Souls' Church." The Rev. J. MacBride Sterrett having on October 1st, 1878, accepted the appointment as Missionary of Potter County, devoted the most of his time and labor to Coudersport, the county-seat. The services were held in the Baptist Church. But after continuing his work here only about one year, The Rev. Mr. Sterrett withdrew from the field on November 1st, 1879. In 1880 All Souls' Mission had twenty-eight families, sixteen Communicants,

and fifteen members in the Sunday School. From the time of The Rev. Mr. Sterrett's withdrawal, this Mission continued vacant until October 1st, 1880, when The Rev. William Marshall took charge. On Easter Monday, 1881, this Mission was re-organized in accordance with its old charter of February 22nd, 1855, under the name and style of Rector, Wardens and Vestrymen of Christ Church, Coudersport. Hence it will be seen that the work of the Church here dates back a considerable number of years, although the Journal, of Central Pennsylvania, fails to record any facts until 1878. In 1882-3 Miss M. K. Dent presented this Mission with the beautiful gift of three town lots and a Rectory. During the year 1883-4 a neat stone Church was erected, which when completed cost $3,500. Toward this amount Mrs. A. M. A. Hull, of All Saints' Church, Brookland, gave five hundred dollars; and the Society for the Advancement of Christianity in Pennsylvania, two hundred dollars. These generous gifts, with many smaller contributions from friends at home and abroad, enabled this Mission to erect its Church free of debt. One of the most joyous occasions in the history of Christ Church was the Consecration of this new Church building, on May 22nd, 1885, by The Right Reverend Nelson Somerville Rulison, D.D. In connection with his services here the Rector also gave services at Gaines. On May 31st, 1890, this Mission had thirty families, forty-one Communicants, forty-five members in the Sunday School, a Church and Rectory valued at $6,000, and free of debt. In 1891-2 this Mission sustained heavy losses by removals and death. Christ Church was greatly benefited, from 1897 onward, by its efficient Lay-Reader, Mr. Samuel H. Glassmire, who was of great assistance to the Rector. May, 1900, this Mission had fifty families, one hundred and fifty-nine baptized persons, eighty-seven Communicants, forty-one members in the Sunday School, a Church and Rectory, valued at $6,000, and free of debt. In the early spring of this year The Rev. Mr. Marshall resigned, which left Christ Church vacant until June 17th, when The Rev. Francis Yarnall began work as the Missionary. The Rev. Mr. Yarnall continued until during the Conventional year 1903-4, when he resigned and was succeeded by The Rev. Henry B.

Smith. A substantial Rectory was built, during the same year, at a cost of $3,300, upon which there remained a debt of $1,000. October 5th, 1905, The Rev. Mr. Smith severed his relation with Christ Church, from which time the Mission continued vacant until March 1st, 1906, when The Rev. Norman Stockett took charge. A pavement was put down, about this time, in front of the Church and Rectory, and certain repairs made to both buildings. In the month of January, 1907, the last of the debt resting upon the Rectory was paid. It is but due the ladies of this Parish to say that this new Rectory was built a few years before this, and since then entirely paid for by them. The ladies conceived the idea, and carried it to successful completion, because the old Rectory could not have been made comfortable even with extensive repairs. In the spring of 1907 a strip of ground sixty feet wide was added to the Church lot, and paid for. This now makes a magnificent Church property. In 1909 The Rev. Mr. Stockett was still in charge.

DANVILLE—*Christ Memorial Church.*—Christ Church, Danville, was admitted into union with the Convention of the Diocese of Pennsylvania in 1828. At the time of the organization of the Diocese of Central Pennsylvania, in November, 1871, The Rev. J. Milton Peck was Rector of this Parish. Owing to the general depression of business throughout the country during the seventies, Christ Church sustained heavy losses by removals. But the Ladies' Aid Society labored hard and faithfully to relieve the depression thus caused in the condition of the Church as much as possible. During the Conventional year 1877-8 Christ Church came into possession of a commodious brick chapel, just across the Susquehanna, in Riverside. Services were first started in this Chapel, by the Rector of Christ Church, The Rev. Mr. Peck, on Trinity Sunday, 1878. Christ Church had a choir for nearly twenty years composed entirely of men and boys, and during all this time was under the direction of one faithful organist. From October 24th to 26th, 1879, the Parish celebrated the semi-centennial of the Consecration of its Church. It was on October 25th, 1829, that this building was Consecrated by The Right Reverend Henry U. Onderdonk, D.D., Assistant Bishop of the Diocese of Penn-

sylvania. The corner-stone had been laid one year prior to this by Columbia Lodge No. 159 of Freemasons, The Hon. William Donaldson being at the time Master Mason. In 1880 this Parish had one hundred and fifty-eight Communicants, two hundred and seventy members in the Sunday School, and a Church, Rectory and Cemetery, valued at $9,000. The year following, or 1880-1, the Rector had as his Assistant The Rev. Chas. F. Sweet. The death of Peter

CHRIST MEMORIAL CHURCH, DANVILLE, PA.

Baldy, Sr., during this year, marked an important turning point in this Parish. He had founded Christ Church, and for more than fifty years had been its Senior Warden. And as nothing that zeal and temporal means could do was ever lacking on his part, while in the flesh, so in death he continued his life of noble service and Christian usefulness by bequeathing five thousand dollars for the preaching of the Gospel in this Parish, five hundred dollars for Sunday School purposes, and fifty thousand dollars for the erection of a

memorial to himself and wife. His executors, who were his children, decided that it would be in accordance with the wishes of their parents to erect a Memorial House of God. A written agreement was accordingly entered into, on Easter Monday, 1881, between the Parish corporation and the executors, whereupon the old building was torn down and the new one begun. The corner-stone was laid on St. John Baptist's Day, 1881, by the Grand Lodge of F. and A. M. of the State of Pennsylvania. During the building of the new Church the services were held in the Court House, save the Holy Communion, which was celebrated in Grace Chapel, Riverside. The Rector was assisted in his work during a part of the year 1881-2 by The Rev. John London. In the winter of 1882-3 the long and successful Rectorship of The Rev. J. Milton Peck terminated, and was succeeded, in March, 1883, by The Rev. George F. Breed. The new Memorial Church, having been completed, was Consecrated March 28th, 1883. The Convocation of Williamsport was in session here at the time. Christ Church having again become vacant, The Rev. George C. Hall became Rector on March 16th, 1884, but after serving the Parish a little less than one year and nine months he resigned, January 1st, 1886. From this time the Parish was without a Rector until April 25th, when The Rev. James L. Maxwell took charge. The Rev. Mr. Maxwell continued to serve this people until during the year 1888-9, when he severed his relation, and was followed by The Rev. William R. Mulford. May 31st, 1890, Christ Memorial Church had one hundred and thirty-nine families, one hundred and fifty-five Communicants, one hundred and eighty-three members in the Sunday School, and a Church, Chapel, Rectory, and Cemetery, all valued at $100,000, and without debt. For about three months during the early part of the year 1894 Christ Church was closed because of an epidemic of smallpox. Having served this Parish until some time during the year 1894-5 The Rev. Mr. Mulford resigned, and was succeeded in the latter part of 1895 by The Rev. Simon B. Blunt. During the year 1897-8 Grace Chapel-of-Ease, South Danville, was under the supervision of Mr. Edward M. H. Knapp, A.B. In 1898-9 The Rev. Mr. Blunt resigned, and was followed by The Rev. Erskine Wright. By 1900

this Parish had two hundred and thirty Communicants, and one hundred and thirty-seven members in the Sunday School, a Church, Grace Chapel, Rectory and Cemetery, valued at $106,000, with a debt of $1,000. A steam heating plant was placed in the Church in the fall of this year, at a cost of nine hundred and eighty-three dollars. The indebtedness of $1,000 was reduced by just one-half during the year 1901-2, and on Christmas, 1902, the remaining five hundred dollars were paid, thus clearing the Parish of all debt. During the year 1903-4 another change took place in the Rectorship—The Rev. Mr. Wright withdrew and The Rev. Edward J. Haughton became the incumbent. On Easter, 1905, a beautiful "fair linen" white burse and veil, exquisitely embroidered, were presented to the Church. During the summer a new iron fence was erected along the entire front of the Cemetery and other improvements made, at a cost of five hundred dollars. The following Easter (1906) another "fair linen" cloth of elaborate pattern of Mexican drawn work, with five crosses done in solid embroidery, and a Corporal cloth, and a curtain for the organ, were given by the Altar Guild. The Rev. Mr. Haughton still continues to be the incumbent in 1909.

DELANO—*St. James' Mission.*—The first record of any work having been done here was in 1879, when The Rev. C. J. Kilgour, Rector at Mahanoy City, began giving services. In 1880 this Mission had sixteen families, and about thirty-five Communicants. What seemed most needed here at this time was a Church building. During 1880-1 the services were held every alternate Sunday afternoon, with one Sunday morning service each month, and a week evening service every Wednesday. After The Rev. Mr. Kilgour withdrew from this field, about March 1st, 1885, the work here was stopped for a time. Late in the spring of this year The Rev. F. B. Crozier, having succeeded to the Rectorship at Mahanoy City, again revived the services here. In 1885-6 The Rev. Mr. Crozier resigned, which again left St. James' without services until in 1886-7, when The Rev. Marcus A. Tolman, Rector of St. Mark's, Mauch Chunk, took the oversight of the work and again opened up the services by placing his Curate, The Rev. Mr. Turner, in charge.

There was at this time a Sunday evening service with an average attendance of two hundred persons. In October, 1886, a Sunday School was organized, which soon grew from seventy-five scholars to one hundred and twenty-five. The Rev. Mr. Tolman discontinued his oversight of this Mission some time during the year 1888-9, from which time it was without services, save for a short period during which The Rev. Charles A. Marks, of St. Clair, gave them service, until August 1st, 1890, when The Rev. Floyd E. West, Rector at Shenandoah, took charge of the work. St. James' had, in 1890, forty-five families, one hundred baptized persons, sixty Communicants, and one hundred and thirty-three members in the Sunday School. After serving this Mission until in the fall of 1892, The Rev. Mr. West withdrew, which left St. James' vacant until May 9th, 1893, when The Rev. O. H. Bridgman took charge, and continued work here until in April, 1895, when he resigned. This left the Mission without services until the following fall, when The Rev. Edmund B. Smith, Rector of St. Peter's, Hazleton, took up the work. Preparation was being made at this time for the erection of a stone Church, for which $1,500 had been collected. The Rev. Mr. Smith having left the Diocese in May, 1896, this Mission was again without a Shepherd. As there was no prospect of building a Church at this time, the $1,500 was invested. The work, however, was again revived in 1897-8, by The Rev. Otho Brant, D.D., Rector at Mahanoy City. Both the Sunday School and services had for some years back been held in the freight house. In 1899 the services were finally discontinued, and in 1902 St. James' was dropped from the list of Missions.

DELTA—*St. David's Church.*—This Mission was started by the Rector of St. John's Church, York, during the year 1899 and 1900. The work here was placed in charge of Rev. R. F. Gibson, a candidate for Holy Orders, under the Rector, The Rev. Charles James Wood. The services were held in a hall. But from the fall of 1904 until the spring of 1905 this Mission was in a state of suspended animation. About May of this year, The Rev. W. M. Gamble, a Deacon of St. John's Parish, began a series of cottage services. During the month of October, 1905, The Rev. R. A. Castleman began

holding regular Wednesday evening services. These services were held in the basement of Lloyd's Hall. In the spring of 1906 a lot, upon which to build a Chapel, had been secured. From this time there are no further records of any work having been done here, until during the Conventional year 1907-8, when The Rev. James D. Simmons took charge of the work.

DERRY (EXCHANGE)—*St. James' Church.*—This Mission was admitted into union with the Convention of the Diocese of Pennsylvania in the year 1849. In the fall of 1871, when the Diocese of Central Pennsylvania was formed, The Rev. Abner P. Brush was the Missionary in charge, and continued so until toward the latter part of the year 1874. On Christmas of this year The Rev. Mr. Brush was succeeded by The Rev. P. B. Lightner. After serving the Mission until March, 1878, The Rev. Mr. Lightner resigned. St. James' remained vacant from this time until sometime during the year 1879, when The Rev. F. Duncan Jaudon took charge, and continued until in the spring of 1880, when he withdrew from the work. In 1880 this Mission had seven families and twenty-two Communicants. Upon the withdrawal of The Rev. Mr. Jaudon, The Rev. Francis D. Canfield took up the work, and continued until June 1st, 1881, when he resigned. On January 1st of this year the Missionary stipend was withdrawn from this Mission. St. James' was vacant from June 1st, 1881, until March, 1882, when The Rev. W. H. Johnson began work here. The Mission having again become vacant, The Rev. David L. Fleming took charge on April 1st, 1885. In the beginning of Lent the Missionary began giving services every Sunday afternoon, which seemed to revive the slumbering vitality of this old rural Parish. The Rev. Mr. Fleming resigned in the month of November, 1888, which left St. James' without a Clergyman until in February, 1890, when The Rev. William Heakes became the incumbent. Since the latter date an afternoon service was held two Sundays each month. On May 31st, 1890, St. James' Mission had fifteen families, forty baptized persons, twenty-two Communicants, fifty members in the Sunday School, and a Church property valued at $1,000, upon which there was no debt. During the year 1891-2 the Church building was re-

paired and painted, at a cost of four hundred dollars. May 11th, 1892, ten Clergy of the Archdeaconry of Williamsport, then in session at Muncy, nine miles over the mountain from Derry, visited this Mission. Two brass vases were placed on the Altar, as a memorial, during the year 1892-3. The Rev. Mr. Heakes having resigned, the Mission was taken charge of by The Rev. Alexander R. DeWitt on September 1st, 1894. The Sunday School was, at this time, kept open only during the summer months. In 1900 St. James' had twenty-six families, thirty-five Communicants, and thirty-eight members in the Sunday School, a Church and Cemetery, valued at $1,000, and free of debt. The Rev. Mr. DeWitt still continues serving this Mission in 1909, driving from Muncy, over the mountain, a distance of nine miles, twice every month during the year.

DINGMAN'S FERRY—*St. John the Evangelist.*—Sometime during the Conventional year 1886-7 the Church began holding services here. These services were given by The Rev. Edward S. Gross, Rector of the Church of the Good Shepherd, Milford. On May 26th, 1887, the corner-stone of a new Church was laid, and on September 7th, 1888, the Church of St. John the Evangelist was Consecrated to the service of Almighty God. In 1890 the Church here had about twenty families, thirty-eight baptized persons, thirty-one Communicants, thirty-four members in the Sunday School, a Church and lot valued at $3,000, and free of debt. The Church having become vacant, The Rev. B. S. Lassiter took charge of the work during the year 1890-1. In 1891 St. John the Evangelist was admitted into union with the Convention of the Diocese of Central Pennsylvania. During the year 1892-3 The Rev. Mr. Lassiter gave service here once a month. But from June 1st to October 1st, 1893 most acceptable Lay services were given twice every Sunday, and every week-day morning, by Mr. F. N. Strader. In the summer of 1894 the work was in charge of Mr. Blodgett, a student of the Cambridge Divinity School, who gave services twice every Sunday, save once a month in the morning, when The Rev. Mr. Lassiter administered the Holy Communion. The following summer (1895) Mr. T. Morris Coerr was in charge, while in 1896 it was under the care of Mr. Evans

of the General Theological Seminary, New York City, who gave services twice every Sunday, and read daily prayer. On Whit-Sunday, 1897, Mr. Diller, of the General Theological Seminary, began work here, as Lay-Reader, for the summer. During the summer months of 1898 the services were in charge of Mr. Houser, also a student of the General Theological Seminary. The Rev. Mr. Lassiter withdrew from the work here during the year 1898-9, which left the Church without a Rector. From 1898 until in the early part of the year 1904 but little, if anything, was done in the way of Church work. In the early part of this latter year the Bishop placed this interest under the care of The Rev. Elliston J. Perot, Rector of the Church of the Good Shepherd, Milford. During the summer of 1904 The Rev. C. W. Knauff was in charge, under The Rev. Mr. Perot, giving weekly services from May until September, while there were but four services held during the entire winter. In 1905-6 The Rev. Mr. Perot gave only occasional services, while since that time there was no work reported as having been done.

DORRANCETON—*Grace Church.*—The first report of any work having been done here was in the year 1892-3. It was at this time that The Rev. Henry L. Jones, Rector of St. Stephen's, Wilkes-Barre, reported that regular services had been held here every Sunday during the year, in a hall. During the year 1893-4 The Rev. W. DeForest Johnson became Assistant to the Rector of St. Stephen's, with charge of Grace Mission. The services were, at this time, held every Sunday afternoon at 4 o'clock. A lot, upon which to erect a Church, was presented to the Mission during the year 1896-7. The following year (1897-8) a change of Clergy took place,—The Rev. Mr. Johnson was succeeded by The Rev. John Hall Griffith. In 1900 there were eighty-three members in the Sunday School. At this time the Mission amounted to but little more than the Sunday School, there being only occasional services. By 1902 Grace Sunday School had grown to one hundred and eighteen members. The property at this time consisted of a cabinet with dishes, two hundred pieces, and a library of one hundred and forty-eight books valued at $348. In 1905 Grace Mission still continued to be nothing more than Grace Sunday School, of

which Mr. W. J. Trembath was superintendent. Grace Mission was still under the fostering care of St. Stephen's, Wilkes-Barre, in 1909.

ST. GABRIEL'S CHURCH [OLD BUILDING] DOUGLASSVILLE, PA.

DOUGLASSVILLE—*St. Gabriel's Church.*—This is one among the oldest Parishes in the Diocese, having been admitted into union with the Convention of the Diocese of Pennsylvania as early as 1784, but was not incorporated until 1851. The Rev. Edmund Leaf had been Rector of this Church for twenty-five consecutive years, at the end of which time he resigned, and after an interval of eighteen months he again resumed work here, October 11th, 1871. From this time he continued his work here until the early part of the year 1877, when he finally withdrew from St. Gabriel's. March 1st of this year The Rev. John Long took temporary charge. During the year 1879 a lot was presented to St. Gabriel's, by Mr. M. H. Messchert, upon which to build a new Church. Plans were at this time adopted, and $2,300 promised. In 1880 this Parish had fifty-five families, one hundred and forty-five baptized persons, eighty-eight Communicants, one hundred

and twenty-four members in the Sunday School, a Church, Rectory, Cemetery and lot. The corner-stone for the new Church was laid October 19th, 1880. The erection of the new Church progressed slowly but surely, so that by May 31st, 1882 it was under roof. But whilst the building was thus slowly progressing the unexpected happened, when, in 1883, a friend gave the munificent sum of $11,000 for the new Church. And in addition to this different other persons donated memorial windows, vestments, altar cloth, linen and silver service, to the value of $2,000. In January, 1884, the new Church was completed and opened for service. The Rev. Mr. Long's health having failed, he resigned in the summer of 1886, and was succeeded, in October of this year, by The Rev. Edward J. Koons. The remainder of the debt, $1,715.89, having been paid, the new Church was Consecrated, by the Bishop, on December 8th, 1887. The Rev. Mr. Koons having withdrawn from the work, The Rev. William DuHamel became the acting minister on April 1st, 1889. In the early spring of 1890 one thousand dollars was placed in the hands of the Rector towards securing a Parish library and free reading-room. On May 31st of this year, St. Gabriel's Parish had fifty-two families, one hundred and nine baptized persons, fifty-eight Communicants, seventy-two members in the Sunday School, a Church, Rectory, and Parish Building, all valued at $25,000, and free of debt. About this time the Rector inaugurated the Parish Library, which was kept in the "Old Morlattin Church." Upon the death of Mr. John H. Crouse, of Philadelphia, which occurred in March, 1891, this Parish came into possession of $10,000, as an endowment fund. St. Gabriel's having again become vacant, The Rev. Samuel McElwee took charge in the month of October, 1892. During the year 1897-8 St. Gabriel's was very much crippled financially because of the failure of the Philadelphia and Reading Railroad Company to pay the interest on the bonds held by the Church in this company. In 1900 this Parish had thirty-four famliies, seventy-five baptized members, twenty-three Communicants, eighty-nine members in the Sunday School, a Church, Rectory, Parish Building, and Cemetery, valued at $25,000. This Parish has an investment, for its support, of $12,500. The

exterior of the Rectory was painted, and a beautiful brass altar desk presented to the Parish, during the year 1905-6. Owing to the weakness of his eyes, The Rev. Mr. McElwee retired from the Rectorship of this Parish on October 1st, 1906, but continued to serve as minister-in-charge until in 1907, when he was succeeded by The Rev. William R. Holloway, who is still in charge in the beginning of the year 1909.

DRIFTON—*St. James' Church.*—When the Diocese of Central Pennsylvania was formed, in November, 1871, St. James', Drifton, was but a small Mission Station, under the fostering care of St. James' Church, Eckley. The Rev. James Walker was, at this time, in charge. The services were held, every Sunday afternoon, in the school-house. But during the Conventional year 1872-3 a comfortable and commodious building was erected here, in which both the Sunday School and Church services were held. When in 1874 The Rev. Mr. Walker resigned as Rector of St. James', Eckley, and The Rev. A. H. Boyle became his successor, the same change took place here. In 1875-6 the Sunday School room was enlarged. Many and large sums of money were given for benevolence, and expended upon the Sunday School, of which no record was ever made. The Rev. Mr. Boyle having withdrawn from the work here the latter part of the year 1876, he was succeeded by The Rev. John Ireland. A new Church was built during the summer of 1884 at a cost of $10,000. St. James' was admitted into union with the Convention of the Diocese in 1885. The first annual report of this Mission was made June 9th, 1886. At this time The Rev. James P. Buxton had become Assistant to The Rev. Mr. Ireland, with charge of the work here. Over one thousand dollars were spent, about this time, in decorating the interior of the Church. Having started a Mission of its own at Freeland, St. James' erected a Chapel here during the year 1886-7 at a cost of $2,300. A tile floor, costing $1,500, was placed in St. James' Church during the Conventional year 1887-8. On May 31st, 1890, this Parish had fifty-five families, one hundred and eighty baptized persons, one hundred and nine Communicants, six hundred and eighty-three members in the Sunday School, a Church and Sunday School building, also a Chapel at Freeland, all valued at $18,300,

and free of debt. In the meantime, The Rev. James P. Buxton had become the Rector, but on June 1st, 1890, he resigned, and returned again on December 1st of the same year. From 1893 to 1896 The Rev. C. W. Twing was Assistant to The Rev. Mr. Buxton. In 1897 The Rev. Mr. Twing was succeeded, as Assistant Minister, by The Rev. C. A. Howells, who continued in this capacity until in the year 1899, when he withdrew, and was followed by The Rev. Frank Marshall. These Curates were all in charge of the work at Freeland, which continued under the care of the Rector of St. James'. In 1900 St. James' had fifty-three families, two hundred and fifty-five baptized persons, one hundred and fifty-four Communicants, six hundred and twenty-four members in the Sunday School, a Church and Parish Building, valued at $20,300, and free of debt. Shortly after the Convention of 1906 The Rev. James P. Buxton was suddenly called into the Paradise of God, where he enjoys the reward of God's faithful people. This left St. James' without a Rector. This Parish continued vacant from this time until the following October, when The Rev. James Porter Ware became the Rector, while The Rev. Mr. Marshall still continues to be the Curate in 1909.

DUNDAFF—*St. James' Church.*—At the time of the formation of the Diocese of Central Pennsylvania, November, 1871, The Rev. Horatio C. Howard was the Minister in charge of this Mission. In 1878-9 the bell tower was rebuilt and the Church painted, at a cost of $325.13. The Rev. Mr. Howard resigned in the early spring of 1880, and was succeeded by The Rev. John Scott. At this time St. James' Church had twenty families, fifty-six baptized persons, thirty Communicants, nine members in the Sunday School, and a Church. In the following fall a new furnace was placed in the Church, at a cost of ninety dollars. During the year 1881-2 the ladies of the Parish raised $117, for which they placed new chandeliers in the Church, put down a side-walk and a fence around the property. In the spring of 1885 the Church was repainted. The Rev. Mr. Scott resigned the latter part of this year, and was succeeded, on the second Sunday of January, 1886, by The Rev. F. H. Stricker. The services during these years were held every other Sunday.

The Rev. Mr. Stricker having withdrawn from the work in the early part of the year 1887, The Rev. W. Henry Platt, Rector of Trinity Church, Carbondale, took the general oversight of this interest, and by the help of a Lay-Reader was able to continue these services regularly. In 1890 this Mission had but sixteen members, and no Sunday School. The following year, 1891, The Rev. A. D. Gring, a newly Ordained Deacon, had charge of the work here. But as The Rev. Mr. Gring was here only temporarily, he was soon succeeded by The Rev. James E. Barbour, who was in charge May 31st, 1892. The prospects of this Mission, as a summer Church, were, at this time, good. There was another change of Rectors during the year 1892-3, when The Rev. Mr. Barbour was succeeded by The Rev. Edgar Campbell, who only continued in charge until about September 1st, 1894, when he withdrew, and was followed, in the same month, by The Rev. Frank Marshall. During the Conventional year 1895-6 the Church was painted on the outside and decorated on the inside, new stone steps placed at the entrance, and a new Baptismal Font presented to the Church. St. James' again became vacant the last of April, 1897, by the resignation of The Rev. Mr. Marshall. But before the close of the Conventional year 1897-8 the vacancy was filled by The Rev. J. Erwin Brodhead. In 1900 St. James' Mission had eleven families, twenty-nine baptized persons, nineteen Communicants, a Church valued at $1,500, and free from debt. The Rev. Mr. Brodhead remained until in the spring of 1902, when he resigned, and was succeeded, in a short time, by The Rev. Samuel W. Derby. As this Mission was maintained almost entirely by the Church people who spent their vacations at Crystal Lake, the services have, therefore, only been held during the summer and fall months. The Church was beautified, during the year 1904-5, by the addition of four memorial windows. The Rev. Mr. Derby continued until in 1907, when he resigned, since which time no work has been reported as done.

DUNMORE—*St. Mark's Church.*—The Rev. Henry C. Swentzel, Rector of St. Luke's, Scranton, began giving regular services here during the Conventional year 1889 and '90. These services were held every Sunday afternoon. A

Sunday School was also established at this time. Upon Bishop Rulison's visit, April 5th, 1891, twenty-six persons were Confirmed. When, on November 1st, 1892, The Rev. Rogers Israel succeeded The Rev. Mr. Swentzel as Rector of St. Luke's, Scranton, he continued the work begun here. The Rev. A. L. Urban became Assistant to The Rev. Mr. Israel, during the year 1893-4, with charge of St. Mark's Mission. During the year 1894-5 the Vestry of St. Luke's, Scranton, purchased three lots, 122 x 170, in Dunmore, for this Mission. A fine Rectory and Parish house, containing a Chapel, were built during the year 1895-6. It was during this year that The Rev. Mr. Urban withdrew from the work, and was succeeded by The Rev. Edward J. Haughton. In 1904 St. Mark's Mission was received into union with the Convention of this Diocese, and at the same time St. Luke's gave it into the hands of the Bishop. The Mission had at this time, 1904, six hundred and fifty-seven baptized persons, two hundred and nineteen Communicants, one hundred and twenty-six members in the Sunday School, a Church, Parish Building, Rectory, and two lots, valued at $15,000, with an indebtedness of $4,300. The Rev. Sidney Winter was the first Rector, having entered upon his duties in the month of May, 1904. By May, 1906, the debt of $4,500 was reduced to $2,975, besides having made some improvements to the interior of the Rectory. The Rev. Mr. Winter still continues his work at St. Mark's in 1909.

DUSHORE—*St. Andrew's Mission.*—This was one of the Mission Stations started during the Conventional year 1876-7, when The Rev. J. McAlpine Harding was appointed Itinerant Missionary of Bradford, Columbia and Sullivan Counties, in the latter of which Dushore is located. In 1880 this Mission Station had ten Communicants. The Rev. Mr. Harding resigned the last of August, 1879, which left St. Andrew's without services until some time during the year 1880-1, when The Rev. John Gregson took charge of this work. After serving in the capacity of Itinerant Missionary until in the year 1882-3 The Rev. Mr. Gregson resigned, which again left St. Andrew's without services. From this time to the present (1909) nothing further has been done here by the Church.

EAGLESMERE—*Free Church of St. John in the Wilderness.* —The Board of Missions, at its meeting in January, 1877, appointed The Rev. J. McAlpine Harding as Itinerant Missionary of Bradford, Columbia and Sullivan Counties. And as he entered upon his duties, Eaglesmere was one among the group of Mission Stations opened by him. During the Conventional year 1877-8 The Rev. Mr. Harding celebrated the Holy Communion here once, and gave sixteen week-day services. At the time of the Convention of 1879 this Mission had five Communicants. When, on the last of August of this year, The Rev. Mr. Harding withdrew from this

ST. JOHN'S CHURCH IN THE WILDERNESS, EAGLESMERE, PA.

field, St. John's Mission was without services until during the year 1880-1, when The Rev. John Gregson was placed in charge. St. John's had at this time four families, nineteen baptized persons, and seven Communicants; and received during the year ten Sunday and twelve week-day services. The Rev. Mr. Gregson having resigned his work in Sullivan County on April 20th, 1882, Eaglesmere was without services from this time until during the Conventional year 1902-3, when The Rev. Robert C. Caswall took charge of the Mission Stations in Sullivan County. At this time St.

John's Mission had twenty-two baptized persons, eleven Communicants, an Industrial School of thirty-two pupils and two teachers, a beautiful stone Church, and an endowment fund of one thousand dollars, all valued at $7,000, and free of debt. This Mission was largely maintained by the guests who spent their summers here. About June 1st, 1903, The Rev. Mr. Caswall resigned and was succeeded by The Rev. Eugene A. Heim. Bishop Darlington spent the summer of 1905 at this favored resort. In fact, there is scarcely a summer during which there are not a number of prominent Bishops and other Clergy visiting here, so that during the vacation months there is never a lack of services, and from the pulpit of St. John's are to be heard some of our most able preachers. A handsome solid silver flagon and cruet were presented to this Mission, in the summer of 1905, by Mr. and Mrs. Herbert Brum, of Baltimore, as a thank offering for the recovery of their child. In the fall of this year The Rev. Mr. Heim resigned. After being vacant for almost one year, A. J. Buxton, Ph.D., a candidate for Holy Orders, was placed in charge of St. John's, in the fall of 1906, and continued work here until in the summer of 1907, when he resigned. October 27th, 1907, The Rev. Thurlow W. Null took charge of the work here, and continues to the present.

East Mauch Chunk—*St. John's Church.*—This Mission was started, and supported, by St. Mark's Church, Mauch Chunk. And as the Rector of St. Mark's was able to secure the assistance of The Rev. George C. Griswold, Master of St. Mark's Academy, for the greater part of the year 1872-3, they were able to give St. John's Mission services every Sunday and Friday evening during this time. A Chapel was built here at this time, the expense of which was met by St. Mark's. During the Conventional year 1888-9 St. John's, which was still a part of St. Mark's Parish, was in charge of the Curate, The Rev. C. L. Fulforth. The hour of services were the same as those of the Parish Church. All the expenses of the services at St. John's were met by the congregation worshiping there. Shortly after Easter, 1889, Mrs. Charles H. Cummings presented St. John's Sunday School with a library of three hundred and fifty volumes, and a beautiful Brussels carpet. Prior to the year 1891 St.

John's was a Chapel of St. Mark's, Mauch Chunk. But during the months of August and September, of this year, it was organized into an independent Parish, and received its charter on October 12th, 1891. November 15th The Rev. A. A. Bresee entered upon the duties of his office as the first Rector of St. John's Church, East Mauch Chunk. On Easter Sunday, 1892, Mr. James I. Blakslee presented this Parish with a lot for a Rectory, which was built during the year

ST. JOHN'S CHURCH, EAST MAUCH CHUNK, PA.

1892-3. It was in 1892 that St. John's was admitted into union with the Convention. In 1894 St. John's had an Industrial School, of seventy-four pupils and eight teachers, which met every Saturday. On Ascension Day, 1896, the Parish received a gift of one hundred and twenty-five Prayer Books from Mrs. Charles B. Coxe, of Drifton, Pa. This Parish also received several handsome gifts on Easter, 1897; one was a brass altar desk, given by the Sanctuary Guild, in memory of its first directress, Mrs. Ida B. Heline

Stockett; the other was a beautiful white altar cloth and antependium. The remaining indebtedness on the Rectory was paid, in May of this year, by the generous gift of $694.34 from the mother Church, St. Mark's, Mauch Chunk. In 1900 this Parish had seventy families, two hundred and

INTERIOR OF ST. JOHN'S CHURCH, EAST MAUCH CHUNK, PA.

forty baptized persons, one hundred and thirty-seven Communicants, one hundred and thirteen members in the Sunday School, a Church and Rectory, valued at $13,000, and free of debt. One hundred shares of Lehigh Valley Railroad stock were taken as an investment, during the year 1902, for the support of the Parish. During the Conventional year 1904-5 The Rev. Mr. Bresee resigned, and was succeeded, in midsummer 1905, by The Rev. Norman T. Houser. At this time a Lectern Bible was presented to the Church by Mr. Eugene H. Blakslee in memory of Mr. and Mrs. James Irwin Blakslee; also a font cover and ewer, by the Sunday School. In the fall of 1905 a steam heating plant was installed, at a

cost of $580.00. The Rectory was also done over, at this time, both inside and outside. The Rev. Mr. Houser resigned toward the close of the year 1906, and was succeeded, about May 1st, 1907, by The Rev. H. E. A. Durell, who still continues work here in 1909.

ST. JOHN'S RECTORY, EAST MAUCH CHUNK, PA.

EASTON—*Trinity Church.*—Trinity Church became a part of the Convention of the Diocese of Pennsylvania in 1819. At the time of the formation of the Diocese of Central Pennsylvania, in November, 1871, The Rev. J. Sanders Reed was Rector of this Parish. In the early fall of this year the new Church was formally opened by Bishop Stevens. Although the Church proper was finished in 1871, yet the tower was not completed until in the summer of 1872. This Parish built one of the largest and most elegant Churches in the Diocese, and had, within three years, risen from a small and helpless condition to one of commanding influence

and power in the community. The Rev. Mr. Reed having resigned, The Rev. William Bryce Morrow became Rector in 1874. During the year 1874-5 the Church paid $2,203.91 upon its debt, and in addition to this raised $1,100.00 toward an organ fund, and also one hundred dollars toward the Rector's life insurance. The following year the entire debt was paid, and the Church Consecrated April 20th, 1876. On Easter, 1877, The Rev. Mr. Morrow resigned, which left the Parish vacant until the following September, when The Rev. Henry M. Baum succeeded to the Rectorship. A water motor, costing $230.25, was installed during the year 1877-8. In the summer of 1879 The Rev. Mr. Baum resigned. May 31st, 1880, Trinity Parish had one hundred and three families, sixty-one Communicants, ninety-three members in the Sunday School, a Church and Chapel, valued at $30,000, with a debt of $350. In the fall of this year The Rev. Edwin E. Butler became Rector. After having served this Parish until during the Conventional year 1883-4, The Rev. Mr. Butler resigned. Trinity Church was vacant from this time until November 1st, 1884, when The Rev. Joseph P. Cameron took charge. In the fall of 1885 improvements were made in the Church to the amount of $324.98. These improvements consisted of a new heating plant, kneeling benches, altar cloths, and a retable. A flag pavement was put down, in the fall of 1887, along the entire front of the Church property on Spring Gardeen Street. On December 16th, 1888, a vested choir of men and boys was introduced into the service for the first time. A porch was erected at the entrance of the Church, at this time, at a cost of $1,647.27, as a memorial to the late Col. Sitgreaves. Electric light was installed in the Church during the month of March, 1889. By a bequest of Mrs. Jane G. Swift this Parish received $1,000, which was invested for the benefit of Trinity Church. In 1890 Trinity Parish had one hundred and seventy-four families, four hundred and eighty-one baptized persons, one hundred and eighty Communicants, one hundred and seventy members in the Sunday School, a Church, Chapel, and grounds, valued at $30,000, with a debt of $1,200. During the year just closed the Junior Aid Chapter of the Guild renovated and beautified the interior

of the Chapel, while, at the same time, the Ladies' Parish Aid Chapter of the Guild made many improvements to the interior and exterior of the Church, at a total cost of $854.13. This Parish became vacant September 1st, 1891, by the resignation of The Rev. Mr. Cameron, and continued so until May 1st, 1892, when The Rev. Benjamin I. Davis became Rector. During the Conventional year 1893-4 Trinity Parish came into possession, by bequest of the late Col. and Mrs. Sitgreaves, of one of the largest and most costly Rectories in the Diocese. In 1900 this Parish had three hundred and twenty-six families, eight hundred and fifty-three baptized persons, four hundred and sixty-three Communicants, one hundred and ninety-five members in the Sunday School, a Church, Rectory, and Parish Building, valued at $62,000, and free of debt. A Parish House of stone and brick, containing six rooms, was erected during the year 1901-2, the interior of the Church decorated, a new carpet put down, cushions for pews recovered, with many other improvements, at a total cost of about $7,000. A change of Rectors occurred during the year 1903-4, when The Rev. Mr. Davis resigned, and was succeeded by The Rev. Philip M. Kerridge, who resigned in the summer of 1909.

ECKLEY—*St. James' Church.*—This Parish was received into union with the Convention of the Diocese of Pennsylvania in 1858. Beginning with the history of St. James' at the time of the formation of the Diocese of Central Pennsylvania, in November, 1871, we find The Rev. James Walker in charge of the work here. In the year 1874 The Rev. Mr. Walker resigned, and was succeeded by The Rev. A. H. Boyle. St. James' sustained its first great loss on New Year, 1875, by the removal of Sharpe, Weiss and Company from Eckley, whose mines had passed into other hands. A considerable sum of money was expended, during the Conventional year 1875-6, in repairing and furnishing a house for the use of the Rector. During the latter part of the year 1876 The Rev. Mr. Boyle resigned and was succeeded by The Rev. John Ireland. St. James' had during these years a number of Mission Stations under its care,—Drifton, Woodside, Highland, and a Sunday School in Sandy Valley. In

1880 St. James' Parish had thirty-six families, one hundred and twenty-eight baptized persons, forty-nine Communicants, two hundred and sixty-three members in the Sunday School, and a Church, valued at $1,600. Large sums of money were given for benevolence and other worthy Church purposes of which no one knew save the kind donor and the happy recipient. During the year 1883-4 St. James' came into possession of a Rectory valued at $4,000. When on January 1st, 1886, the Eckley collieries changed hands, St. James' sustained another great loss. By the removal of a number of Church families, the Communicant membership was reduced to twelve and the Sunday School to sixty. In 1889 the mother Church, St. James', Eckley, began to receive support from the child, St. James', Drifton. But by the year 1890 it had again grown to twenty-four families, two hundred and five baptized persons, eighteen Communicants, and one hundred and eight members in the Sunday School, a Church and Rectory, valued at $7,000 and free of debt. Upon January 7th, 1894, The Rev. C. W. Twing became Assistant to The Rev. Mr. Ireland. The following year (1895) The Rev. Mr. Ireland was made Rector *Emeritus*, and The Rev. Mr. Twing placed in charge, who continued until some time during the year 1897-8, when he withdrew, and was succeeded, in 1898-9, by The Rev. C. A. Howells. But The Rev. Mr. Howells continued work here for about one year only, when he withdrew and was succeeded by The Rev. Frank Marshall. In 1900 St. James' Church had but nine families, eighty baptized persons, nineteen Communicants, ninety-seven members in the Sunday School, Church, Rectory, and Cemetery, valued at $7,000. The Rev. John Ireland having died February 13th, 1901, St. James' became vacant, and from this time there has been nothing more done here by way of aggressive Church work.

ELKLAND—*Mission.*—The Rev. William P. Painter, Rector of St. Mary's Church, Westfield, began giving service here in September, 1888. During the Conventional year 1889 and '90 this Mission became vacant, and continued without services until in the summer of 1898, when The Rev. J. C. Skottowe re-opened the Mission. The services were held in a hall on the second and fourth Tuesday even-

ings of each month. In 1900 this Mission had seven families, fifteen baptized persons, and nine Communicants. In January, 1906, The Rev. Mr. Skottowe resigned, and was succeeded, a few months later, by The Rev. Edward N. Webber, who only continued in charge until the following December, when he withdrew from the field. This left the Mission without services again until in 1907-8, when The Rev. A. E. Dunham took charge.

ELKLICK—*Grace Mission.*—This was one of the Itinerant Mission Stations under the care of The Rev. J. McAlpine Harding, and was first opened during the year 1877-8. During this year it received one Sunday and twelve week-day services, which were held in a School House. The Rev. Mr. Harding resigned the last of August, 1879. This Mission remained vacant from this time until in the year 1880-1, when The Rev. John Gregson took charge. On April 20th, 1882, The Rev. Mr. Gregson left the work in this Mission field. From this time no further work has been attempted here.

EVERETT—*Christ Church.*—The first Church services ever known to be held in this town were given by The Rev. William Chauncey Langdon, D.D., in July, 1883. These services were continued every alternate Sunday afternoon, and were held in the Presbyterian Church. This Mission was, for the first twenty-one years of its existence, known by the name of St. John's. In 1885 the work here was most promising, so much so that there was a demand for more frequent services. Early in the year 1886 the building in which the services were held was burned down, and along with it all the Prayer Books and Hymnals were destroyed. The congregation was greatly reduced, at this time, by removals. In view of these conditions, the services were discontinued, with the hope that they would be resumed at an early day. Arrangements were made, during the year 1888-9, to attach St. John's with Meyersdale, in the Diocese of Pittsburg. In 1890 this Mission had six families, fourteen baptized persons, and seven Communicants. On November 3rd, 1891, The Rev. Stewart P. Keeling, Rector of St. James', Bedford, took charge of St. John's. In the spring of 1892 a lot was donated to this Mission, upon which a Church

was built during the summer of 1893. The Rev. Mr. Keeling discontinued his work at Everett during the year 1894-5. From this time there were no services held here until during the year 1897-8, when The Rev. Samuel H. Meade, M.D., then Rector of St. James', Bedford, resumed the services here, but which he only continued about one year, when they were again closed. In 1900-1 these services were again resumed by The Rev. Thomas Duncan, D.D., Rector at Bedford, only to be closed one year later. Upon the Consecration of the Church, the name was changed from St. John's to Christ Church. On November 13th, 1905, Bishop Darlington, with his chaplain, The Rev. T. H. Johnson, visited this Mission, and after a most interesting service arranged for the re-opening of the Church again. As a result of this, Mr. Carroll N. Smith, a candidate for Holy Orders, began conducting Lay services here in January, 1906. During this year an abandoned Presbyterian Church was purchased for a Guild and Parish hall. In November of this year the work here was newly organized under The Rev. W. H. Heigham, Ph.D., Rector at Bedford, who gave services regularly every Sunday evening. A new pulpit was placed in the Church, at this time, and a few other repairs made. December 24th, 1906, the title to the Church property was invested in the Incorporated Trustees of the Diocese of Harrisburg. In the early part of the year 1907 The Rev. Dr. Heigham resigned, upon which The Rev. G. R. Bishop, Rector of St. John's Church, Huntingdon, took charge of the work here, but resigned during the year 1907-8, since which time no work has been reported.

Fall Brook—*St. Thomas' Church*.—This Mission was admitted into union with the Convention of the Diocese of Pennsylvania in 1870. At the time of the organization of the Diocese of Central Pennsylvania, in 1871, this Mission was vacant, and continued so until July 17th, 1874, when The Rev. Marcellus Karcher became Rector. In connection with Fall Brook, The Rev. Mr. Karcher gave services twice a month at Chase's Mills, three and one-half miles from Fall Brook. During the year 1875-6 the Church here suffered greatly because of the industrial depression throughout the coal fields of Pennsylvania. The Communicant membership

was reduced, by removals, from forty to twelve. The Rev. Mr. Karcher resigned, at this time, and was succeeded, in December, 1875, by The Rev. John D. Rockwell. In the spring of 1877 The Rev. Mr. Rockwell withdrew from the work here, which again left the Mission vacant. During all these years the services were held in a school house. From this time there was no report of any work having been done here for ten years, or until 1887-8, when The Rev. William George Ware, Rector of St. Paul's Church, Wellsboro, began giving occasional services. On September 1st, 1888, The Rev. Marcellus Karcher began work here for the second time. At this time St. Agnes' Guild presented the Church with a hymn tablet and linen for the altar, and the King's Daughters furnished the chancel with a carpet. The Rev. Mr. Karcher again relinquished his work here in the month of October, 1889. The last Sunday of this month The Rev. E. J. Balsley, Rector of Trinity Church, Antrim, began giving services here the last Sunday of each month. In 1890 this Mission had fifteen Communicants, one hundred members in the Sunday School, and a Church, which was held in trust by the Fall Brook Coal Company, for the use of St. Thomas' Mission so long as the services of the Church were maintained here. The Rev. Mr. Balsley withdrew from this field in 1890-1, and was succeeded by The Rev. J. U. Graf, who only continued until in the spring of 1892, when he resigned. The Mission remained vacant from this time until December, 1893, when The Rev. A. R. DeWitt took charge. In January, 1894, the Ladies' Guild placed a new stove in the Church, and made some other repairs. During the year 1895-6 The Rev. Mr. DeWitt resigned, and was followed by The Rev. Marcellus Karcher, who took charge of the work here for the third time. Owing to an epidemic of diphtheria, during the year 1896-7, the town was under quarantine for a number of weeks, which resulted in the closing of the Sunday School, and also affected the attendance at the Church services. The Rev. Mr. Karcher having resigned during the summer of 1897, St. Thomas' Mission continued vacant until in the spring of 1898, when The Rev. Frank Marshall, Rector at Mansfield, took charge, but only continued work here until in the year 1899, when he with-

drew. Shortly after this the town of Fall Brook was abandoned by the Coal Company, which ended the Church work here.

FISHBACH—*St. John's Chapel.*—This is one of the Chapels maintained by Trinity Church, Pottsville, and was already established, as such, at the time of the organization of the Diocese in 1871. A number of Church women started a Sewing School here during the year 1876-7. In 1881 a recess chancel and a vestry room were, by the generosity of one family, added to St. John's Chapel. A house and lot, located in Fishbach, were presented to the Church during the year 1883-4, by an aged couple, to be used after their decease as a home for aged and poor Church people. As it has continued, from the beginning to the present time, in 1909, to be a part of Trinity Parish, St. John's Chapel has, during all these years, been in charge of either the Curate or Lay-Reader, under the direction of the Rector of Trinity.

FOREST CITY—*Christ Church.*—During the Conventional year 1888-9 The Rev. W. Henry Platt, Rector of Trinity Church, Carbondale, began giving occasional services at Forest City. These services were held in a hall. A lot was at once secured upon which to build a Church. In 1890 this Mission had already twenty-five families, eighty baptized persons, twenty-four Communicants, and seventy-five members in the Sunday School. On May 23rd, 1891, The Rev. A. D. Gring, who had just been Ordained to the Diaconate, was placed in charge of the work here. After serving this Mission for about one year he resigned, and was succeeded, in 1892, by The Rev. James E. Barbour. The new Church building was begun on August 6th of this year. The corner-stone was laid on the 18th day of the following September. And on June 5th, 1893, the Church, having been completed, was opened for service. It was during this year that The Rev. Mr. Barbour resigned, and was succeeded by The Rev. Edgar Campbell, who only continued work here until in September, 1894, when he withdrew and was immediately followed by The Rev. Frank Marshall. During the year 1895-6 a new furnace was placed in the Church and the lot improved. Upon the resignation of The Rev. Mr. Marshall, the last of April, 1897, this Mission again became vacant.

But the vacancy only continued until during the Conventional year 1897-8, when The Rev. J. Erwin Brodhead took charge. About this time a sidewalk was placed along the Church property, the basement was fitted up for a Sunday School room, and electric light was put in the Church. In 1900 Christ Church had fifteen families, two hundred and thirty-four baptized persons, seventy-eight Communicants, seventy-eight members in the Sunday School, and a Church, valued at $5,500, with a debt of $170. This debt was paid during the year 1900-1. And on July 9th, 1901, the Church was Consecrated. April 1st, 1902, The Rev. Mr. Brodhead resigned, and was, in a short time, succeeded by The Rev. S. W. Derby. A Rectory was bought during the year 1903-4, upon which there remained a debt of $500. One hundred dollars of this indebtedness were paid during the year 1906. The Rev. Mr. Derby continued here until in the year 1907-8, when he resigned.

FORESTVILLE—*St. Stephen's Church.*—During the Conventional year 1872-3 The Rev. Luther Wolcott, of Minersville, two and one-half miles distant, gave services here once a week. A Sunday School was started at this time, with a membership of seventy. When, in the early part of the year 1880, The Rev. Edward J. Koons became Curate of Trinity Church, Pottsville, he took charge of the work here. In 1880 St. Stephen's Mission had fourteen families, twenty Communicants, forty members in the Sunday School, and a stone Chapel, valued at $1,500. The Rev. Mr. Koons withdrew from this field in October, 1886, which left St. Stephen's vacant until August, 1887, when The Rev. Edmund P. Brown took charge. Forestville again became vacant during the Conventional year 1889 and '90, by the resignation of the Rev. Mr. Brown. The Rev. Frederick H. Post entered upon the duties of Missionary of St. Stephen's the First Sunday in Advent, 1890. An open-timber roof, of yellow pine, was put on the Chapel during the year 1891-2, at a cost of over four hundred dollars. After serving this people for about two and one-half years, The Rev. Mr. Post resigned in the spring of 1893. The Rev. James F. Powers, Rector of Trinity Church, Pottsville, took charge of this Mission on Easter, 1895, and supplied it with services every

alternate Sunday afternoon. This arrangement was abandoned in about a year, and St. Stephen's was again without services. During the year 1898-9 The Rev. Paris B. Stauffer, of St. Clair, took charge of the work, and continued until during the year 1900-1, when he resigned. From this time St. Stephen's was without regular services until the following year (1901-2), when The Rev. Frederick A. Warden became the incumbent, but on November 30th, 1902, he resigned, and was succeeded, the following month, by The Rev. Henry W. Armstrong. The Rev. Mr. Armstrong withdrew from here in the month of February, 1904, and was followed by The Rev. F. C. Huber. Another change occurred in this field during the year 1904-5, when The Rev. Mr. Huber resigned, and was succeeded by The Rev. W. H. Decker. After The Rev. Mr. Decker resigned, about November 1st, 1905, Mr. Theo. J. Deweese, a Lay-Reader from Trinity Church, Pottsville, gave service until the beginning of March, 1906, when The Rev. George A. Zellers took charge of the work, which he still continues in the beginning of the year 1909.

Forksville—*Mission.*—This was one of the Itinerant Mission Stations opened, during the Conventional year 1877-8, by The Rev. J. McAlpine Harding, Missionary in Bradford, Columbia and Sullivan Counties. From the time this Station was opened until June 1st, 1879, there were but one Sunday and sixteen week evening services given here. When the Rev. Mr. Harding withdrew from this field, the last of August, 1879, there were no services held here until during the following Conventional year, when The Rev. John Gregson took charge. After laboring in this field until April 20th, 1882, The Rev. Mr. Gregson resigned. From this time until the present (1909) nothing further has been attempted here.

Frackville—*Christ Church.*—In 1872 The Rev. Daniel Washburn, Rector of St. John's Church, Ashland, gave occasional services at Mahanoy Plane, and at the urgent request of a few Church people these services were transferred to Frackville. These services were at first held in a small building standing at the rear of a lot in the extreme northern end of the town. The name given to this Mission at this

time was Mount Zion Church. During the early part of the year 1876 Mr. George Rogers, a Lay-Reader from St. Clair, had charge of the services under The Rev. Mr. Washburn. In 1877 Mr. Daniel Frack, Sr., donated a lot, 50 x 150, to this Mission, upon which to build a Church. It was during this year that The Rev. Mr. Washburn withdrew from the work here, and was succeeded by The Rev. Henry P. Chapman, Rector of the Church of the Holy Apostles, St. Clair. On the 16th day of May, 1878, this Mission elected its first

CHRIST CHURCH [OLD BUILDING], FRACKVILLE, PA.

Wardens, and changed its name from Mount Zion to Christ Church. The services had been held regularly until March 2nd, 1879, when The Rev. Mr. Chapman relinquished the work. Some of the people had at this time fallen into infidelity through the reading of Ingersoll's lectures. The Sunday School, however, was continued. But on the 21st day of the following October a Building Fund was started by making a special contribution of thirty-five dollars. On

May 11th, 1880, another offering of seventy-three dollars and forty-two cents was made to this Fund. This entire amount of one hundred and eight dollars and forty-two cents was placed in the hands of the Diocesan Board of Missions, until such time as it would be needed for the purpose designated. February 11th, 1881, the above amount was transferred from the Board of Missions to the Incorporated Board of Trustees of the Diocese. In August, 1880, The Rev. Mr. Chapman again resumed the services. These services were held every Sunday afternoon, and the Holy Communion celebrated on Christmas, Easter and Whit-Sunday mornings. The Rev. Mr. Chapman finally resigned in the early part of the summer of 1882. From this time Lay service was held by Mr. George Rogers, of St. Clair, until November 7th of this year, when The Rev. Charles A. Marks, Rector at St. Clair, took charge of the work. In December, 1886, this Mission began the erection of a small Chapel, twenty by forty feet, on the lot donated by Mr. Frack. The building was completed, at a cost of about one thousand dollars, the latter part of February, 1887. The first service held in this little Chapel was on March 6th. On May 31st, 1890, Christ Mission had thirty-one families, one hundred and nine baptized persons, seventy-eight members in the Sunday School, a Chapel, valued at $1,500 and free of debt. A beautiful Cemetery, Greenwood, was presented to Christ Church by Mr. Francis S. Haupt, and Consecrated by Bishop Rulison on May 12th, 1891. During the Conventional year 1892-3 the ladies of this Mission raised sufficient money and paid for the painting of the Chapel, placed a new furnace in the cellar, two large lamps in the Church, also an excellent organ, and both white and green hangings for the altar and chancel furniture. On April 26th, 1894, Bishop Rulison established Christ Church by the appointment of Mr. Norman L. Ranck as Warden and Mr. William Wallace Treasurer. After having labored in this part of the Lord's vineyard for fourteen years The Rev. Mr. Marks resigned the last of June, 1896, and was succeeded, on July 3rd, by The Rev. Paris B. Stauffer. In January, 1897, work was begun on enlarging the Chapel, by adding a chancel and sanctuary, twenty by thirty feet, with

a vestry ten by fifteen. This work having been completed, the first service in the newly enlarged Church was held on June 27th. The entire cost of the new addition was nine hundred dollars. In March, 1898, The Rev. Mr. Stauffer withdrew from the work here, and was succeeded by The Rev. Otho Brant, D.D., of Mahanoy City, who supplied this Mission until June, 1899, when Mr. Richard Whitehouse, a student in the General Theological Seminary, New York City, took charge for the summer. After Mr. Whitehouse returned to his studies, The Rev. Dr. Brant again supplied this Mission with services for a short time. On November 1st, 1899, The Rev. Jonathan W. Miller assumed charge by appointment of Bishop Talbot. The Rev. Mr. Miller was the first resident Clergyman Christ Church ever had. In 1900 this Mission had fifty-five families, one hundred and nine baptized persons, seventy-three Communicants, seventy-five members in the Sunday School, Church and Cemetery, valued at $5,000, and a debt of $81.12. On Easter, 1901, this debt was paid, and a vested choir of boys and girls put into the service. During the month of October, of this year, electric light was placed in the Church. In the fall of 1902 Mr. Francis S. Haupt presented the Church with a corner lot, with the stipulation that it be sold and the money used toward the building of a new Church. A Church Building fund was started on March 12th, 1903. It was in May of this year that Christ Church was admitted into union with the Convention of the Diocese. On September 23rd, 1904, Mrs. C. S. Sanner presented this Mission with a fine corner lot upon which to build the new Church. A steam heating plant was placed in the Church in the fall of 1905, at a cost of three hundred and sixty-five dollars. In the fall of 1907 a concrete pavement, curb, and gutter, costing three hundred and forty-five dollars, were put down along both sides of the lot presented by Mrs. Sanner. There was, at this time, about $1,800 in the Church Building fund, including the amount realized from the lot presented by Mr. Haupt.

On April 1st, 1908, ground was broken for the new Church, to be erected after the plans and specifications drawn by the Rector, The Rev. Mr. Miller. The corner-stone was laid on Sunday, May 31st. The estimated cost of this

building was supposed to be about eleven thousand dollars. It was not, however, until in December that the building got under roof, and was completed in the summer of 1909. The Rev. Mr. Miller is still the incumbent in 1909.

CHRIST CHURCH, FRACKVILLE, PA.

FREELAND—*Mission.*—This Mission is the child of St. James', Drifton, under whose fostering care it has ever continued. This interest was started by The Rev. John Ireland, the first Rector at Drifton, who continued in charge until during the Conventional year 1886-7, when he was succeeded by The Rev. James P. Buxton. In 1886 there was a Sunday School here of three hundred and ten members. A Chapel was erected about this time at a cost of $2,300. By 1892 the Sunday School had increased to four hundred and twenty-nine members. One thousand two hundred dollars were spent on improving the Chapel during the year 1893-4, and a lot, valued at three hundred dollars, was donated to the Mission during the year. When, during the Conventional year 1899 and '90, The Rev. Frank Marshall became Curate, under The Rev. Mr. Buxton, he located in Freeland in order that he might give closer attention to the work here. In

the spring of 1905 the Chapel was practically rebuilt and enlarged, at a cost of about $4,000. A new steam heating plant was installed, the pipe organ, from the Parish Church at Drifton, was rebuilt and set up in the Chapel, and the entire building furnished throughout with new carpet and furniture. The Rev. Mr. Marshall still continues in charge, under The Rev. James P. Ware, in 1909.

FRIENDSVILLE—*Church of the Holy Spirit.*—This Mission was started by The Rev. George P. Hopkins in 1862, but two years later the services were discontinued, and the Mission remained practically closed for eleven years. At the urgent request of a few Church people the services were again resumed by The Rev. Mr. Hopkins during the month of August, 1875. On Wednesday, June 7th, 1876, the corner-stone of the new Church was laid. The services were, at this time, held every two weeks on Sunday. The two acres of ground upon which the Church was being built was given by James E. Carmalt, Esq. The cost of the new Church was, for the most part, met by Mr. Carmalt, his family, and relatives. The Church building was completed during the year 1876-7. In the spring of 1878 The Rev. Mr. Hopkins withdrew from the work here. On May 1st The Rev. John Scott took charge of the work. As The Rev. Mr. Scott devoted all his time to this Mission, he gave them services every Sunday, until in the spring of 1880, when he resigned. The Church of the Holy Spirit had, at this time, seventeen families, thirty-seven baptized persons, nine Communicants, twenty-two members in the Sunday School, a Church and five acres of ground. Since the resignation of The Rev. Mr. Scott nothing further has been done by the Church in Friendsville.

GAINES—*Mission.*—The Rev. William P. Painter began giving services here in September, 1888, but severed his relation with the work during the year 1889 and '90. Nothing further was done until during the year 1892-3, when occasional services were held by a visiting Clergyman. From this latter year nothing further has ever been attempted by the Church in this place.

GALETON—*Church of the Good Shepherd.*—On January 10th, 1892, The Rev. Chas. E. Fessenden, Rector of All

Saints', Brookland, began holding services at Galeton. A Church Building Fund, which in 1893 amounted to $1,051.18, was started. During the Conventional year 1893-4 Mr. Gale presented this Mission with two lots upon which to build the Church. In the beginning of November, 1896, this Mission became vacant by the withdrawal of The Rev. Mr. Fessenden. From this time there were no services held here until August, 1897, when The Rev. W. N. R. Ashmead was placed in charge. But after holding two Sunday services, and visiting the people, during the weeks of August and

CHURCH OF THE GOOD SHEPHERD, GALETON, PA.

early part of September, The Rev. Mr. Ashmead was relieved of this work by the Board of Missions. This action was taken because it was the prevailing opinion that nothing could be accomplished here at that time. But during the Conventional year 1899 and 1900 services were again resumed by The Rev. Charles A. Howells. In 1900 this Mission had twenty-two families, fifty baptized persons, and twenty-four Communicants. The services were, during these years, held in a hall. This Mission again became vacant in the spring of 1901, when The Rev. Mr. Howells resigned.

After being vacant a little more than four years The Rev. Martin Damer took charge in the summer of 1905, only to relinguish the work again toward the close of the year. In the spring of 1906 The Rev. Arthur J. Watson began work here by appointment of Bishop Darlington. At this time this Mission owned three of the most desirable lots in the town, but the building of a Church had been hanging fire for more than fifteen years. On August 16th of this year, ground was broken for the new Church, which was completed by February 3rd, 1907, on which date the first services were held. A Sunday School, of thirty members, was organized on the 24th of this month. The new Church was Consecrated, by Bishop Darlington, on May 8th, 1907. The Rev. Arthur J. Watson resigned during the year 1907-8.

GRACE CHURCH, GAP MINES, PA.

GAP MINES—*Grace Church.*—Grace Church was admitted into union with the Convention of the Diocese of Pennsylvania in 1860. At the time of the formation of the Diocese of Central Pennsylvania, in the fall of 1871, this Mission was vacant, and continued so until February, 1873, when The Rev. Thomas Burrows took charge. Since that time services were held twice a month, on alternate Sunday afternoons. The Rev. Mr. Burrows resigned during the year 1875-6, and was succeeded by The Rev. Henry C. Pastorius. As the support of this entire community depended almost

entirely upon the mining operations at the Nickel Works, and as these were shut down during the year 1877-8, the Church became considerably weakened at this time. Owing to ill health The Rev. Mr. Pastorius resigned on July 1st, 1879. On the first day of the following September The Rev. J. McAlpine Harding became Rector. In 1880 Grace Church had thirteen families, thirty-two baptized persons, fifteen Communicants, sixty-six members in the Sunday School, a Church and Cemetery, valued at $2,500. During the year 1881-2 the Church was repaired and improved, at a cost of $206.63. On December 31st, 1885, The Rev. Mr. Harding resigned. The Mission continued vacant from this time until September 18th, 1886, when The Rev. R. L. Chittenden took charge. But during this time a flourishing Sunday School was kept up under the superintendency of the efficient Lay-Reader, Mr. John Hocking, aided by a number of faithful teachers. On May 31st, 1890, this Mission had fifteen families, thirty-five baptized persons, sixteen Communicants, thirty-three members in the Sunday School, a Church and Cemetery, valued at $2,500, and without debt. In addition to what the Rector was able to do, Lay services were held, as occasion offered, by Mr. John Hocking. The interior of the Church was improved and beautified during the year 1896-7, and the following year (1897-8) a porch was added to the Church building through the efforts of the Parish Guild. An iron fence was built along the entire front of the Church property in 1898-9. In 1900 this Mission had sixteen families, thirty-one baptized persons, nineteen Communicants, thirty-nine members in the Sunday School, a Church and Cemetery, valued at $2,550. There was an invested capital of three hundred dollars, in 1903, for the support of the Mission. The Rev. Mr. Chittenden still continues to be the incumbent in 1909.

GETTYSBURG—*Church of the Prince of Peace.*—When services were first begun here, by The Rev. Henry L. Phillips, in 1876-7, the Episcopal Church was unknown, save unfavorably from hearsay. The Missionary spent considerable time, during this year, in collecting money for the Chapel. A new font was purchased in 1878-9, out of the Communion alms, for $18.87. During the Conventional year 1879 and

'80 The Rev. Mr. Phillips resigned, and was succeeded by The Rev. A. E. Tortat. In 1880 this Mission had nine families, twenty-eight baptized persons, thirteen Communicants, fourteen members in the Sunday School, a Chapel and lot, valued at $2,000. This Chapel was located at the outer edge of the town. As the building of a Memorial Church had

CHURCH OF THE PRINCE OF PEACE, GETTYSBURG, PA.

been decided upon, in 1884 a lot was purchased in the centre of the town, upon which to erect this building. Owing to the frequent absence of the Rector to collect funds for the proposed new Church, The Rev. William R. Pickman officiated at quite a number of the services during the year 1884-5. Up to this time The Rev. Mr. Tortat had collected $4,500. One of the difficulties met with was that so many

were waiting to contribute until the work of building was fairly started. It was about this time that Bishop Howe appointed a finance and building committee. The Rev. Mr. Tortat having resigned on November 8th, 1885, this Mission continued vacant until March 5th, 1886, when The Rev. Charles H. Vandyne took charge. During this year the Hon. William McClean presented the Church with an organ, and on Christmas Mrs. C. B. Smyser gave a memorial altar cross. On May 1st, 1888, The Rev. Mr. Vandyne resigned.

INTERIOR OF CHURCH OF THE PRINCE OF PEACE, GETTYSBURG, PA.

After the Mission had been vacant four months, The Rev. T. P. Ege took charge on the first day of September. It was during this year (1888) that the Bethany School for Girls was started by The Rev. Mr. Ege. In 1890 this Mission had twelve families, twenty-seven baptized persons, and seventeen Communicants. Work was, at this time, again slowly going on upon the new memorial Church building. So slowly did the work of building this new Church progress that in 1893-4 about $3,000 more were added toward its completion. During the same year a Sunday School, of

thirty-two members, was organized. In March, 1898, The Rev. Mr. Ege resigned, from which time Lay services were held by Judge McClean until about June, when The Rev. W. N. R. Ashmead took charge. After a lapse of five years, work was again resumed on the Memorial Church building in October, 1899. In 1900 the Church of the Prince of Peace had thirteen families, thirty-three baptized persons, twenty-two Communicants, fifteen members in the Sunday

ENTRANCE TO MEMORIAL TOWER,

GETTYSBURG, PA.

School, Church and Rectory, and the unfinished Memorial Church, all valued at $18,000, with an indebtedness of $1,500. Finally on July 25th, 1900, the Memorial Church of the Prince of Peace was completed and opened with divine service, by Bishop Talbot, in the presence of a large congregation of Clergy, laity and friends. The old Chapel and Rectory had been sold and the money applied to the new

Church. On December 1st, 1902, The Rev. Mr. Ashmead resigned, and was succeeded, in February, 1903, by The Rev. H. G. G. Vincent. The Church of the Prince of Peace was Consecrated, by Bishop Talbot, on December 1st, 1903. The Rev. Mr. Vincent resigned on the last Sunday in June, 1905, after which Morning Prayer and a sermon were read every Sunday by the Hon. William McClean. After being vacant six months, The Rev. Edward Hyde True assumed charge of the Mission January 1st, 1906, and continued until his death in the summer of 1907. Shortly afterwards The Rev. Norman H. Burnham took charge, but only continued a short time, when he was followed by The Rev. W. B. Hooper, who still continues work here in the beginning of 1909.

GIBSONBURG—(See Jermyn).

GILBERTON—*St. Peter's Mission.*—Services were started here by The Rev. Charles A. Marks during the Conventional year 1888-9. These services were held regularly one Sunday morning of each month, in Weeks' hall, until 1892, when they were discontinued. From this time the few Church people residing here received no attention, save an occasional visit from The Rev. Dr. Brant, of Mahanoy City, until in March, 1900, when The Rev. Jonathan W. Miller, of Frackville, took charge, and, with the help of a Lay-Reader,—Mr. Robert C. Hunt,—was able to give them services regularly every Sunday, for about two years. These services were held in the P. O. S. of A. hall. At the end of these two years, the prospect of building up the Church here being very poor and Mr. Hunt having removed from Frackville, the services were reduced to two each month, and these held in a private house. But in order that the Church may keep in touch with the few people living here, The Rev. Mr. Miller continues to give them these services, and visits them once a month, to the present time, 1909.

GIRARDVILLE—*St. Paul's Mission.*—The first services were held here by The Rev. Benjamin F. Thompson, Rector at Ashland, during Lent, 1889. After this, services were continued regularly on the afternoon of the second and the evening of the fourth Sunday of each month, until The Rev. Mr. Thompson resigned, during the Conventional year

1891-2. The vacancy thus caused was filled by The Rev. William W. Mix. In the spring of 1892 this Mission purchased a lot upon which to build a Church. But in the beginning of the year 1894 The Rev. Mr. Mix gave up his work here. From this time the people of St. Paul's attended the services at St. John's, Ashland, until July 1st, 1897, when The Rev. F. C. Cowper, Rector at Ashland, re-opened the services here. In the year 1900 St. Paul's Mission had thirty-five families, one hundred and thirteen baptized persons, twenty-seven Communicants, and furniture and books, valued at $92.40. During the year 1901 The Rev. Mr. Cowper withdrew from this field, and was followed, in December of this year, by The Rev. A. S. H. Winsor. In July, 1902, St. Paul's Mission was again merged with St. John's, Ashland. On May 6th, 1906, services were again resumed here, and a Sunday School organized. The Mission had just purchased a partly completed Church building from the Reformed congregation, for which it paid $1,250, although the property had actually cost over $4,000. The Rev. Mr. Winsor, having resigned, was succeeded, on October 1st, 1906, by The Rev. John Warnock. During the year 1906-7 the outside and inside of the Church were thoroughly painted, and new carpet placed in the chancel and aisle. In 1907 a debt of seven hundred and fifty dollars still stood against the property. The Rev. Mr. Warnock still continues his work here at this time, 1909.

GREAT BEND—*Grace Church.*—Grace Church was admitted into union with the Convention of the Diocese of Pennsylvania in 1860. When the Diocese of Central Pennsylvania, of which this Mission became a part, was organized, in the fall of 1871, The Rev. John A. Jerome was Rector. Upon the death of Mr. Richard S. Clark, Grace Church came into possession of two thousand dollars, the interest of which alone could be used, and that only for certain specific parochial purposes. The Rev. Mr. Jerome withdrew from the work here the last of June, 1876, and after being vacant for a short time, The Rev. Leroy F. Baker took charge. Considerable improvements were made to the Church property in 1878-9. These improvements consisted in a new carpet for the Church, the walls kalsomined, the lamps replaced by

two reflectors, a new roof put on the building, a walk laid from the Church door to the street, and a hedge set on two sides of the cemetery. The Rev. Mr. Baker, having resigned, was succeeded, October 12th, 1879, by The Rev. George C. Hall. In 1880 Grace Mission had thirty families, forty-nine Communicants, seventy-seven members in the Sunday School, a Church, Cemetery, and legacy of two thousand dollars, all valued at $5,000, with a debt of $358. The Rev. Mr. Hall resigned in September, 1881. The Mission was vacant from this time until the following December, when The Rev. L. R. Dickinson took charge. But The Rev. Mr. Dickinson was unable to secure a house until June 1st, 1882. In September of this year, a Ladies' Guild was organized, which did excellent work, both missionary and parochial. On February 1st, 1887, The Rev. Mr. Dickinson resigned. This again left Grace Church vacant until April 1st, 1888, when Mr. C. L. Cooder, a Postulant for Holy Orders, was placed in charge, as a Lay-Reader. During this time The Rev. Samuel P. Kelly, the Diocesan Missionary, occasionally visited this Mission. It was during this time that Mrs. Richard S. Clark presented Grace Church with an altar cross and a pair of vases in memory of her husband, and at the same time the Sunday School gave an altar desk. Upon the Ordination of Mr. Cooder to the Diaconate he continued his work as Minister in charge. The decline of business during the year 1888-9 seriously affected the work of the Church. But notwithstanding this, the entire interior of the Church was, at this time, tastefully and artistically decorated. The Church was also re-carpeted, cathedral glass windows put in place, a complete set of chancel furniture of quartered oak purchased, the Vestry room re-furnished, and a set of finely embroidered Eucharistic linen bought. The Rev. Mr. Cooder resigned, and was succeeded, in the spring of 1890, by The Rev. Melvin Honeyman. Grace Church had, at this time, thirty-five families, ninety baptized persons, fifty-three Communicants, seventy members in the Sunday School, and property valued at $6,000, without any debt. This Mission again became vacant during the year 1892-3, and continued so until in 1893-4, when The Rev. James Benton Werner, a newly Ordained Deacon, took charge. Another change of Rectors

occurred during the Conventional year 1894-5, when The Rev. Mr. Werner was succeeded by The Rev. Edward James McHenry. A new furnace and electric light were put in the Church in the fall of 1898. In the year 1899 and 1900 The Rev. Mr. McHenry resigned, and was succeeded by The Rev. George R. Bishop. In 1900 this Mission had forty-five families, one hundred and fifty-five baptized persons, eighty-four Communicants, fifty-nine members in the Sunday School, a Church, Cemetery, and legacy, valued at $6,000, and free of debt. The Rev. Mr. Bishop resigned during the year 1902-3, when The Rev. W. N. R. Ashmead took charge, and continued work here until in 1904-5, when he resigned, and was succeeded by The Rev. W. R. Holloway, who continued in charge until in 1907-8, when he resigned, and was succeeded by The Rev. S. B. Eshoo, who continued for a short time.

GREENCASTLE—*St. James' Church.*—The Rev. E. V. Collins, Rector at Chambersburg, began holding services here during Lent, 1901. During this sacred season these services were held weekly, but after Easter they were continued once each month, with the Holy Communion. This work was for a short time, during the Conventional year 1902-3, in charge of The Rev. Mr. Pfeiffer, but after his removal it again came under the charge of The Rev. Mr. Collins. In 1903 St. James' was received into union with the Convention of this Diocese. Lay services were continued here in 1904, under The Rev. Mr. Collins, who occasionally visited and gave these few Church people a service. Thus the interest of the Church gradually dwindled to such a low ebb that in 1907 the few Church people left were occasionally visited by The Rev. W. T. Twamley, Missionary at Waynesboro.

GREEN RIDGE—(See *Church of the Good Shepherd,* Scranton).

HACKELBERNIE—*Mission.*—During the Conventional year 1901-2 a Sunday School was started here by St. Mark's Church, Mauch Chunk, of which The Rev. J. M. Hayman, D.D., was at this time Rector. The work thus begun continued to grow under the fostering care of St. Mark's, so that in 1907 services had already been held here for several years by the Clergy of the mother Church. These were, at

this time, The Rev. A. B. Putnam, Rector, and The Rev. Messrs. A. A. Bresee and Frank E. Bissell, Curates.

HALL'S STATION—*Mission.*—The Rev. John Warnock, Rector at Montoursville, began giving services here during the Conventional year 1893-4. These services consisted in a celebration of the Holy Communion every other Sunday at 8.30 A. M., with an occasional evening service, and were held in a Chapel which was owned by Mr. W. C. Hall. A Sunday School, however, had been in operation here for some time prior to this. When St. Mary's Wadleigh Memorial Church, Williamsport, became an independent Parish, in 1895-6, its Rector, The Rev. M. W. Christman, took this Chapel under his pastoral care. But because of the peculiar conditions existing here nothing further has been done by the Church.

HALIFAX—*St. Stephen's Church.*—Services were begun here by The Rev. James Stoddard, Rector at Steelton, toward the close of the year 1885. These services were held every alternate Friday evening with an attendance of from one hundred and twenty-five to one hundred and fifty. During the Conventional year 1886-7 it was taken in charge by the Rector at Columbia, The Rev. Francis J. Clay Moran. In the meantime a Sunday School, of forty-five members, had been organized under the superintendency of Mr. Theodore Patterson, who, being licensed a Lay-Reader, also read the services of the Church every Sunday. There being a Chapel here, a beautiful walnut altar was presented, at this time, as a memorial by Dr. and Mrs. Beaver, and a carpet placed in the Chancel. As this interest had, up until the year 1889 and '90, been known as the Mission of the Ascension, at this time it was changed to that of St. Stephen's Church. From this time nothing further has been attempted here by the Church.

HAMLINTON—*St. John's Church.*—St. John's Mission was admitted into union with the Convention of the Diocese of Pennsylvania in 1845. In 1871, the year when the new Diocese of Central Pennsylvania was formed, The Rev. Rowland Hill Brown was the Missionary in charge. There were at this time no less than seven appointments in this Missionary field: First, St. John's; second, Sterling; third,

Catterson's; fourth, Finley's; fifth, Ledgedale; sixth, Bidwell's Mill; and seventh, Hollisterville. The services at Finley's were held once every four weeks, at Ledgedale once every two weeks, at Bidwell's Mill every Friday evening, and at Hollisterville every two weeks on Sunday evening. In the spring of 1874 this Parish paid the last of its indebted- one Friday evening during service, but was immediately repaired. From the death of The Rev. Mr. Brown, which occurred during the year 1878-9, St. John's was without a Clergyman until about the middle of the summer of 1882, when The Rev. William Kennedy began work here. Owing to the bad condition of the stoves and pipes in the Church, services were suspended during the winter and spring of 1882-3. For some incomprehensible reason the Wardens, at this time, sought to discourage the holding of any services whatsoever at Hamlinton. The Rector was also compelled to suspend the services at Ledgedale, for a time, because of the want of a horse. Because of ill health, The Rev. Mr. Kennedy was compelled to resign, the latter part of the year 1886. In 1889 occasional services were held here by the General Missionary, The Rev. Samuel P. Kelly. Although still without a Clergyman, Hamlinton, Ariel and Sterling constituted one Missionary field in 1894, with occasional services. During the Conventional year 1894-5 The Rev. Wm. Coney, a newly Ordained Deacon, was appointed an Itinerant Missionary over this field, with the addition of Tunkhannock and Springville. But this arrangement only continued until October, 1895, when The Rev. Mr. Coney withdrew from the work at Hamlinton. In the latter part of January, 1896, The Rev. F. S. Ballentine, Rector of the Church of the Good Shepherd, Scranton, undertook the work at St. John's, and agreed to give at least one service each month without compensation. But this arrangement only continued for a short time. Services were held here during the Lenten season of 1898 by Archdeacon Coxe, assisted by a number of the neighboring Clergy. This plan of supplying services during Lent was followed for two years. In 1900 The Rev. Charles E. Fessenden, Rector at Jermyn, had charge of the services. But in 1903 The Rev. Mr. Fessenden was succeeded by The Rev. J. E. Brodhead, and he again in

turn by The Rev. George A. Warburton in 1904, who resigned in 1907-8.

HANOVER—(See *St. John's*, Ashley).

HANOVER—*St. George's Church.*—On November 21st, 1906, Bishop Darlington, of Harrisburg, accompanied by The Rev. Edward Hyde True, Rector at Gettysburg, visited Hanover. A number of earnest Church people were found here, who, after service, which was held in the United Brethren Church, voted to form themselves into "St. George's Church, Hanover." The Bishop licensed Mr. J. P. Braselman a Lay-Reader, in order that he might assist The Rev. Mr. True in carrying on the services. Upon The Rev. Mr. True's death, in the summer of 1907, he was succeeded by The Rev. George W. Browne, who is still in charge.

ST. STEPHEN'S CHURCH, HARRISBURG, PA.

HARRISBURG—*St. Stephen's Church.*—It was as early as 1826 that St. Stephen's Church was admitted into union with

the Convention of the Diocese of Pennsylvania. The Primary Convention of what became the Diocese of Central Pennsylvania met in this Church on November 10th, 1871. The Rev. R. J. Keeling, D.D., was at this time Rector. In the spring of 1874 this Parish paid the last of its inndebtedness, $1,400. During the year 1876-7 there were $697.80 spent in repairs on the Church and Rectory. The following year (1877-8) was one of great loss, by death and removals, to St. Stephen's. The Ladies' Mite Society was at this time devoting its efforts toward the raising of funds for a new pipe organ, and had already in 1879 one thousand nine hundred and twenty-five dollars on hand for this purpose. In 1880 this Parish had fifty-eight families, one hundred and eighty baptized persons, one hundred and sixty Communicants, one hundred and seventy-three members in the Sunday School, a Church and Rectory. During the year 1880-1 the Church was very much enlarged and improved at a cost of four thousand dollars, and in addition to this a two thousand dollar pipe organ was put in place. To the Ladies' Mite Society, and the Ladies' Organ Guild, was due the credit of having raised these six thousand dollars. A debt of one thousand dollars having again accumulated, the Ladies' Mite Society, through their untiring zeal, paid this off during the year 1882-3. Repairs and improvements were again made to the Church in 1885-6, to the amount of nine hundred and fourteen dollars and twenty-five cents. The Rev. Dr. Keeling resigned December 31st, 1887. From this time St. Stephen's was without a Rector until September 23rd, 1888, when The Rev. Thomas B. Angell took charge. In the first half of the year 1889 this Church received a number of valuable and useful gifts. Among these was a Bible and a complete set of Service Books for the chancel; a set of alms basins, presented in memory of Mr. Buehler; a brass altar desk, the gift of Mrs. R. A. Lamberton, also in memory of Mr. Buehler; a silver Communion Set of four pieces, an Easter gift from Mrs. T. Rockhill Smith, in memory of her husband. The following Easter (1890) Mrs. F. B. Chauvenet placed upon the altar a handsome set of brass vases, in loving memory of her mother, Mrs. Rachel Burnside. May 31st, 1890, this Parish had one hundred families, two hun-

dred and thirty baptized persons, one hundred and forty-seven Communicants, one hundred and twenty-five members in the Sunday School, a Church Rectory, and Sunday School Building, valued at $50,000, and free of debt. A beautiful Memorial window was placed in the Church, during the year 1890-1, by Mr. Jonas Wister, in memory of his wife. On Easter, 1892, Mrs. R. A. Lamberton placed upon the altar a

INTERIOR OF ST. STEPHEN'S CHURCH, HARRISBURG, PA.

brass cross of beautiful design and workmanship in memory of Mrs. William Buehler. A brass Eagle lecturn was presented to the Church on Easter, 1893, and in the evening of the same day the first vested choir, of twenty-two voices, appeared in the service. A brass pulpit, resting upon a walnut base, was presented on Easter, 1894, to the memory of R. A. Lamberton, LL.D., by his wife and children. The Church, after having been closed for more than four months for improvements, was opened with solemn service, by

Bishop Rulison, on November 8th of this year. These improvements consisted of an entirely new chancel, the ceiling of the Nave paneled in wood, and the whole interior decorated, also the introduction of steam heat, and a walnut altar in memory of Mr. and Mrs. Berghaus, the gift of their children, a carved Caen stone font, given by Mr. and Mrs. A. S. McCreath in memory of their daughter, and a beautiful chancel window by Mrs. S. H. Chauvenet in memory of her mother, Mrs. R. Cameron Burnside. Upon the death of Mrs. Haldeman Haly, April 20th, 1895, St. Stephen's received a bequest of $5,000. The Rev. Dr. Angell resigned in December, 1899, and three weeks later, January 18th, 1900, he died. The vacancy thus caused was filled by The Rev. Ernest F. Smith. St. Stephen's had at this time (1900) one hundred and ten families, two hundred and thirty-four baptized persons, one hundred and sixty-six Communicants, two hundred and five members in the Sunday School, a Church, Rectory, Parish Building, and lots in the Cemetery, all valued at $50,000, and free of debt. During the year the Church received the following gifts: Two Priests' stalls and desks in memory respectively of The Rev. Thomas B. Angell, D.D., and Mrs. F. Moën Huntington Conner; a festal Dossal with brass rod, etc., in memory of Mrs. Elizabeth F. Goodwin; and a Litany Desk in memory of John Bowes Cox and Rebecca H. Cox. The following year (1900-1) an annex was built connecting the Church with the Parish House, and the Parish House itself was remodeled and redecorated at a total cost of $3,267. The Church was enlarged by the addition of eleven feet to the chancel and enriched by the following gifts during 1901-2: A reredos of black walnut with painted panels, a stained glass window in the Sanctuary, choir stalls, a Bishop's chair, credence table and sedilia, two electric light standards, a large chalice and paten of silver, with silver-mounted cruets. A new pipe organ was placed in the Church during the year 1902-3, at a cost of $5,400, and a large stained glass window by the Hon. B. F. Meyers and family. On February 2nd, 1904, The Rev. Mr. Smith left on an eight months tour abroad. During the Rector's absence the Parish was placed in charge of the Curate, The Rev. Herbert S. Hastings. The Rev. Mr. Hastings

having returned from his European trip on December 10th of this year, took charge of Christ Church, Stroudsburg, which left St. Stephen's without a Clergyman. The special Convention of the newly constituted Diocese of Harrisburg met in this Church January 31st, 1905. The Rev. Mr. Smith, having decided to remain in England, resigned, and was succeeded, on March 8th, 1905, by The Rev. Rollin A. Sawyer. The first service held in this new Diocese by its Bishop, The Right Reverend James Henry Darlington, Ph.D., D.D., was in this Church, April 30th of this year. As the Bishop selected Harrisburg as the See City, St. Stephen's became the Cathedral Church of the Diocese. This made its Rector, The Rev. Mr. Sawyer, Dean, and he still continues to be the incumbent in 1909.

ST. PAUL'S CHURCH, HARRISBURG, PA.

HARRISBURG—*St. Paul's Church.*—In 1859 St. Paul's Church was received into union with the Convention of the Diocese of Pennsylvania. After a long interval without services, St. Paul's was again opened, by the newly elected Rector, The Rev. W. T. Bowen, on Advent Sunday, 1871.

From this time the future, for St. Paul's, looked more hopeful. But during the Conventional year 1874-5 this Church again passed through a crisis which unsettled the Parish considerably. The Rev. Mr. Bowen resigned the last of October, 1876, and was succeeded by The Rev. B. F. Brown. In 1877 St. Paul's was but slowly recovering from the prostrated condition into which it had been plunged a few years before. Its support was almost entirely dependent upon a legacy left by Mr. Conner. The erection of a stone Church was begun and almost completed, during the Conventional year 1877-8. The cost of this new building was nine thousand dollars, which was largely met by the legacy of Mr. Conner. This gave the Parish a Church, Chapel and lot, all of which were valued at $20,000. The new Church was completed, paid for, and Consecrated, by Bishop Howe, on February 23rd, 1879. The Rev. Mr. Brown was compelled, by the protracted illness of a member of his family, to resign and apply himself wholly to his home duties. From this time until July 13th, 1880, Lay services were held here. On this latter date The Rev. Leroy F. Baker took charge of the Parish. At this time St. Paul's had thirty families, forty Communicants, ninety members in the Sunday School, a Church and Chapel, valued at $15,000. In the year 1883-4 the organ was supplied with a motor, at a cost of one hundred and twenty-five dollars. During the year 1888-9 the Church was thoroughly renovated, frescoed and partly carpeted, at which time an Eagle lecturn, of brass and bronze, was also presented as a memorial. It was also at this time that the first vested choir, of twenty-six voices, was introduced into the service. By May 31st, 1890, St. Paul's Church had grown to one hundred and three Communicants, and one hundred and forty-two members in the Sunday School, with a Church and Sunday School Building, valued at $25,000, and free of debt. The house at 812 North Sixth Street was purchased, during the year 1890-1, for a Rectory. Upon this property there remained a debt of three thousand dollars. On May 31st, 1892, about seven hundred dollars were paid on this debt, besides placing a new heater in the Rectory. The debt of three thousand dollars on the Rectory had, by the summer of 1897, been reduced

to six hundred dollars, and by the year 1899 the entire amount was paid. In 1900 this Parish had one hundred and thirty families, upwards of three hundred baptized persons, one hundred and seventy Communicants, one hundred and fifty-eight members in the Sunday School, a Church, Rectory and Parish Building, valued at $25,000, and free of debt. A fund of $3,200 was accumulated during the year 1901-2 toward a Parish Building. The Rev. Mr. Baker resigned November 15th, 1905. From this time services were held regularly by neighboring Clergy until February 26th, 1906, when The Rev. George Israel Browne succeeded to the Rectorship. During this vacancy the Rectory was painted and a number of the rooms papered. In July, 1906, the organ, which had been in hard service for many years, was thoroughly overhauled. The Rev. Mr. Browne continued his work here until in the summer of 1908, when he resigned.

HARRISBURG—*St. Andrew's Church.*—This is one of the youngest Parishes in the Diocese, inaugurated about five years ago by St. Paul's Church, within whose parochial limits its was located. In the fall of 1902 Mr. J. P. Braselman, at the request of The Rev. Leroy F. Baker, Rector of St. Paul's, visited every Church family in this section of the city with a view of starting a Mission. And having met with a hearty and favorable response, a hall was secured, and the first service held, by The Rev. Mr. Baker, on Sunday afternoon, February 1st, 1903. A Sunday School, however, had been organized prior to this. On July 1st, The Rev. John E. Hill became the Assistant. One year from the time this Mission was started seventeen persons, mostly adults, were Confirmed. The Rev. Mr. Hill resigned April 1st, 1905. It was about this time that St. Andrew's cut loose from the mother Church, St. Paul's, and undertook to take care of itself. From this time services were regularly maintained by Clergy from this and other Dioceses, and a Lay-Reader, until October 8th, 1905, when The Rev. Henry B. Smith took charge. So rapidly had this Mission been growing that by the following month there were eighty-five adults, Communicants and non-Communicants, interested in St. Andrew's, while the Sunday School numbered over one hundred members. On March 19th, 1906, St. Andrew's was

organized into a regularly constituted Parish, and an application made to the Dauphin County Courts for a charter, which was, in due time, secured. In the early spring of this year, the lot on the southeast corner of Seventeenth and Park Streets was bought, upon which to build a Church. A branch of the Woman's Auxiliary to the Board of Missions was organized on January 24th, 1907. During the summer of this year The Rev. Mr. Smith resigned, and was succeeded by The Rev. Dr. Buxton, but who only remained a short time, when he resigned, and The Rev. Ward Winter Reese took charge.

INTERIOR OF UNION HALL, ST. ANDREW'S MISSION, HARRISBURG, PA.

HARRISBURG—*All Saints' Mission.*—This is a Mission of St. Stephen's, and was started, by the Rector—The Rev. Ernest F. Smith—in a lunch room, near a cigar factory, on Race Street, in December, 1899. Through the generosity of a

member of the Parish this room was enlarged and suitably arranged for services. Because of the growth of this work, the place of service was, in 1901-2, changed to a more commodious one. During the year 1903-4 the Clergy of the Parish were very much assisted in their work here by the Parish Visitor, Miss Cora L. Carter, who was formerly associated with the Sisters of St. John Baptist. On July 3rd, 1905, Miss Carter was succeeded by Miss Frances L. Weeks, a Deaconess, who continued the work until the 8th of the following December. At this time The Rev. Arthur J. Watson became Curate at St. Stephen's, and was placed in charge of All Saints'. In the spring of 1906 this Mission made a strong effort to raise a portion of The Rev. Mr. Watson's salary. During the fall of this year, the work passed into the hands of Mr. Harry Darlington, who took charge of the Sunday School and conducted the Sunday evening services. A lot was purchased, at this time, and another, adjoining this one, in the beginning of the year 1907.

HARRISBURG—*St. Augustine's* (Colored) *Church*.—This is the only distinctly colored Church within the Dioceses of Harrisburg and Central Pennsylvania, and was started in October, 1906. The Bishop placed The Rev. Jos. W. Livingston, a colored Priest, in charge of the Mission. The services are held in a rented hall, and the expenses are met by the voluntary contributions of the colored people themselves. A vested choir was organized, and made its first appearance in the service on March 27th, 1907. This Mission still continues in charge of The Rev. Mr. Livingston in 1909, and is in a healthful condition.

HAWLEY—*Mission*.—During the Conventional year 1882-3 The Rev. Henry C. Swentzel, Rector at Honesdale, began services here, which were held every alternate Sunday afternoon. A Sunday School was organized in the spring of 1883. The Rev. Mr. Swentzel having resigned his work at Honesdale in the summer of 1885, left this Mission without services. But in the summer of 1887 The Rev. George C. Hall, The Rev. Mr. Swentzel's successor at Honesdale, gave occasional services, which were held in the Rink. Mr. R. H. Ham was commissioned a Lay-Reader, during the year 1890-1, and assisted the Rector in this work. After these

occasional services had been continued for a few years, they were discontinued, and nothing further has been attempted since.

ST. PETER'S CHURCH, HAZLETON, PA.

HAZLETON—*St. Peter's Church.*—This Parish was admitted into union with the Convention of the Diocese of Pennsylvania in 1866. The Rev. Charles A. Vandyne was the Rector at the time of the organization of the Diocese of Central Pennsylvania, November, 1871. During the year 1871-2 the ladies of the Parish improved the Church by adding a vestibule, excavating the cellar, in which they placed a furnace, and covered the floor throughout with carpet. On June 1st, 1872, The Rev. Mr. Vandyne resigned, and was succeeded by The Rev. J. M. Williams. After having served this people until some time during the year 1874-5, The Rev. Mr. Williams resigned. St. Peter's continued vacant from this time until the first Sunday in June, 1876, when The Rev. John Hewitt took charge. As the members were, at this time, very much scattered, and the Sunday School simply struggling for an existence, the people were generally disposed to abandon all effort to maintain the work. But the

condition of things soon began to brighten, so that before the end of the Conventional year 1876-7 the Church had been repaired at a cost of seven hundred and twenty-two dollars and thirty-four cents. Having continued here but fourteen months, The Rev. Mr. Hewitt resigned in August, 1877. The Parish then continued vacant until in the year 1879, when The Rev. Peter Russell began his work here. During this long interregnum Lay services were given by Mr. I. M. Hill, a young lawyer, who was assisted by Mr. J. J. Carter. In 1880 this Parish had forty families, one hundred and thirty baptized persons, twenty-eight Communicants, sixty-eight members in the Sunday School, a Church and lot, valued at $6,000. The Rev. Peter Russell having died in August of this year, St. Peter's was again without a Shepherd. It was not long, however, until The Rev. Charles A. Marks became Rector. A new Rectory having been secured, $2,714.72 were paid on it during the year 1880-1. The Rev. Mr. Marks resigned during the year 1882-3, and was succeeded, about the first of May, 1883, by The Rev. James P. Buxton. After serving this Parish one year, The Rev. Mr. Buxton resigned the beginning of May, 1884, but continued to give services here every Sunday evening until his successor, The Rev. Louis C. Washburn, took charge. Considerable improvements were made to the Church during the year 1885-6. These consisted in a steam heating plant, painting of the Church, the addition of a recess chancel, pulpit, and an altar book-rest of brass, all of which cost $1,116.78. The following year (1886-7) a handsome purple altar hanging, richly embroidered, and a complete set of Communion linen, beautifully worked, were presented to the Church. It was during the year 1887-8 that St. Peter's declared itself an independent Parish by voluntarily relinquishing all aid from the Board of Missions. The following gifts were presented, and improvements made, to the Church at this time: A prayer desk was presented by Mrs. J. W. Cole; a walnut altar-rail resting on brass supports, the gift of Mrs. J. C. Haydon; the interior of the Church was thoroughly renovated; the walls were delicately tinted and adorned with a border of neat design; the wood work was all varnished; the entire floor of the nave and chancel

was covered with Brussels carpet; a hymn board was presented by Mr. T. Milnor Morris; Mrs. Haydon gave a font cover of polished walnut and brass; a credence table; and two brass gas standards, for the chancel. In the summer of 1888 an addition was built to the Church, in the form of transepts and chancel. The entire cost of this addition was borne by Mr. and Mrs. James C. Haydon. Shortly after the Convention of 1888, The Rev. Mr. Washburn resigned, and was succeeded by The Rev. William Holden, who continued

INTERIOR OF ST PETER'S CHURCH,
HAZLETON, PA.

for a short time, when he withdrew, and was followed, on March 25th, 1890, by The Rev. E. J. Humes. In 1890 St. Peter's Church had one hundred families, ninety-seven Communicants, one hundred and fifty-one members in the Sunday School, a Church, Rectory and Sunday School Building, all free of debt. St. Peter's Church was Consecrated on November 15th, 1891, by Bishop Rulison.

A fine pipe organ was built in the Church by James C. and Ellen N. Haydon in loving memory of their mother, Mrs. Mary Haydon. This organ was Consecrated to the service of Almighty God, by Bishop Rulison, on February 7th,

1892. The Rev. Mr. Humes resigned in the fall of 1895, and was succeeded by The Rev. Edmund B. Smith, who only continued in charge until mid-summer, 1896, when he resigned, and, four months later, was succeeded by The Rev. William R. Scott. In 1900 this Parish had one hundred and sixty families, four hundred and ninety baptized persons, two hundred and forty-nine Communicants, one hundred and fifty-two members in the Sunday School, a Church, Rectory, and Parish building, valued at $23,000, with a debt of two hundred dollars. On April 15th, 1901, The Rev. Mr. Scott resigned, and a little more than two months later The Rev. W. W. Taylor took charge. Another change of Rectors occurred during the year 1903-4, when The Rev. Mr. Taylor resigned, and was succeeded by The Rev. Francis Yarnall. In 1905 one thousand five hundred dollars were spent on the interior of the Church, also eight new stained glass windows were put in place. The last of November, 1907, The Rev. Mr. Yarnall resigned, and was succeeded by The Rev. Malcolm A. Shipley, Jr.

HOLLIDAYSBURG.—When in January, 1877, The Rev. Thomas O. Tongue was appointed Itinerant Missionary along the line of the Pennsylvania Railroad between Harrisburg and Tyrone, this was one of the Mission Stations opened. There were at this time eight families of Church people, with seven Communicants, in Hollidaysburg. In 1879 a Sunday School, with thirty-six members, was organized. The Rev. Mr. Tongue resigned the latter part of this year, and was succeeded, on December 1st, by The Rev. Alfred J. Barrow. An organ had been purchased for the Mission in 1880. The Rev. Mr. Barrow having resigned during the Conventional year 1880-1, nothing further has been attempted here by the Church. When The Rev. George R. Bishop became Rector at Altoona, during the Conventional year 1907-8, he again revived the work in Hollidaysburg, and with aid of his Vicar, The Rev. Alfred E. Race, continues the work here to the present time.

HONESDALE—*Grace Church*.—This Church was admitted into union with the Convention of the Diocese of Pennsylvania in 1833, and incorporated June 13th, 1852. At the beginning of the Diocese of Central Pennsylvania, in the fall

of 1871, The Rev. O. W. Landreth was Rector of this Parish. About the middle of the summer of 1874 The Rev. Mr. Landreth resigned, and was succeeded by The Rev. Albert C. Abrams. Having served this people a little less than one year, The Rev. Mr. Abrams was very suddenly and unexpectedly called into the Paradise of God on Thursday, May

GRACE CHURCH AND RECTORY, HONESDALE, PA.

25th, 1875. This left Grace Church vacant, which was shortly afterwards filled by The Rev. Everard P. Miller. On Easter, 1877, the Ladies' Society made an offering of eight hundred dollars, which was applied on the debt, and in addition to this these same ladies expended ninety-five dollars on repairs to the Church and Rectory. And in the following year

(1878-9) seven hundred dollars more were paid on the debt, and seventy-eight dollars and ninety-one cents on additional repairs. The Rev. Mr. Miller resigned during the year 1879 and '80, and was succeeded by The Rev. T. F. Caskey. In 1880 this Parish had one hundred families, one hundred and thirty Communicants, one hundred and seventy members in the Sunday School, a Church and Rectory, valued at $40,000, with a debt of $3,800. Eight hundred dollars more were paid on the debt during the year 1880-1. The Rev. Mr. Caskey's health having failed, he resigned toward the close of the year 1881, and was succeeded, in December of this year, by The Rev. Henry C. Swentzel. In 1881-2 this Parish celebrated the fiftieth anniversary of its existence by paying off its entire indebtedness. On Tuesday, March 20th, 1883, a portion of the interior of the Church was unfortunately damaged by fire, but the loss was amply covered by insurance. In addition to making the necessary repairs, the Parish expended more than three thousand dollars in beautifying the Church. During these repairs and improvements the services were held in the Court House. These repairs and improvements were all completed by the summer of 1884, and the glory of the latter house was truly greater than that of the former. The Rev. Mr. Swentzel resigned in December, 1885, and was succeeded on January 1st, 1886, by The Rev. George C. Hall. During the year 1886-7 Mr. Robert J. Menner placed a beautiful window in the Church in memory of his wife. An altar desk was purchased during the year 1889 at a cost of one hundred dollars. In 1890 Grace Church had one hundred and forty families, one hundred and forty-five Communicants, three hundred and seven members in the Sunday School, a Church and Rectory, valued at $40,000, and free of debt. During the year 1892-3 Mr. H. Z. Russell and Mrs. William H. Dimmick erected a beautiful entrance to the Church in memory of their mother, Lucy Forbes Russell. In the beginning of the year 1894 The Rev. Mr. Hall resigned, and was succeeded by The Rev. V. H. Berghaus. It was during this year that a beautiful window was placed in the Church in memory of Jeremiah C. Gunn and his wife, A. Melissa Gunn. As The Rev. Mr. Berghaus only took temporary charge, he was

followed, on July 1st, 1894, by The Rev. John N. Lewis, Jr. During the year 1894-5 a valuable lot was presented to the Church, by Mr. Henry Z. Russell and Mrs. William H. Dimmick, as a site for a new Parish House. On May 19th, 1897, The Rev. Mr. Lewis resigned. A new furnace was placed in the Church about this time. After being vacant about three and one-half months, The Rev. James P. Ware became Rector, on September 1st. In 1900 Grace Church had one hundred and sixty-eight families, three hundred and sixty baptized persons, two hundred and six Communicants, two hundred and twenty-seven members in the Sunday School, a Church, Rectory, and lot, valued at $40,000, and free of debt. An Industrial School was carried on at this time. The Rev. Mr. Ware resigned during the year 1906-7, and was succeeded by The Rev. Albert L. Whittaker, who is still in charge. At this time (1909) Grace Church has an invested capital of $3,232.03 for the support of the Parish.

HOWARDSVILLE.—During the Conventional year 1899 and 1900 The Rev. Howard W. Diller, Rector at Renovo, began giving services here, which were held in the Union Sunday School building. But as the few people who were interested in this Mission moved away, the services were discontinued.

HUNTINGDON—*St. John's Church.*—St. John's Mission was admitted into union with the Convention of the Diocese of Pennsylvania in 1820. At the time of the organization of the Diocese of Central Pennsylvania, in the fall of 1871, St. John's was without a Clergyman, and continued so about eighteen months longer. During this time occasional services were held by The Rev. Messrs. Abel, Martin, Jarrett and Morgan. On June 3rd, 1873, The Rev. Charles H. Mead became Rector. When he entered upon his work he found the Sunday School closed, the library entirely gone, and the Church building in a most delapidated condition, both inside and outside. In the spring of 1874 work was begun on repairing the Church, which was completed in about one year, at a cost of $2,639.50. During the winter of 1877-8 the Church and Sunday School were closed for one month, owing to an epidemic of smallpox. On March 31st, 1878, The Rev. Mr. Mead resigned. From this time

until the 31st of the following May St. John's was vacant. Upon this latter date it was placed under the care of the Itinerant Missionary, The Rev. Thomas O. Tongue, who resided here. The Rev. Mr. Tongue having withdrawn from this field he was succeeded, on December 1st, 1879, by The Rev. Alfred J. Barrow, who remained only until during the year 1880-1, when he resigned. On June 1st, 1881, The Rev. John Gregson took charge, but only continued about one year, when he withdrew. St. John's continued vacant from this time until the beginning of the year 1883, when The Rev. W. C. Langdon, D.D., Rector at Bedford, began giving occasional services here. During the Conventional year 1883-4 regular services were given by The Rev. A. S. Woodle, Rector at Altoona. At the end of this year The Rev. George Hall took charge of the Mission. And by the year 1885 the outlook of St. John's began to brighten. Mr. Thomas H. Dodson and William Hillier were, as Lay-Readers, most helpful to the Rector in maintaining all the services, while William H. Humer was untiring in his work in the Sunday School. St. John's was endowed to the amount of five thousand dollars, by Mr. Joseph Watson, the interest of which is ever to apply to the support of the Rector. The Rev. Mr. Hall, having resigned, was succeeded, on November 12th, 1886, by The Rev. Edward R. Rich. But as The Rev. Mr. Rich lived in Orbisonia, twenty-five miles distant, he could give services here but every alternate Sunday and on such holy and week days as opportunity would permit. The other services were supplied by the Lay-Readers. This Mission, as many others, suffered from the too frequent changes of Rectors. In 1890 this Mission had seventeen families, forty-seven baptized persons, twenty-five Communicants, twenty-six members in the Sunday School, a Church and lot, valued at $10,000, and free of debt. During the year 1890-1 the Church was repaired and the interior refitted and beautified. The Rev. Mr. Rich having relinquished the work, The Rev. Stewart P. Keeling was in charge at this time. The following year (1891-2) another change of Rectors occurred, when The Rev. Mr. Keeling resigned, and was succeeded by The Rev. John Warnock, who only remained until during the year 1892-3, when he resigned. In

July, 1893, The Rev. William L. Reaney became Rector. After continuing here until the spring of 1895, The Rev. Mr. Reaney resigned. The following July the vacancy was filled by the appointment of The Rev. W. H. S. Houghton as Missionary. St. John's having again become vacant by the resignation of The Rev. Mr. Houghton, the vacancy was filled on April 2nd, 1898, by The Rev. Ingram N. W. Irvine, D.D. During the summer of this year, the interior of the Church was changed so as to give two side and one centre aisle, and a steam heating plant installed. Steam heat was also put into the Rectory, which was purchased about two years before. On February 20th, 1899, St. John's became an independent Parish by relinguishing all aid from the Board of Missions. The Rev. Dr. Irvine having been deposed, on April 25th, 1900, by the Bishop of the Diocese, this Parish became vacant once more. St. John's Church had at this time (1900) forty-two families, one hundred and four baptized persons, sixty-eight Communicants, nineteen members in the Sunday School, a Church and Rectory, valued at $6,000, with a debt of $1,900. The work was for a time in charge of The Rev. Robert Hope, D.D., when, on March 1st, 1901, The Rev. F. C. Cowper, by the appointment of the Bishop, became the Missionary. During the year 1902-3 the Woman's Auxiliary paid three hundred dollars on the debt. It was at this time that St. John's Church received a handsome portable pipe organ from Mr. Andrew Carnegie. The Rev. Mr. Cowper resigned in the beginning of the year 1904, and was succeeded by The Rev. Thomas H. Johnston. In the spring of 1905 two hundred and sixty dollars more were paid on the debt. Considerable improvements were made to the Church during the winter of 1905-6, which were made possible through the great liberality of Mr. John Langdon, the Junior Warden. These improvements and additions consisted of a white Italian marble font, a brass pulpit and lecturn, a large centre chandelier, twelve opalescent glass windows, the walls and ceiling frescoed, and the entire Church carpeted. The newly renovated and improved Church was opened on February 28th, 1906, when these new furnishings were blessed by Bishop Darlington. In the following spring The Rev. Mr. Johnston began giving his entire

time and labor to St. John's, but later in the year he resigned, and was succeeded by The Rev. George R. Bishop, who continued until in 1907-8, when he withdrew from the work and was followed by The Rev. Arthur J. Watson, who continues in charge to the present time.

NOTE.—It is a matter of more than ordinary historical interest to know that services were held in Huntingdon as early as 1774. It is said that The Rev. William Smith, D.D., gave notice that on a certain Sunday he would administer the Sacrament of Holy Baptism. And in response to this announcement there were eighty persons baptized. This is said to be the first known administration of the Sacrament in Huntingdon County.

HYDE PARK—(See *St. David's Church*, Scranton).

JERMYN (Gibsonburg)—*St. James' Church*.—Services were first held here by The Rev. R. B. Peet, Rector at Carbondale, in the fall of 1871. And already in 1872 St. James' Mission was received into union with the Convention of this Diocese. The services, during this time, were held in a hall, with the exception of the summer of 1873, when they were held in a grove adjoining the town. Through the great liberality of Mr. John Jermyn, a beautiful new Church, with a Sunday School room underneath, was started at this time. By September, 1874, the new Church was completed and Consecrated by Bishop Howe. The Rev. Mr. Peet severed his connection with this Mission on June 10th, 1875, and was succeeded by The Rev. H. C. Howard, who at once took charge, and continued until the spring of 1877, when he resigned. From this time Mr. John Jermyn gave Lay services until January 1st, 1878, when The Rev. J. A. D. Hughes took charge and gave service every other Sunday, and on alternate Fridays. This arrangement continued until in the fall of this year, when The Rev. Mr. Hughes discontinued his services here. From this time there is no report of any work having been done in this Mission until April 14th, 1882. Upon this latter date The Rev. Edward S. Cross took charge. He was the first resident Clergyman St. James' Church ever had, save one, and he only for three months. But The Rev. Mr. Cross continued work here only until May 20th, 1883, when he resigned. St. James' contin-

ued vacant from this time until January 1st, 1886, when The Rev. F. H. Stricker took charge, and gave services every alternate Sunday. In 1890 this Mission had forty families, one hundred and forty baptized persons, sixty-seven Communicants, one hundred and fifty-two members in the Sunday School, a Church, valued at $5,000, and free of debt. The Rev. Mr. Stricker having died during the Conventional year 1891-2, St. James' was again left without a Shepherd. During the year 1892 The Rev. E. J. Balsley, Rector at Carbondale, took charge of the work for six months, giving service every Sunday afternoon at four o'clock. On December 18th of this year, The Rev. F. C. Wainwright took charge, and continued until in December, 1893, when he resigned, after which the work was again entrusted to the care of The Rev. Mr. Balsley, until such time as a Rector would be secured. During this time new steps were placed in front of the Church, the Church painted, and chancel and choir furniture secured. About June 1st, 1894, The Rev. C. A. Howells became Rector. The following year (1894-5) the walls on the inside of the Church were frescoed, the pews refilled and varnished, and the floor newly carpeted. The Sunday School room was also refitted with new chairs and windows. After laboring here almost two years, The Rev. Mr. Howells resigned in the early part of May, 1896. From this time the Church was kept open by Lay services until the 15th of the following November, when The Rev. Charles E. Fessenden became Missionary in charge. In 1900 St. James' Church had seventy-nine families, two hundred and seventy-one baptized persons, eighty-eight Communicants, one hundred and thirty-six members in the Sunday School, a Church and lot, valued at $6,000, and free of debt. The Rev. Mr. Fessenden resigned on April 1st, 1902, and was succeeded, during the following Conventional year, by The Rev. J. Erwin Brodhead, who continued work here until September, 1905, when he resigned. After a short vacancy, The Rev. William H. Decker took charge the beginning of November. In the spring of 1906 St. James' Church purchased a ten room house for a Rectory. The Rev. Mr. Decker continued work here until April 1st, 1908, when he relinguished this work, and on May 1st was succeeded by

The Rev. C. B. Mee, who is still in charge the beginning of the year 1909.

JERSEY SHORE—*Trinity Church.*—It was during the Conventional year 1901-2 that The Rev. Lewis Nichols, Rector at Lock Haven, began giving services here. Later in the year this work was placed in charge of The Rev. William Jenkins. A lot had already been secured, and four hundred dollars subscribed toward a Church building. On March 1st, 1903, The Rev. Mr. Jenkins resigned, and was at once succeeded by The Rev. Douglas Matthews. By this time there were already two thousand dollars subscribed toward a new Church, which was erected the following summer, at a cost of six thousand dollars, and formally opened by the Bishop in September. During the following November The Rev. Mr. Matthews resigned, after which services were maintained, for a time, chiefly by the General Missionary, The Rev. Reginald S. Radcliffe. About March 1st, 1904, The Rev. William G. Haupt became Rector, but only continued until mid-summer, when he resigned. After this the work here was, for a short time, in charge of Mr. Harry G. Hartman, a senior in the Theological Seminary. In the beginning of the year 1905 this vacancy was filled by The Rev. S. B. Eshoo taking charge. During the following summer the chancel was frescoed, and a handsome chair presented for use in the chancel. The street in front of the Church was opened in the fall. The Rev. Mr. Eshoo resigned the last of February, 1906, and, after a vacancy of a few months, was succeeded by The Rev. Carroll N. Smith. During this time the street in front of the Church was paved, and paid for by the Ladies' Guild. Toward the close of the year, Mr. Edwin Stenner placed two stained glass windows in the chancel. The Rev. Mr. Smith withdrew from the field in the fall of 1907, and in a short time was succeeded by The Rev. John M. Rich, who is still in charge. The new Rectory was completed and occupied in February, 1908. At the same time a Guild Hall was erected, connecting the Church and Rectory. The following memorials were presented on Easter, 1908: Brass altar cross, processional cross, eucharistic lights, eight silk book markers. A vested choir was also established at this time.

JONESTOWN—*St. Mark's Church.*—As far back, at least, as during the Conventional year 1876-7, services were held here by The Rev. Alfred M. Abel, then Rector of St. Luke's Church, Lebanon. In the spring of 1877 the Sunday School was organized. The Rev. Mr. Abel continued these services until the last of January, 1878, when he resigned and left the Diocese. Later on in this same year The Rev. Edward J. Koons became the Minister in charge. During this summer a Chapel was built, and was Consecrated, by Bishop Howe, on November 11th. The Rev. Mr. Koons resigned December 31st, 1879, after which St. Mark's was under the care of The Rev. C. Hare, Rector of St. Luke's, Lebanon. In 1880 this Mission had ten families, twenty-eight baptized persons, sixteen Communicants, forty-five members in the Sunday School, a Chapel, valued at $1,200 and free of debt. October 1st, 1881, The Rev. Alfred M. Abel, Chaplain of the Church Home for Children, took charge of St. Mark's, for the second time. In 1890 this Mission had eight families, fifty baptized persons, seventeen Communicants, forty-one members in the Sunday School, a Chapel and lot, valued at $1,200 and free of debt. St. Mark's has been throughout its entire history, in a sense, a unique Mission in that it is mainly composed of children and officials of the Home. There is, therefore, not much opportunity for growth, but it ever forms a most important work in bringing to the children of the Home the benign influence of the Holy Catholic and Apostolic Church. In 1900 there were four families, fifty-one baptized persons, sixteen Communicants, forty-six members in the Sunday School, a Chapel and lot, valued at $1,200, and free of debt. From January 2nd to May 13th, 1902, The Rev. Mr. Abel was abroad, during which time his place was filled by The Rev. Stephen P. Simpson. In the year of our Lord 1908 The Rev. Mr. Abel had served St. Mark's Church for twenty-seven consecutive years in connection with his duties as Chaplain and House Father of the Church Home for Children. Upon the death of The Rev. Mr. Abel, in the summer of 1908, The Rev. S. G. Morton Montgomery succeeded to this position.

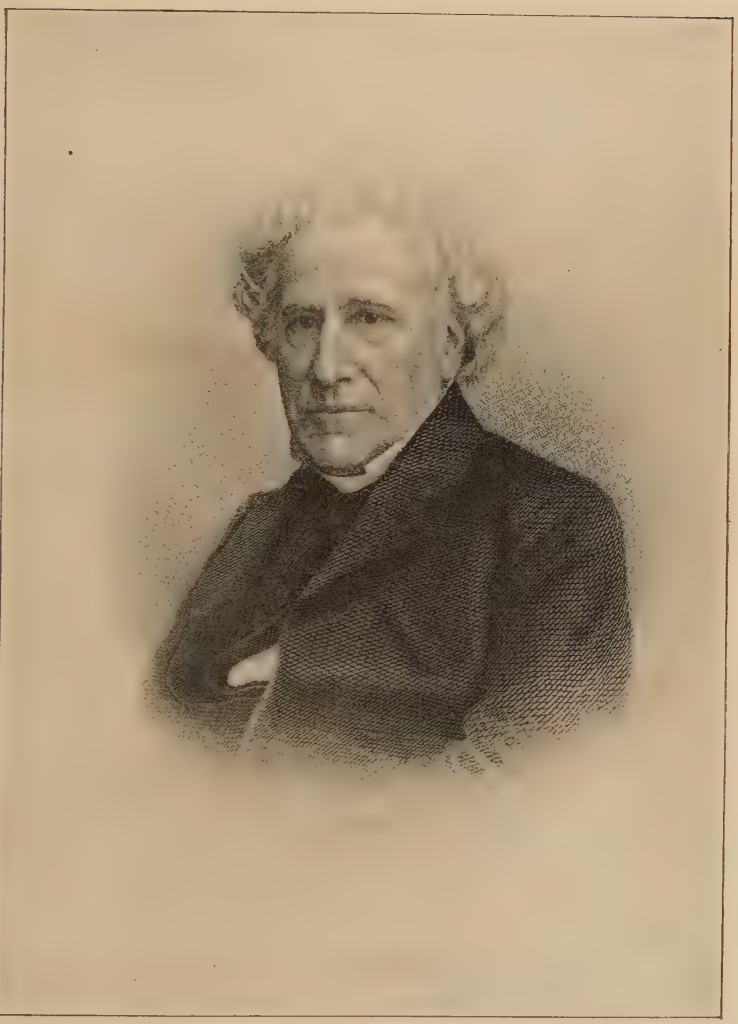
KEELER—*Grace Mission.*—This was one of the Itinerant Mission Stations opened, by The Rev. J. McAlpine Harding,

during the Conventional year 1877-8. The services, six on Sunday and one during the week the first year, were held in Keeler's School House. Upon the resignation of The Rev. Mr. Harding on September 1st, 1879, there were no services held here until the appointment of The Rev. John Gregson, Itinerant, or Diocesan, Missionary during the Conventional year 1880-1. After serving in this field until April 20th, 1882, The Rev. Mr. Gregson resigned, since which time nothing further has been done.

KNOXVILLE—*St. James' Mission.*—A Mission was started here during the summer of 1898 by The Rev. J. C. Skottowe, Rector of St. John's Church, Westfield. The services were at first held but once a month, in the Presbyterian Church, but later on they were increased to the first and third Tuesdays of each month. In 1900 this Mission had seven families, twelve baptized persons, and ten Communicants. Shortly after this the services were discontinued, and nothing further has since been done.

LAKE ARIEL—*Mission.*—Occasional services were started here, by The Rev. George C. Hall, Rector at Honesdale, during the year 1890-1. But shortly after this the Rev. Mr. Hall resigned and the services were closed until in July, 1894, when they were again resumed by The Rev. William Coney. These services were held in what was known as the Union Church. As this place was mainly a summer resort, there was no good reason for expecting any permanent progress. The Rev. Mr. Coney having withdrawn from this field during the year 1896-7, the services were once more discontinued, and have never since been resumed.

LANCASTER—*St. James' Church.*—This is one of the oldest Parishes in the Diocese, having been admitted into union with the Convention of the Diocese of Pennsylvania as early as 1744, one hundred and sixty-five years ago. Having to pass over the long and interesting history from its early inception down to the fall of 1871, we, at this time, find The Rev. Edward Shippen Watson in charge of the work. St. James' had, at this time, several institutions under its care and support: First, St. James' Orphanage, with seventeen children; second, The Bishop Bowman Church Home for the aged, with four inmates; and third, a



THE REV. DR. WILLIAM MUHLENBERG.

Parish Day School, which, during the winter of 1872-3, had one hundred children in attendance. As a number of Soldiers' Orphans had been received into the Orphanage, these were, at this time, removed to the Church Home for Children in Philadelphia, and thus St. James' Orphanage was restored to its original use, as a Home for Church Orphans

alone. On September 15th, 1877, The Rev. Mr. Watson resigned, and was succeeded, in the beginning of Advent, by The Rev. C. F. Knight, D.D. Considerable improvements were made to the Church in the spring and early summer of 1878. These consisted in the addition of a large transept for

ST. JAMES' CHURCH, LANCASTER, PA.

a new organ, two vestries, the old cumbrous side galleries removed and the seats transferred to a large west gallery, and the chancel enriched by several costly gifts. In addition to this, $2,561.81 were paid on the debt, and $1,008.75 raised toward a new pipe organ. May 31st, 1880, St. James' Parish

had two hundred and seventy-five Communicants, two hundred and fifty-nine members in the Sunday School, a Church, Chapel, Rectory, School-house, and a Sexton's house. During the Conventional year 1880-1 the Church was considerably enlarged. St. James' had, during this period, three Parochial Day Schools, with five teachers—three men and two women,—with an average attendance of eighty-four pupils. A Mission Chapel was also maintained by the Parish Church, at which services were held regularly every Sunday, during the year 1884-5, by the Curate, The Rev. L. M. Hardy. Upon the death of John L. Atlee, M.D., LL.D., which occurred October 1st, 1885, each of the following Parochial institutions received one thousand dollars,—the Orphanage, the Bishop Bowman Home, and the Parish Fund. During the year 1886-7 three thousand dollars were provided as a permanent fund, the interest of which was to keep the Church-yard in order. A debt of $9,057.50 was all paid off during the year 1887-8. The Rev. Dr. Knight, having been elected Bishop of Milwaukee, resigned St. James', and was Consecrated on March 26th, 1889. St. James' continued vacant from this time until April 7th, 1890, when The Rev. Percy J. Robottom succeeded to the Rectorship. On May 31st this Parish had one thousand four hundred baptized persons, three hundred and fifty Communicants, two hundred and fifty-one members in the Sunday School, a Church, Chapel, Rectory, Parish House, Orphanage, Old Woman's Home, and Yeates Institute for Boys, all valued at $80,000. About one mile from the Parish Church there stood an old Chapel, which had not been used for a number of years; this St. James' opened and fitted up, at considerable cost, during the year 1890-1, and in it The Rev. Mr. Robottom held services every Sunday thereafter. A most beautiful window was placed in the Parish Church, during the year 1894-5, by Mr. and Mrs. Spencer Gilbert, as a memorial to their niece, Anna Nauman. The Rev. Mr. Robottom resigned during the year 1899 and 1900, after which The Rev. Lewis H. Lighthipe became, temporarily, the Priest-in-charge. In 1900 this Parish had two hundred and ninety-eight families, seven hundred and seventy baptized persons, four hundred and seventy-seven Communicants, one hundred and seventy-four mem-

bers in the Sunday School, a Church, Chapel, Rectory, Parish Building, and Cemetery, valued at $90,000, with a debt of $5,710. The Rev. Walter R. Breed became Rector of St. James' on All Saints' Day, November 1st, 1900. On the following Christmas a Processional Cross, of hammered brass, was presented to the Church by Mr. and Mrs. Samuel H. Reynolds, in memory of their infant son, Elisha Barton Reynolds. In the spring of 1901 over two thousand dollars were

ST. JAMES' CHURCH YARD, LANCASTER, PA.

paid on the Church debt, and in addition to this two thousand dollars were spent in repairing and enlarging the Rectory. On Easter of this year a private Communion service was given as a memorial to Grace C. Clarkson, and on the same day a Litany Desk was placed in the Chapel by Mrs. A. E. Landis and Miss Landis. The following fall a steam heating plant was installed in the Rectory, at a cost of six hundred dollars. St. James' Home was completed, at a cost of $18,500 exclusive of the grounds and furnishings, and opened by the

ST. JAMES' PARISH HOUSE, LANCASTER, PA.

Bishop on Wednesday, April 6th, 1904. At this time St. James' had an invested fund of $10,000 for the support of the Parish. In the spring of 1905 the Sunday School of the Chapel was united with the main school of the Parish, and the Schools thus combined have since met in the new Parish

House. During this summer both the Church Orphanage and the Bishop Bowman Home for Women received one thousand dollars each, by will, from the estate of the late Dr. S. B. McCleary. Mr. B. Frank Breneman provided, also by will, an endowment of $1,500 to make his pew in St. James' Church free forever. This bequest became operative about the beginning of the year 1906. As the Chapel needed considerable repairs, and as it had become a source of weakness and division in the Parish, it was sold, in the spring of this year, for $3,850, eighteen hundred of which was applied on the Church debt. The Rev. Dr. Breed resigned on the Feast of the Epiphany, January 6th, 1907, whereupon the Curate, The Rev. H. E. A. Durell, was elected minister-in-charge until such time as a successor would be elected and instituted Rector. This occurred about the beginning of May, when The Rev. Mr. Durell withdrew, and The Rev. C. G. Twombly took charge as Rector, who continues to the present.

LANCASTER—*St. John's Church.*—This Parish was received into union with the Convention of the Diocese of Pennsylvania in 1854. The Rev. Thomas B. Barker was Rector at the time of the organization of the Diocese of Central Pennsylvania, in November, 1871. Nine years later, or in 1880, this Parish had one hundred and fifty Communicants, and two hundred and seventy-five members in the Sunday School, a Church and Rectory. After continuing his work here until Easter, 1881, The Rev. Mr. Barker resigned, and was succeeded, on July 17th, by The Rev. Charles N. Spalding. During the year 1882-3 twelve hundred dollars were spent in repairs on the Church property. And during the following year (1883-4) there were considerably more improvements made on the Church. These consisted in the building of an organ chamber, Sacristy, and other apartments for Parish work, at a cost of $2,914.83. The Rev. Mr. Spalding having resigned during the month of June, 1884, the Parish remained vacant until September 21st, when The Rev. J. Edward Pratt became Rector. In the year 1885 the Rectory was repaired and improved to the extent of two hundred and ninety-five dollars and forty cents. St. John's received a gift of $2,500, in the spring of 1886, to purchase

ST. JOHN'S CHURCH, LANCASTER, PA.

a pipe organ as a memorial to the deceased mother of the donor. This generous friend of the Parish afterwards made his gift $3,000, so as to cover the entire expense of the organ, including a water motor, etc. On May 31st, 1890, St. John's Parish had one hundred and eighty-seven families, five hundred and six baptized persons, three hundred and fourteen Communicants, three hundred and sixty-five mem-

bers in the Sunday School, a Church, Rectory and an Endowment fund, all valued at $38,000. The Rev. Mr. Pratt died September 23rd, 1898. From this time the services were in charge of The Rev. W. F. Shero, Headmaster of the Yeates Institute. On December 12th, The Rev. Mr. Shero accepted the Rectorship, but did not go into residence until May, 1899. At this time a handsome memorial altar and reredos, chancel

THE REV. THOMAS B. BARKER.

rail, and new Sanctuary floor were placed in the Church. In 1900 this Parish had two hundred and forty-three families, six hundred baptized persons, three hundred and forty-seven Communicants, two hundred and fifty-four members in the Sunday School, Church and Rectory, valued at $38,500, and free of debt. During the year 1900-1 the Rectory was repaired at a cost of seven hundred and fifty dollars. In

THE REV. FRANCIS D. HOSKINS.

THE REV. W. F. SHERO, PH. D.

1904 the invested capital, for the support of the Parish, amounted to $3,711.60. A handsome silver Communion service, for the administration of the Sacrament to the sick, was presented, by Mrs. John L. Hartman, on Easter, 1905, and a few months later Mr. and Mrs. Thomas McGinnis presented to the Church a beautiful solid silver box for altar bread. A new hymn tablet was given, and the old one improved so as

INTERIOR OF ST. JOHN'S, LANCASTER, PA.

to be practically new, by Mr. T. H. McGinnis, and a handsome oak chair, for the use of the organist, by the Misses Edith Morris and Bertha Clark, in the spring of 1906. The following June, Mrs. W. F. Humble had an oak rood-screen, of fine carving, erected in the Church in memory of her mother, Mrs. Wilhelmina Dorwart. In the fall the ladies of the Parish had the Church fitted up with electric light. The Rev. Dr. Shero having resigned, The Rev. George I. Browne became Rector in the summer of 1908.

ST. JOHN'S RECTORY, LANCASTER, PA.

LANSFORD—*Trinity Church.*—The Rev. Robert H. Kline, Rector at Summit Hill, began giving services here during the Conventional year 1880-1. These services were held in a hall, and continued until September 1st, 1881, when The Rev. Mr. Kline resigned. From this time the services were discontinued until December 4th, when The Rev. Charles E. Fessenden began work here, giving services every alternate Sunday afternoon. A Sunday School was organized on November 16th, 1884, which was held, in the Lyceum building, every Sunday at 2 o'clock. The Church services had also been changed to this building, and were held every Sunday afternoon at 3.30. The Rev. Mr. Fessenden, having resigned, was succeeded, on June 30th, 1889, by The Rev. George M. Dorwart, who continued in charge until November 1st, 1891,

when he resigned. The Mission was without regular services from this time until May 1st, 1893, when The Rev. T. Dickinson became the Missionary. But his sojourn here was of short duration, having withdrawn from the work in February, 1894. The following May The Rev. Charles Lee Fitchett took charge. On Trinity Sunday, 1896, the corner-stone of the new Church was laid, and by September 6th the building was completed and opened, by Bishop Rulison, for services. The Rev. Mr. Fitchett resigned the last of March, 1897, and from this time there were Lay services until August 1st, when The Rev. Henry C. Pastorius became the Rector. A lot had by this time been secured for a Rectory. On January 10th, 1899, Trinity Church was Consecrated, by Bishop Talbot, in the presence of the Archdeaconry of Reading, which was in session here at the time. In 1900 Trinity Mission had forty-five families, one hundred and seventy-four baptized persons, thirty-nine Communicants, ninety members in the Sunday School, a Church, and lot for Rectory, valued at $4,000, and free of debt. During the year 1903-4 new concrete steps, with iron railings, were built at the entrance of the Church, also an iron division fence; besides the lot was graded and put into grass. The Rev. Mr. Pastorius still continues work in Lansford in 1909.

LAPORTE—*St. John's Church.*—This was one of the Itinerant Missions opened by The Rev. J. McAlpine Harding, after his appointment in January, 1877. The Church owned a lot here at this time, upon which a corner-stone had been laid, a few years prior to this, for a new Church, and over one thousand dollars were held in trust for the erection of a Church at the proper time. Besides the services given by The Rev. Mr. Harding, during the Conventional year 1878-9, The Rev. Mr. Beers held two Sunday services, and Mr. Charles F. Sweet three or four Lay services. The Rev. Mr. Harding resigned the last of August, 1879, which left St. John's without the ministrations of the Church. Sometime during the year 1880-1 The Rev. John Gregson took charge of this field, when the services in St. John's were again resumed, but only continued until April 20th, 1882, when The Rev. Mr. Gregson resigned. From this time there is no report of any work having been done until toward the latter part of the year

1902, when The Rev. Robert C. Caswall was placed in charge. At this time St. John's Mission had twenty-three baptized persons, sixteen Communicants, eighteen members in the Sunday School, a Church and Rectory, valued at $6,000, and free of debt. The Rev. Mr. Caswall resigned about the first of June, 1903, and was succeeded by The Rev. Eugene A. Heim. The Rev. Mr. Heim continued work here until October 1905, when he resigned. About the beginning of the year 1906 Mr. W. E. S. Perry, a candidate for Holy Orders, moved into St. John's Rectory and gave Lay services until toward the close of the year, when he was succeeded by A. G. A. Buxton, Ph.D., also a candidate for Holy Orders. During the winter of 1906-7 a new organ was placed in the Church, and a hot air heater in the Rectory. In the early summer of 1907 The Rev. Dr. Buxton resigned. In the following November The Rev. Thurlow W. Null took charge of this work and continues to the present time.

LAUREL RUN—*Log Chapel.*—This is a Mission of St. Stephen's, Wilkes-Barre, and was first started during the Conventional year 1878-9, when the Rector, The Rev. Henry L. Jones, gave occasional services here. At this time The Rev. Mr. Jones was assisted, in these services, by The Rev. P. B. Lightner and others. The Log Chapel was a gift to the Church by Gen. Paul A. Oliver, a Communicant of St. Stephen's. In 1880 The Rev. Horace E. Hayden, Assistant to The Rev. Mr. Jones, had charge of this work, assisted by several active and devoted Laymen from the Parish Church. Services were held here every Sunday during the year 1880-1. The following year (1881-2) this work was placed in charge of The Rev. T. Lewis Banister, also an Assistant at St. Stephen's. The Rev. Mr. Banister, however, resigned during the year 1882-3, when the Rector, The Rev. Mr. Jones, took charge of the services until during the year 1884-5, when The Rev. W. F. Watkins, Jr., became one of the Assistants at St. Stephen's, in charge of this Mission. Another change occurred on August 1st, 1887, when The Rev. Mr. Watkins resigned, and The Rev. H. E. Hayden took charge of the work, and which he continued until some time during the year 1901-2. From this time there was no report of any work having been done here until in 1907, when the sta-

tistics of Log Chapel were again included in those of St. Stephen's, Wilkes-Barre, which has since been continued.

LOG CHAPEL, LAUREL RUN, PA.

LAWRENCEVILLE—*St. John's Church.*—After a vacancy of some length, St. John's Church was reorganized in November, 1872. The Rev. B. F. Taylor was the Clergyman in charge at the time, and held the services in a hall. In 1874 The Rev. Mr. Taylor severed his connection with this Mission, and was succeeded by The Rev. John London. The hall in which St. John's Church worshiped was burned down on October 11th, 1874. This Mission then moved into an old store room, which a few years before had been used by the Presbyterians. About the middle of the summer of 1875 St. John's secured a lot, fifty feet front by one hundred and

seventy-one feet deep, in the central part of the town. On November 10th of this year the erection of a new gothic Church was begun, upon this lot. The new Church was completed and opened for services on February 23rd, 1876. Toward the payment of this Church the Advancement Society appropriated two hundred and fifty dollars. During the year 1876-7 the Church paid three hundred and fourteen dollars and forty cents on its debt. In 1880 St. John's Mission had thirteen Communicants, thirty-five members in the Sunday School, and a Church. On December 10th, 1881, The Rev. Mr. London resigned. St. John's continued vacant from this time until May 1st, 1883, when The Rev. Percy Clinton Webber took temporary charge. During the year

ST. JOHN'S CHURCH, LAWRENCEVILLE, PA.

1883-4 a new altar, with brass cross and vases, and a Bishop's chair were placed in the Church, the chancel walls papered, the walls of the nave painted, and a new carpet placed upon the floor. The Rev. Mr. Webber, having withdrawn from the work in the winter of 1886-7, was succeeded, on March 13th, 1887, by The Rev. Percy J. Robottom. The following improvements were made within the Conventional year 1887-8: New fences were built around the property, side-walks put down, the exterior of the Church painted, and the interior re-decorated. In February, 1889, The Rev. Mr. Robottom resigned, which left St. John's without the regular services of a Clergyman until December 1st, 1892, when The Rev. L.

B. Thomas took up the work, which he only continued until in the year 1893-4, when he withdrew. From this time St. John's was again without services until during the year 1894-5, when it was taken under the care of The Rev. Charles E. Fessenden, Rector at Brookland. During the summer of 1896 The Rev. Mr. Fessenden resigned, and St. John's was once more left without services. After a vacancy of about two years, The Rev. J. C. Skottowe took charge June 1st, 1898. In 1900 St. John's Mission had twenty-three families, fifty-three baptized persons, twenty-two Communicants, nineteen members in the Sunday School, a Church, valued at $2,000, and free of debt. New cement sidewalks were put down along the Church property in the fall of 1905. On January 1st, 1906, The Rev. Mr. Skottowe resigned, and was succeeded, temporarily, by The Rev. Edward N. Webber, who continued in charge only until toward the close of the year. At this time St. John's was placed in charge of The Rev. Robert Bell, Rector at Mansfield. Special services were held in St. John's Church from January 7th to the 13th, 1907, by The Rev. Arthur Vaughan Colston, of England. The Rev. Mr. Bell gave St. John's Mission one Sunday service each month; on the remaining Sundays Lay services are given by Mr. Ed. Coles. During the Conventional year 1907-8 The Rev. Mr. Bell resigned, and was succeeded by The Rev. A. E. Dunham.

LEACOCK—*Christ Church.*—Christ Church, Leacock, was admitted into union with the Convention of the Diocese of Pennsylvania in 1819, and was incorporated in 1841. In the fall of 1871, the time of the organization of this Diocese, The Rev. Henry R. Smith was Rector. The Rev. Mr. Smith having resigned the latter part of the year 1872, The Rev. Thomas Burrows took charge of the work in February, 1873. Services were, at this time, held every Sunday. On May 31st, 1875, Christ Church had an investment of seven hundred dollars in government bonds. The Rev. Mr. Burrows resigned during the Conventional year 1875-6, and was succeeded by The Rev. Henry C. Pastorius. In May, 1877, this Parish began tearing down its old Church building, which had stood for fifty-nine years, in order to erect a new brick Church in its stead. During the building of this Church

the services were held in the Methodist Church. The cost of the new Church was $2,600, and, having been completed, was Consecrated on All Saints' Day, 1877. Owing to ill health, The Rev. Mr. Pastorius resigned June 30th, 1879, and was succeeded, on September 1st, by The Rev. J. McAlpine Harding. On May 31st, 1880, this Mission had forty families, eighty baptized persons, forty-nine Communicants, forty-eight members in the Sunday School, a Church and Cemetery, valued at $3,400, with a debt of $130. During the year 1881-2 improvements were made on the property to the amount of one hundred and fifty-eight dollars and ten cents, which were paid for. The Rev. Mr. Harding resigned De-

CHRIST CHURCH, LEACOCK, PA.

cember 31st, 1885. From this time Christ Church continued vacant until September 18th, 1886, when The Rev. R. L. Chittenden assumed charge. In 1890 this Church had thirty-five families, one hundred and fourteen baptized persons, fifty-three Communicants, thirty-five members in the Sunday School, Church and Cemetery, valued at $3,400, and free of debt. During the year 1890-1 Miss S. McSorley, of Lancaster, gave to Christ Church a city bond of five hundred dollars, the interest of which was to be used toward meeting the current expenses. Between two and three hundred dollars were spent in improvements on the Church during the year 1891-2. The Sunday School had usually been held from

May to October of each year, but in 1897 the Rector changed the whole School into a Bible Class. The following year (1898) this was changed back again to a regular Sunday School. In 1900 Christ Church had twenty-nine families, seventy-one baptized persons, forty-seven Communicants, a Bible Class of six members and one teacher, a Church and Cemetery, valued at $3,400. By the year 1902 the invested capital, for the support of the Mission, had been reduced to three hundred dollars. During the early spring of 1905 the chancel arch was remodeled, the doors in and near the chancel were adorned with gothic heads, handsome wainscoting was placed around the interior of the Church, the walls and ceiling were repainted, and the pews varnished and grained, all at a cost of about one hundred and seventy dollars. The Rev. Mr. Chittenden still continues in charge in 1909, having, at this time, served this Mission over twenty-two years.

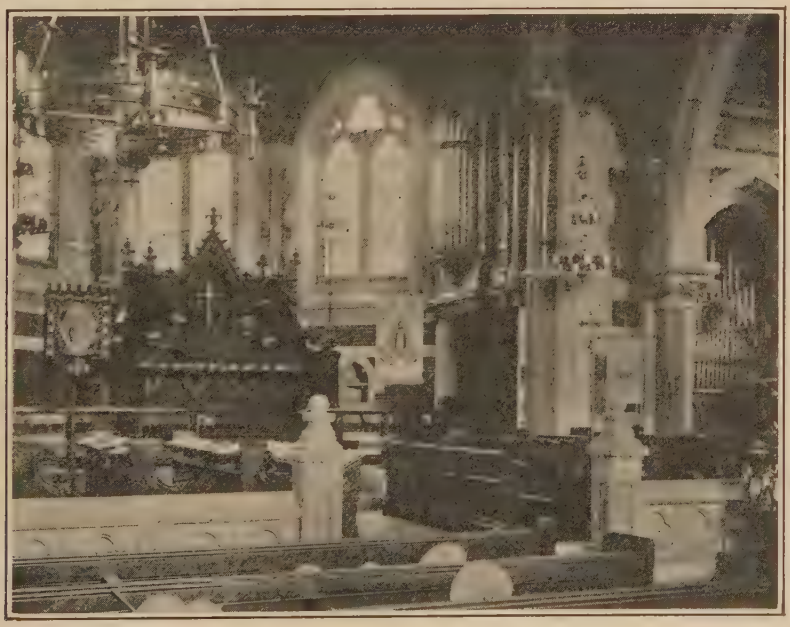
LEBANON—*St. Luke's Church.*—In 1859 St. Luke's Church was admitted into union with the Convention of the Diocese of Pennsylvania. Beginning with the fall of 1871, The Rev. Alfred M. Abel, the first Rector this Parish ever had, was still in charge. During this period St. Luke's had two Parish and one select School. In the winter of 1872-3 the Parish Schools had sixty children, and the select school thirty-four. After a pastorate of many years, The Rev. Mr. Abel resigned on January 31st, 1878. From this time the services were carried on by stated supplies until April 1st, when The Rev. Chandler Hare became Rector. On the Feast of St. Luke, 1879, the corner-stone of the new Church was laid. In 1880 this Parish had sixty families, two hundred and twenty-five baptized persons, eighty Communicants, ninety-nine members in the Sunday School, Church, Chapel, Rectory, and School House. October 25th, the Feast of St. Luke, the newly completed Church was Consecrated by Bishop Howe. The building is a handsome stone Church, with fine appointments for the celebration of public worship. With this addition, the property was, at this time, valued at $110,000. By the year 1881-2 St. Luke's had four Parochial Schools, with four teachers and one hundred and fifty pupils—seventy boys and eighty girls. A very considerable addition made to the working force of the Parish was the opening, at this time, of

ST. LUKE'S CHAPEL, LEBANON, PA.

four reading and recreation rooms on the main street of the town. These rooms were open every evening, save Sunday. The Parochial Day Schools also formed, at this time, a most important part of the Parish work. During the year 1882-3 two thousand dollars were spent upon the support of these Schools and reading rooms, besides three hundred and seventy-four dollars and eighty-two cents in repairs on the Rectory. It was during this time that a large brick School House

Harris
1903

ST. LUKE'S RECTORY, LEBANON, PA.



INTERIOR OF ST. LUKE'S CHURCH, LEBANON, PA.

was erected, one and a half squares from the Church. This building consisted of a main structure and one wing, and contained five rooms, and a janitor's dwelling, while the four reading and recreation rooms still occupied a rented building on the main street of the town, and were open ten months in the year. In the year 1885-6 the ladies of the Parish organized a Saturday afternoon Sewing School, and had an average attendance of sixty girls, which proved a

CHANCEL, ST. LUKE'S CHURCH, LEBANON, PA.

useful adjunct to Church work. But after continuing the Sewing School for about one year, it was discovered that the parents of all the girls attending were well-to-do, and therefore fully able to teach their own children; whereupon the School was suspended. A new work was inaugurated by St. Luke's, in the spring of 1889, in the form of a Parish House and Hospital, which was placed in charge of a Deaconess. Within the first year of its existence a building was

purchased, at a cost of $5,000, and forty patients were treated. On May 31st, 1890, St. Luke's Parish had one hundred and thirty-five families, four hundred and twenty-five baptized persons, one hundred and fifty Communicants, one hundred and sixteen members in the Sunday School, four Parochial Schools with one hundred and fifty pupils and four teachers, four reading rooms (rented), a Church, Chapel, Rectory, Infant School Building, and a Hospital Building, the total valuation of which was $160,000, and free of debt. During the Rector's absence in Europe, in the summer of 1890, The Rev. F. M. Bird had charge of the Sunday services, while all the week-day services were conducted by the

BAPTISMAL FONT,
ST. LUKE'S, LEBANON, PA.

Curate, The Rev. George A. Zellers. The Parish Hospital was known as the "Good Samaritan Hospital," and during the year ending May 31st, 1891, treated eighty-five patients. After being open every evening, save Sundays, for twelve years, the reading rooms were, for the sake of economy, closed during the year 1891-2. On January 1st, 1893, three of the four Parochial Schools were closed, which left but one School with one hundred and sixteen pupils, under the instructions of but one teacher. After a most efficient and faithful service of fifteen years in this Parish, The Rev. Chandler Hare died January 19th, 1893. Upon the death of the Rector, St. Luke's Parish was placed in charge of The Rev. Alfred M. Abel, who continued until June 13th, when The Rev.

ST. LUKE'S PARISH, HOUSE LEBANON, PA.

WEIMER MEMORIAL WINDOW, ST. LUKE'S, LEBANON, PA.

James P. Hawkes became Rector. Having served this Parish until April 15th, 1896. The Rev. Mr. Hawkes resigned. From this time the Parish continued vacant until the following Advent, when The Rev. John Mitchel Page took charge. In 1900 St. Luke's Parish had one hundred and sixty-one

families, six hundred and fifty baptized persons, one hundred and eighty-three Communicants, one hundred and forty-four members in the Sunday School, a Sewing School, Church, Rectory, Parish School Building (rented), frame Gymnasium Building, lot in cemetery, estimated value $157,000, but actual cost $170,000, and free of debt. A most complete Parish House was built, as a gift to St. Luke's, by Mrs. B. H. Buckingham and Miss Isabel Coleman Freeman, sisters, and Dedicated by Bishop Talbot on June 30th, 1903. During the year 1906-7 this Parish received by bequest of Mrs. Chas. B. Forney $1,000 for the endowment fund of the Parish, and $500 for St. Katharine's Guild work; also a two thousand dollar stained glass window in memory of the Hon. John A. Weimer, by his wife, Florence Wiley Weimer. The capital invested, for the support of the Parish, in 1909, amounted to $19,586.72. The Rev. Mr. Page continues in charge at this time.

LEDGEDALE—*Mission.*—This Mission dates back to the seventies, during which time it was under the care of The Rev. Rowland Hill Brown, Missionary at Salem and Sterling. During the year 1878-9 these services were discontinued, and not resumed until some time in the year 1882-3, when The Rev. William Kennedy, Missionary at Hamlinton, took charge of the work. The services were held in a school-house. In the year 1886-7 The Rev. Mr. Kennedy withdrew from this field, and since then nothing further has been done here by the Church.

LEIGHTON—*All Saints' Chapel.*—A Mission having been started here under the fostering care of St. Mark's, Mauch Chunk, a lot was secured during the year 1904-5. The Rev. A. A. Bresee, under the leadership of the Rector of St. Mark's, was the minister-in-charge. On May 1st, 1906, ground was broken for a handsome stone Chapel and Vicarage. These, when completed, were the gift of Mrs. Mary Packer Cummings. The Vicarage was completed and taken possession of, by The Rev. Mr. Bresee and his family, early in Eastertide. The corner-stone of the Chapel was laid on the 10th day of the following October. This substantial and beautiful Chapel was Consecrated to the service of Almighty God on September 30th, 1907, by The Right Reverend Ethel-

bert Talbot, D.D., D.C.L., LL.D., Bishop of the Diocese. The entire plant, with all its appointments and equipments, represents an investment of a little less than fifty thousand dollars.

ALL SAINTS' CHAPEL AND VICARAGE, LEHIGHTON, PA.

LEWISBURG—*Mission.*—All that has ever been done here was, that on Epiphany, 1891, Mr. Morris W. Christman, then a Lay-Reader and candidate for Holy Orders, began holding services, which he continued for about one year, he having in the meantime been Ordained Deacon. About the beginning of the year 1892 The Rev. Mr. Christman resigned, and since then nothing further has been attempted.

LEWISTOWN—*St. Mark's Church.*—St. Mark's Church was admitted into union with the Convention of the Diocese of Pennsylvania in 1832. In November, 1871, The Rev. Thomas W. Martin was Rector, who continued work here until during the Conventional year 1873-4, when he resigned, and was succeeded by The Rev. William Henry Platt. The strength of this Parish had been very much reduced, during the year 1875-6, by removals. It was during the year 1878-9 that a

neat Chapel of stone and pressed brick was built, free of debt. The following year (1879 and '80) the Rectory was repaired to the amount of two hundred and ninety dollars. In 1880 this Parish had sixty-five families, two hundred and eighty baptized persons, forty-five Communicants, one hundred and twenty members in the Sunday School, Chapel, Rectory, Cemetery and Lodge, valued at $23,000, and free of debt. Two additional acres of ground were added to the Cemetery, in 1881-2, by legacy from a former member of the Parish. The Rev. Mr. Platt resigned in July, 1883, and was succeeded, on October 1st, by The Rev. B. F. Brown. After laboring here until December, 1887, The Rev. Mr. Brown resigned, which left St. Mark's without a Rector until April 1st, 1888, when The Rev. Harrison Cruikshank took charge, but only continued until about the beginning of the Conventional year 1889 and '90, when he withdrew. After being vacant about three months, St. Mark's secured the services of The Rev. George Rogers. On May 31st, 1890, St. Mark's had seventy families, fifty Communicants, one hundred and sixty-two members in the Sunday School, a Chapel, Rectory and Cemetery, valued at $23,000, and free of debt. The Rev. Mr. Rogers resigned during the year 1892-3, and was succeeded, a little later in the year, by The Rev. Frederick H. Post. After having served St. Mark's about four years, The Rev. Mr. Post resigned, in 1896-7. On August 1st, 1897, The Rev. F. T. Eastment became Rector. The building of a new Church was begun in October, 1898, and was opened for services October 10th, 1899. In 1900 this Parish had eighty-nine families, one hundred and sixty-eight baptized persons, sixty-nine Communicants, one hundred and six members in the Sunday School, Church, Chapel, Rectory and Cemetery, value (not including the Cemetery) $17,000, with a debt of $4,000. During the year 1901-2 a pipe organ, costing $1,700, and an acetylene gas plant, costing $175, were placed in the Church, besides $1,300 paid on the Church debt.

The following beautiful lines were written by Mrs. H. J. Walters, the oldest living member of St. Mark's Church, and read on the occasion of the unveiling and dedicating the monument to the memory of the soldiers and sailors of Mifflin County, June 21st, 1906:

"HOME OF THE BRAVE."

Whose land from fertile plain to Mountain Crest
Is freedom's soil, o'er glory's grave.
Shrine of our Soldiers!
Can it be
That this is all remains of thee?
Ah! No!
Love and memory in each heart
Still tell of noble deeds
That each took part, to make a name
That shines as pure as gold
In school boy's brain, or loyal mother's fold.
Then ring the bell with silvery tone;
And starry flags, with sweet caress,
Float high and low—o'er North and South
For—*God to bless.*

The Rev. Mr. Eastment resigned during the Conventional year 1907-8, and was succeeded by The Rev. A. G. A. Buxton, Ph.D.

Lock Haven—*St. Paul's Church.*—In 1857 this Parish was admitted into union with the Convention of the Diocese of Pennsylvania. St. Paul's Church began its history in the new Diocese of Central Pennsylvania, in the fall of 1871, under The Rev. George S. Teller. During the year 1872-3 the services of this Parish were very much interrupted, owing to the disability of the Rector. As his health grew worse he was compelled to resign during the year 1874-5. Upon his resignation The Rev. M. C. Lightner succeeded to the Rectorship, and continued in charge until September, 1878, when he resigned. From this time the Parish continued vacant until January 1st, 1879, when The Rev. Richard H. G. Osborne, M.D., became Rector. In 1880 St. Paul's Parish had fifty-five families, ninety Communicants, one hundred and fifteen members in the Sunday School, a Church and Rectory, valued at $3,000. The Rev. Mr. Osborne resigned in October of this year. The Parish remained vacant from this time until April 21st, 1881, when The Rev. C. R. Bonnell became Rector. The Church was, at this time, entirely supported by tithes and offerings. There were boxes placed at the entrance of the Church, into which the people placed their offerings.

This was the only method of collecting. The weekly expenses were first taken out, and the remainder was at the disposal of the Rector. In the year 1881-2 a beautiful chan-

ST. PAUL'S CHURCH, LOCK HAVEN, PA.

cel window was placed in the Church, at a cost of three hundred and seventy-five dollars, in memory of The Rev. Samuel B. Dalrymple, first Rector of St. Paul's Church. A

new furnace was placed in the Church in the fall of 1882. From Easter, 1883, for some time, this Parish had no distinct Sunday School separate from the service of the Church. The Sunday evening service was changed to the hour of 4.30, when general instruction and special catechising were given instead of the regular set evening service. In 1885 the Woman's Guild had the Church fitted up with new gas fixtures, at a cost of one hundred and fifteen dollars. The Rev. Mr. Bonnell resigned in the early part of the year 1886, and was succeeded, on March 1st, by The Rev. Charles James Wood. During the year 1886-7 three hundred and sixty-eight dollars and ninety-eight cents were spent in repairs on the Rectory. May 31st, 1890, this Parish had eighty families,

THE REV. SAMUEL B. DALRYMPLE.

three hundred baptized persons, one hundred and fifty-nine Communicants, one hundred and ninety-seven members in the Sunday School, a stone Church and frame Rectory, valued at $7,000, and free of debt. A fine Parish House was erected by St. Paul's in 1891. The Rev. Mr. Wood resigned some time during the Conventional year 1894-5, and was succeeded, in July, 1895, by The Rev. Lewis Nichols. In 1900 St. Paul's Church had one hundred and one families, two hundred and thirty-nine baptized persons, one hundred and forty Communicants, two hundred and two members in the Sunday School, a Church, Rectory and Parish House, valued at $16,-

000, with a debt of $176.27. St. Paul's had an investment, in 1904, of five hundred dollars for the support of the Parish. Perhaps one of the most happy events in the history of this Church was the celebration of the tenth anniversary of the Rectorship of The Rev. Lewis Nichols, on July 6th, 1905. On Easter, 1906, the Church was presented with most beautiful white altar hangings of Chinese grass linen. The drawn work was done in Swatow, China, and the "I. H. S." at the French convent in Nagasaki, Japan. The set was the gift of Mrs. S. D. Hepburn in memory of her sister, Mrs. Annie

INTERIOR OF ST. PAUL'S CHURCH, LOCK HAVEN, PA.

Shaw Fredericks. St. Paul's Church, having been closed for repairs about nine months, during which time the services were held in the Parish House, was re-opened on Palm Sunday, 1907. Besides the marked improvements made throughout the entire building, there were two beautiful memorials placed in the Church. The first was an altar and reredos by The Rev. George W. Shinn, D.D., in memory of his wife; the second was a brass altar rail in memory of Paul Stevens Merrill and his wife, given by their daughters. The Rev. Mr. Nichols still continues to be the incumbent in 1909.

LOST CREEK—*All Saints' Mission.*—This was a Mission

Station worked in connection with Shenandoah. In the year 1882-3 The Rev. Charles A. Marks, of St. Clair, began holding services here, which he continued until some time during the Conventional year 1885-6, when he withdrew. In the spring of 1887 The Rev. J. S. Hartzel, having become the Missionary at Shenandoah, resumed the services here. But after continuing only for a short time he resigned. About the beginning of the year 1888 Mr. George A. Zellers, a Lay-Reader, was placed in charge of the Mission. The Rev. Mr. Zellers resigned on April 1st, 1889. Since this time no further work has been attempted here.

CHRIST CHURCH, LYKENS, PA.

LYKENS—*Christ Church.*—At the time of the organization of the Diocese of Central Pennsylvania, in November, 1871,

The Rev. V. Hummel Berghaus was in charge of Christ Church. In 1872 this Church was received into union with the Convention of the Diocese. It was about this time that a lot was purchased, for five hundred and seventy-five dollars, upon which to build a Church. The services were at this time held in a school house. On Tuesday of Whitsun-week, May 26th, 1874, the corner-stone of the new Church was laid. By Sunday, November 13th, the Church was completed and opened for services. In the early part of the year 1875 The Rev. Mr. Berghaus severed his connection with this Mission, which left it vacant for a considerable length of time. During the year ending with May 31st, 1875, Christ Church paid $2,066.08 on its debt, which still left a small balance due of $283.92. About May, 1876, The Rev. Jesse M. Williams took charge of the work, and continued until the beginning of the year 1878, when he resigned. On March 17th The Rev. S. K. Boyer succeeded to the Rectorship, but as he was deposed on March 28th, 1880, by the Bishop of the Diocese, Christ Church was again left without a Rector. In this year Christ Church had forty-seven Communicants, one hundred members in the Sunday School, and a Church valued at $6,000, with a debt of $425. The debt having been paid, the Church was Consecrated on January 7th, 1881. On the following June 12th The Rev. Henry C. Pastorius became the incumbent. A Rectory was built during the Conventional year 1881-2, at a cost of $2,000. In the summer of 1886 a pavement was put down along the front of the Rectory. One hundred and fifty dollars more were paid on the debt during the year 1887-8. The Rev. Mr. Pastorius resigned the last of February, 1889, which again left the Mission without a Rector for a considerable length of time. In 1890 this Mission had thirty-four families, one hundred and twenty baptized persons, twenty-six Communicants, fifty-seven members in the Sunday School, a Church and Rectory, valued at $6,000, with a debt of $339 on the Rectory. The Church was thoroughly repaired and painted during the year 1891-2, and an iron fence built around the Church yard. Finally, on June 5th, 1892, Christ Church again secured a Rector, when The Rev. Charles J. Kilgour took charge. In 1900 this Mission had thirty-five families, one hundred baptized persons, forty-

seven Communicants, sixty-six members in the Sunday School, Church and Rectory, valued at $3,000, and free of debt. A new roof was placed on the Church in 1901-2, and the Rectory repaired. In the early spring of 1906 the Church was fitted up with electric light. On March 1st, 1907, a vested choir sang in the Church for the first time. The Rev. Mr. Kilgour still continues to be the incumbent in 1909.

MAHANOY CITY—*Church of Faith.*—In 1864 the Church of Faith became a part of the Convention of the Diocese of Pennsylvania. When the Diocese of Central Pennsylvania was formed, in the fall of 1871, The Rev. Joseph W. Murphy was in charge of this Mission. During the year 1874-5 the Church was improved by the introduction of gas, and the putting in of a furnace. The Rev. Mr. Murphy having resigned, his successor, The Rev. C. J. Kilgour, took charge on December 17th, 1876. One hundred and fourteen dollars and forty-six cents were spent on Church improvements during the year 1878-9. In 1880 this Mission had thirty-six families, forty-four Communicants, one hundred members in the Sunday School, a Church and Rectory, valued at $3,000. In the early part of the year 1885 The Rev. Mr. Kilgour resigned, and was succeeded by The Rev. F. B. Crozier. Considerable repairs and improvements were made to the Church property during this summer. But after less than a year's service The Rev. Mr. Crozier withdrew from the work, and was succeeded, in the month of May, 1886, by The Rev. George Greene, who continued in charge until during the Conventional year 1889 and '90, when he resigned. In 1890 the Church of Faith had forty-eight families, two hundred and twenty-eight baptized persons, seventy-nine Communicants, one hundred and fifty-nine members in the Sunday School, a Church, Rectory, and two lots, valued at $6,000, and free of debt. One year later, or May 31st, 1891, we find The Rev. E. J. Roke in charge. Having served this Mission until during the year 1892-3, The Rev. Mr. Roke resigned, and was followed by Mr. Otho Brandt, a Lay-Reader, and candidate for Holy Orders. During the year 1897-8 The Rev. Henry S. Getz assisted the Rector, The Rev. Dr. Brandt, in the work of the Mission. At this time there was an effort put forth to raise funds for the building of a Parish House.

In 1900 this Mission had seventy families, three hundred and fifteen baptized persons, one hundred and nineteen Communicants, eighty-seven members in the Sunday School, Church, Rectory, and three lots, valued at $6,000, and free of debt. The Rev. Dr. Brandt resigned in the spring of 1901, and was succeeded, later in the summer, by The Rev. O. P. Steckel. During the year 1903-4 the entire Church property was thoroughly repaired and improved, both outside and inside. The Church and Rectory were painted and the grounds beautified. In the fall of 1905 a steam heating system, costing three hundred and twenty-five dollars, was placed in the Church. The Rev. Mr. Steckel continues in charge at the present time, 1909.

MANHEIM—*St. Paul's Church.*—In 1870 this Mission was admitted into union with the Convention of the Diocese of Pennsylvania. The Rev. W. S. Heaton was in charge of St. Paul's at the time of the organization of Central Pennsylvania, in November, 1871. This Parish was organized, the Church built and paid for, through the zeal of Mr. J. Brinton White and family. Mr. White filled, at the same time, the position of Accounting Warden, Sunday School Superintendent, and teacher of the Bible Class. Through the liberality of some friends, a Rectory was secured, at this time, at a cost of $2,500. In the year 1874-5 The Rev. Mr. Heaton resigned, and was succeeded by The Rev. Samuel Edwards, who only continued in charge until the close of the year 1875, when he withdrew. On January 6th, 1876, The Rev. Edward P. Brown succeeded to the Rectorship. A bell was presented to St. Paul's Church, during the year 1876-7, by Mr. Schaffer, of Mount Joy. During the same year, the debt on the Rectory was reduced from one thousand one hundred to seven hundred and fifty dollars, which was entirely wiped out in 1878-9. Toward the close of the summer of 1879 The Rev. Mr. Brown resigned, which left St. Paul's vacant for about two years. In 1880 this Mission had ten families, twenty-seven baptized persons, eleven Communicants, one hundred and twelve members in the Sunday School, a Church and Rectory, valued at $3,500. During the month of August, 1881, The Rev. William B. Thorn became Rector, but continued only about one year, when he withdrew from the

work. On January 11th, 1883, The Rev. John Graham took charge. A number of improvements were made to the Church, during the year 1883-4, such as mural decorations, a new organ, carpet, etc. Some repairs were also made around the Rectory. The Rev. Mr. Graham resigned toward the close of the year 1886. This vacancy was filled on January 1st, 1887, when The Rev. Thomas McClintock became Rector, but he only continued until during the Conventional year 1887-8, when he resigned. St. Paul's continued vacant from this time until March 1st, 1889, when The Rev. Henry C. Pastorius became Rector. May 31st, 1890, this Parish had twenty-four families, twenty-five Communicants, one hundred and fifty-three members in the Sunday School, a Church and Rectory, free of debt. In the fall of 1896 a new heater was placed in the Church. On August 6th, 1897, The Rev. Mr. Pastorius resigned, from which time St. Paul's was without services until December 2nd, when The Rev. Percy J. Robottom, Rector of St. James', Lancaster, began giving services every Thursday evening. This arrangement was continued until January 1st, 1898, when The Rev. W. F. Shero, Headmaster of Yeates Institute, took charge and gave services every Sunday morning until the following Thanksgiving Day, when The Rev. Sydney K. Evans became Rector. During the year 1899 and 1900 the following gifts were presented to the Church: a polished brass altar cross, vases and candlesticks, an altar desk with Prayer-book, and a Litany desk with prayer book. A new lighting and heating apparatus was placed in the Church, and the mortgage of two hundred and fifty dollars, still resting upon the Rectory, was paid in full. In 1900 this Mission had thirty families, sixty-seven baptized persons, forty Communicants, one hundred and eighteen members in the Sunday School, Church and Rectory, valued at $6,000, and free of debt. The two lots adjoining the Church property were presented to St. Paul's, about Easter, 1901, by Mr. and Mrs. J. Brinton White, of New York City. A Church Building Fund, of three hundred and fifty-six dollars, was started during the year 1901-2. The following year (1902-3) three hundred and ten dollars more were added to the Church Building Fund, mainly through the efforts of the Woman's Auxiliary and the Girls' Friendly

Society. The Rectory was repaired and repainted, and a sidewalk put down in front of the Church, during the same time. The Rev. Mr. Evans resigned in July, 1903. From this time Lay services were maintained by Mr. Francis McCloud, and later by The Rev. F. W. Gardiner, Headmaster of Yeates Institute. This arrangement was continued until April, 1904, when The Rev. E. N. Webber took charge. After continuing only until about the close of the year 1905, The Rev. Mr. Webber resigned, and was succeeded, on January 14th, 1906, by The Rev. J. C. Skottowe. Instead of building a new Church, the old one was repaired and enlarged during the summer of 1906, and a porch built to the Rectory. During the year 1907-8 The Rev. Mr. Skottowe withdrew and was succeeded by The Rev. Carroll N. Smith, who is still the incumbent.

ST. JAMES' CHURCH, MANSFIELD, PA.

MANSFIELD—*St. James' Church.*—St. James' was received into union with the Convention of the Diocese of Pennsylvania in 1869. In the fall of 1871 The Rev. N. Barrows had charge of this Mission, but resigned during the Conventional year 1874-5. This left St. James' vacant until during the year 1875-6, when The Rev. William Marshall took charge. May 31st, 1880, this Mission had forty families, forty-six Communicants, seventy-five members in the Sunday School, a Church and Rectory, valued at $2,000, with a debt of

$725. The Rev. Mr. Marshall resigned in September, 1880, which left the Mission without a Clergyman until February 1st, 1881, when The Rev. B. F. Brown took charge. But during this vacancy Lay services were maintained by the Senior Warden, Mr. William Hollands. For some years there stood a debt, of seven hundred dollars, against the Rectory, for the use of which the Church paid ten per cent. interest. The Rev. Mr. Brown resigned the last of September, 1883. After a vacancy of about six months, The Rev. R. Landsberger took charge about March 1st, 1884. St. James' had a Parochial School, at this time, of twenty-two pupils and one teacher. During this year (1883-4) the Church was painted, the organ chamber enlarged, a chandelier placed in the Chapel, and the Rectory repaired and painted. Early in the spring of 1885 The Rev. Mr. Landsberger resigned, and was shortly afterward succeeded by The Rev. Marcellus Karcher, who continued in charge only until during the year 1886-7, when he resigned. From this time St. James' received occasional services from The Rev. William George Ware, Rector of St. Paul's Church, Wellsboro. About December 1st, 1888, this Mission again secured a Rector of its own, when The Rev. J. B. Blanchet took charge. May 31st, 1890, St. James' Church had forty-four families, one hundred and thirty-one baptized persons, sixty-two Communicants, sixty-three members in the Sunday School, a Church, Rectory, and Parish House, valued at $12,000, with a debt of $300. The Rev. Mr. Blanchet resigned about December 1st of this year, which left St. James' vacant until July 1st, 1891, when The Rev. William DuHamel became Rector, and continued as such until about the beginning of the year 1892, when he resigned. From this time St. James' again continued vacant until the 7th day of the following August, when The Rev. F. Southgate Hipkins became Rector, but only continued work here until the close of the summer of 1894, when he withdrew. After being vacant for a considerable length of time, St. James' secured The Rev. Francis McFetrich, who began work here in the fall of 1895, and continued until about the first of the year 1897, when he resigned. About four months later, or on May 1st, The Rev. Frank Marshall assumed charge of the work. Another change of Rectors occurred

during the summer of 1899, when The Rev. Mr. Marshall resigned, and was succeeded by The Rev. Samuel W. Derby. In 1900 this Mission had thirty-five families, one hundred and twelve baptized persons, seventy Communicants, forty-eight members in the Sunday School, a Sewing School of sixty members, a Church, Rectory and Parish House, valued at $11,600, with a debt of $559. The Rev. Mr. Derby resigned about the close of the Conventional year 1901-2, and was succeeded by The Rev. Charles E. Fessenden. During the summer of 1905 cement sidewalks were put down around the Church property, and the grounds graded and beautified. In the fall of 1906 The Rev. Mr. Fessenden resigned, and was, a little later, succeeded by The Rev. Robert Bell, who still continues his work here in 1909.

MARIETTA—*St. John's Church.*—This Parish was admitted into union with the Convention of the Diocese of Pennsylvania in 1849. The Rev. George Alex. Crooke, D.D., took charge of the work here on the first Sunday in November, 1871, and terminated his relation with this Church on the last Sunday in June, 1872. During this time a mortgage of nearly four thousand dollars was paid off. As The Rev. Dr. Crooke's successor, The Rev. T. William Davidson, took charge of the work on the first Sunday in July, there was no break caused, in the service, by this change. The debt having been paid, the Church was Consecrated on November 14th, 1872. In the year 1874-5 this Parish was again called upon to undergo a change of Rectors, when The Rev. Mr. Davidson resigned, and The Rev. J. O. Drumm became his successor. The Rev. Mr. Drumm, however, only remained in charge of St. John's until September, 1875, when he withdrew and was succeeded by The Rev. John Long. In the early spring of 1877 The Rev. Mr. Long severed his connection with St. John's, and was followed by The Rev. Alonzo P. Diller, who entered upon his work here shortly after the Convention of this year. An iron fence was built around the Church lawn, during the year 1879, at a cost of one hundred dollars. In 1880 this Parish had forty-eight families, one hundred and ninety-four baptized persons, seventy-eight Communicants, two hundred and forty-seven members in the Sunday School, a Church and lot, valued at $10,000, with a debt of $200.

The Rev. Mr. Diller resigned during the Conventional year 1882-3. St. John's continued vacant from this time until in the spring of 1884, when The Rev. A. T. Sharpe became Rector. After having served this people about two years, The Rev. Mr. Sharpe resigned in the summer of 1886, and was succeeded, toward the latter part of the year, by The Rev. John Graham. During the year 1887-8 a new carpet was placed in the Sunday School room, and a hymn tablet presented to the Church, as a memorial, by one of the parishioners. The Rev. Mr. Graham having resigned during the year 1888-9, St. John's was without a Clergyman until September 1st, 1889, when The Rev. Marcellus Karcher took charge. On May 31st, 1890, St. John's Church had forty-seven families, fifty-eight Communicants, one hundred and eighty-eight members in the Sunday School, a Church and Rectory, valued at $9,000, and free of debt. A vested choir was introduced into the service for the first time on Easter Day, 1892. The Rev. Mr. Karcher resigned about the close of the year 1894, and from this time St. John's continued vacant until Easter Sunday (April 14th), 1895, when The Rev. O. H. Bridgman took charge. Having served this Parish until sometime during the year 1898-9, The Rev. Mr. Bridgman resigned, and was succeeded by The Rev. Bert Foster, D.D. In 1900 this Parish had fifty-four families, eighty-six Communicants, one hundred and thirty-eight members in the Sunday School, Church, Rectory and Sunday School room, valued at $10,000, and free of debt. During the year 1901-02 the interior of the Church was remodeled, painted, carpeted, and a choir room built. The Rev. Dr. Foster resigned in midsummer, 1903, and was succeeded by The Rev. James W. Diggles. On Easter, 1905, the Daughters of the King placed on the altar a pair of handsome Eucharistic candlesticks. The Rev. Mr. Diggles resigned May 1st, 1906, and was succeeded, later in the summer, by The Rev. Joseph Sheerin. It was during this summer that a beautiful rolled plate copper cross was placed upon the Church by Mr. Charles Grady. In the spring of 1907 a new pipe organ was built in the Church. The Rev. Mr. Sheerin resigned in 1907-8, and was succeeded by The Rev. Norman Stockett.

MARYSVILLE—*Mission.*—This was one of the seven stations

opened by The Rev. Thomas O. Tongue, when he began work as the Itinerant Missionary along the Pennsylvania Railroad between Harrisburg and Tyrone in the early summer of 1877. Six families of Church people, with fifteen baptized persons, and one Communicant were found in the place at the time. A Sunday School, with one teacher and ten pupils, was also started. The Rev. Mr. Tongue resigned his commission toward the close of the year 1879, and was succeeded, on December 1st, by The Rev. Alfred J. Barrow, who continued in the field only until during the year 1880-1, when he withdrew. From this time no report was made of any further work having been done in Marysville.

MATAMORAS—*St. Paul's Mission.*—This Mission was started, by The Rev. Elliston J. Perot, Rector at Milford, in September, 1905. The services were held in a hall. A Sunday School was organized in January, 1906. The Rev. Mr. Perot resigned in January, 1907, and was succeeded, on March 1st, by The Rev. D. Webster Coxe, D.D. A lot was bought, about this time, for three hundred dollars.

MAUCH CHUNK—*St. Mark's Church.*—St. Mark's Church was admitted into union with the Convention of the Diocese of Pennsylvania in 1835. When the Diocese of Central Pennsylvania was formed, in November, 1871, The Rev. Leighton Coleman—late Bishop of Delaware—was Rector of St. Mark's. St. Mark's Academy was a Parish School under the auspices of St. Mark's Church, and, in 1873, had an attendance of sixty pupils. The Headmaster of the Academy, at this time, was The Rev. George C. Griswold, who not unfrequently assisted the Rector of the Parish. Having served St. Mark's eight years, The Rev. Mr. Coleman resigned in 1874. Early in the year 1875 The Rev. Marcus Alden Tolman became Rector. During the year 1876-7 a set of chimes was placed upon the Church, at a cost of $3,508. In 1879 and '80 the Chancel Committee spent five hundred and fifty-two dollars and seventy cents on improvements. May 31st, 1880, this Parish had ninety-nine families, one hundred and ninety Communicants, five hundred and seventeen members in the Sunday School, a Church, Chapel, School House, Stable and two lots, valued at $60,000. A most beautiful and costly memorial altar and reredos, of Caen stone and marble, were

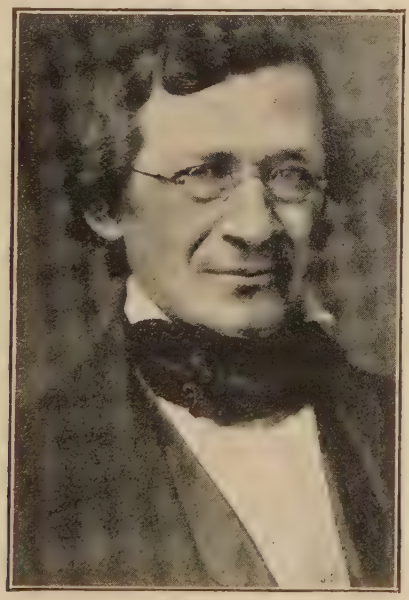
erected in the Church, during the year 1880-1, by the family of Judge Asa Packer. On the third day of June, 1882, the "Sarah M. Packer Memorial Parish Building," erected by the widow of Judge Packer, was presented to the Parish and

ST. MARK'S CHURCH, MAUCH CHUNK, PA.

formally opened for use. The building is of stone, and elaborately furnished. It is one of the most complete buildings of its kind in the Diocese. The entire building was richly furnished and equipped by Miss Mary H. Packer, a daughter of the donor of the building. In the fall of 1883

BISHOP COLEMAN.

Mr. H. E. and Miss Mary H. Packer presented St. Mark's with a massive brass lecturn, and a brass and marble pulpit, —the former in memory of Sarah M., and the latter in memory of Robert A. Packer,—both of which were, on All Saints' Day, set apart to their sacred use by Bishop Whipple, of Minnesota, acting with the consent of the Bishop of the Diocese. The chancel was further enriched, during the year 1884-5, by the gift of a set of stalls for the Clergy and choir, made of wood and brass richly carved. These were presented by Mrs. Mary Augusta Packer in memory of her husband,



W. H. SAYRE, SR.

the Hon. Harry Eldred Packer. During the Conventional year 1885-6 Mrs. Chas. H. Cummings presented this Parish with a large and commodious brick dwelling for a Rectory. On Easter, 1886, St. Mark's received the sum of ten thousand dollars, from Mr. William R. Butler, as a memorial to his late wife, and to be known as the "Fannie Packer Butler Memorial Charity Fund," the interest alone of which can be used for the purpose designated. At the same time, a solid silver chalice was presented by Mr. Francis R. Sayre, inscribed to the memory of his father, Mr. William H. Sayre, the founder

of the Parish and for many years its Senior Warden. In the fall of 1887 Mr. and Mrs. Charles O. Skeer erected a Baptistery in memory of their daughter, Fannie Packer, wife of Mr. William R. Butler. On November 13th, being the twenty-third Sunday after Trinity, this Baptistery was Consecrated by the Bishop of the Diocese. In 1890 St. Mark's Church had one hundred and fifty families, two hundred and ninety-two Communicants, seven hundred and thirty-nine members in the Sunday School, a Church, Chapel, Rectory and Parish

PARISH HALL, UPPER MAUCH CHUNK, PA.

Building, all free of debt. During the year 1890-1 a new cloister stairway of stone was built to the Church, the entire cost of which was borne by Mr. Charles O. Skeer and Mrs. H. E. Packer. In addition to this, a brass Litany Desk was presented by Mrs. T. F. Walter in memory of her husband, and an oak alms chest by Mrs. J. A. Remel as a memorial to Mrs. William Lilly. In 1900 this Parish had one hundred and fifty-five families, four hundred and twenty-three baptized persons, two hundred and seventy Communicants, six hun-

dred and forty-one members in the Sunday School, a Church, Rectory, Parish Building, and a small lot, valued at $125,000, and free of debt. After having served this Parish about twenty-five years, The Rev. Marcus Alden Tolman resigned during the Conventional year 1900-1, and was succeeded by The Rev. Joseph M. Hayman, D.D. In 1903 St. Mark's Church had an invested capital of $35,000 for the support of the Parish. At this time the entire stone work of the Church was repointed, and a new roof put on the building, and a substantial and attractive Parish Hall erected and furnished. This hall was located in Upper Mauch Chunk, and was the gift of Mrs. Mary Packer Cummings. In addition to the cost of this building, which was $12,000, Mrs. Cummings also gave $5,000 as an endowment to meet the expenses of the Missionary work in this part of the town. The Rev. Dr. Hayman resigned during the year 1903-4, and was succeeded by The Rev. Albert B. Putnam, who is still in charge in 1909.

McINTYRE—*Mission.*—This Mission, located near Ralston, on the Northern Central Railroad, was started by The Rev. J. H. Hopkins, D.D., Rector of Christ Church, Williamsport, in the spring of 1882. During the year 1882-3 the work here was placed in charge of The Rev. E. J. Balsley, Curate of Christ Church. As the people of McIntyre nearly all moved to Peale, in the Diocese of Pittsburgh, the services were, on August 1st, 1884, transferred to the latter place. Nothing further has been done by the Church at McIntyre.

MECHANICSBURG—*St. Luke's Church.*—Missionary work had been begun here by The Rev. Henry L. Phillips, who withdrew from the field in the early part of the summer of 1878, and was succeeded, on July 26th, by The Rev. Francis H. Stricker. In 1880 this Mission had eighteen families, forty-three baptized persons, twenty-one Communicants, one hundred and twelve members in the Sunday School, and a lot for a Chapel, valued at $750. During the Conventional year 1880-1 a beautiful and substantial little Church was built, at the very moderate cost of one thousand seven hundred and fifty dollars. The entire amount expended for the erection, furnishing, and beautifying of this Church was $2,483.72. This building, having been paid for, was Consecrated, by the Bishop of the Diocese, on Monday, April 4th,

1881. It was this year that the Mission was received into union with the Convention of the Diocese. The Rev. Mr. Stricker resigned toward the close of the year 1885. From this time St. Luke's was without a Clergyman until during the year 1886-7, when The Rev. J. E. Smedes, D.D., took charge of the work. In 1887 a new roof was put on the Church, at a cost of two hundred and thirty dollars. During the month of December, 1889, ground was broken, in the rear of the Church, for a Rectory, which was completed, without debt, in April, 1890. At this time St. Luke's Mission had seventeen families, sixty-eight baptized persons, twenty-five Communicants, sixty-four members in the Sunday School, a Church and Rectory, valued at $5,000, and free of debt. In the spring of 1893 The Rev. Dr. Smedes resigned. From this time St. Luke's was vacant until in the year 1894-5, when The Rev. James M. Blackwell became the Missionary. The special feature of this Mission was a Craft Guild, whose object is to manufacture Church furniture in wood, for the endowment of the Mission. During the year 1897-8 a Choir, Vestry and Parish room were added to the Church, at a cost of six hundred dollars. In 1900 St. Luke's Mission had twenty-four families, fifty-two baptized persons, thirty-nine Communicants, thirty-seven members in the Sunday School, a Church and Rectory, valued at $5,000, and free of debt. The Rev. Mr. Blackwell resigned in March, 1901, and was at once succeeded by The Rev. Orlando H. Bridgman. The amount of capital realized at this time, by the Craft Guild, and invested for the support of the Mission, was two hundred and twenty dollars. An inside cellar-way was built in the Rectory, and other improvements made, during the month of January, 1906. A beautiful white dossal was presented to the Church by St. Agnes' Guild, and used for the first time on Easter Sunday, of this year. The Rev. Mr. Bridgman resigned in the year 1907, and was followed by The Rev. M. L. Tate, who is still the incumbent at the beginning of the year 1909.

MECHANICSVILLE—*Mission.*—This is one of the Mission Stations of Trinity Church, Pottsville, and receives all its services and support from that Parish.

MIDDLETOWN—*St. Michael and All Angels' Church.*—In

1877 this Mission was started by the Itinerant Missionary, The Rev. Thomas O. Tongue. At this time there were six families of Church people in the town, with ten baptized persons. During the year 1878-9 these services were discontinued, and not resumed until in the spring of 1882. At this time The Rev. Jacob Miller, Missionary at Steelton, began giving services, which were held in Smith's Hall every alternate Sunday afternoon. The name of St. Stephen was given to this Mission, at this time. But after continuing for only about one year the services were again closed, and not resumed until in July, 1899, when The Rev. Dr. Hope, of Steelton, gave a service in Odd Fellows' Hall. Shortly after this the Bishop placed Mr. Ward Reese, a student in the Seminary, in charge. A meeting of the members of the Mission was held in September, 1899, with Archdeacon Baker present. At this meeting the Mission reorganized under the name of St. Michael and All Angels'. The following October it was constituted a part of the Steelton Mission, under The Rev. W. R. Holloway. In 1900 this Mission had twelve families, eight baptized persons, eight Communicants, seven members in the Sunday School, Church property valued at $500, and free of debt. The Rev. Mr. Holloway resigned about January 1st, 1902, and was succeeded by The Rev. Frederick A. Lyne. Services were, at this time, held every Sunday and on Saints' Days. The Rev. Mr. Lyne having resigned, The Rev. J. H. Earp became the Missionary in January, 1903. In 1904 St. Michael and All Angels' Mission had an invested fund of four hundred and seventy-five dollars for the support of the Mission. The Rev. Mr. Earp continued until April, 1904, when he resigned and was succeeded by The Rev. Robert F. Gibson. On Easter, 1905, Mrs. Martin Snyder presented this Mission with a set of beautiful stoles. The Rev. Mr. Gibson resigned on October 1st of this year. From this time services were supplied by visiting Clergymen until the beginning of the year 1906, when The Rev. F. P. Willes took charge, but only continued work here until in the fall of 1907, when he resigned, and was succeeded by The Rev. Ward Winter Reese, who still continues the work here.

MILFORD—*Church of the Good Shepherd.*—A Sunday School was started here in the summer of 1866, which was

continued by the untiring labors of Miss F. J. O'Connor. As whatever work could be done here depended largely upon the summer visitors, the first few years services were held only about three months in the year, by such Clergy as could be secured. These services were held in the Court House. In 1871, though still without a Rector, the Church of the Good Shepherd was admitted into union with the Convention of the Diocese of Pennsylvania. On June 8th of this year the corner-stone of the new Church was laid, and by midsummer, 1872, the building was completed. The cost of this new Church, exclusive of many of the furnishings, which were donated, was $4,715.63. This was at that time the only Episcopal Church within the Counties of Pike and Monroe. The first Rector the Church of the Good Shepherd had was The Rev. William B. Hooper, who began work here in January, 1873. It was at this time that the first services were held here during the winter. Having continued work here until December, 1874, The Rev. Mr. Hooper resigned. This created a vacancy, which continued until May 23rd, 1875, when The Rev. A. H. Gesner took charge. During the year 1876-7 five hundred and seventeen dollars and fifty cents were paid on the Church debt, and in addition to this the Sunday School room was painted and furnished at a cost of eighty-seven dollars and fifty cents. The entire indebtedness having been paid off, the Church was Consecrated in September, 1877. The Rev. Mr. Gesner resigned in the fall of 1878, and from this time until June 25th, 1879, this Church was without a Clergyman. On this latter date The Rev. Samuel Edwards took charge. In 1880 the Church of the Good Shepherd had eighteen families, forty baptized persons, twenty-four Communicants, sixty-eight members in the Sunday School, a Church and adjacent lots for a Rectory, valued at $5,000. The Rev. Mr. Edwards resigned during the Conventional year 1881-2. On January 1st, 1883, The Rev. D'Estaing Jennings became Rector. It was during this year that the Church was painted on the outside and decorated on the inside, at a cost of one hundred and ninety-five dollars. The Rev. Mr. Jennings withdrew from the work during the year 1884-5. The vacancy thus caused continued until about June, 1886, when The Rev. Edward S. Cross took

up the work, and continued until January 1st, 1889, when he resigned. From this time until 1890 the Church remained closed. The Church was reopened, at this time, by The Rev. B. S. Lassiter. As the Church had, during this time, become dilapidated, the windows broken, and the roof leaked, it was at once put in repair, at a cost of several hundred dollars. The Church and Sunday School were, therefore, naturally at a very low ebb. In 1890 this Church had forty families, sixty baptized persons, forty Communicants, forty-three members in the Sunday School, and a Church valued at $5,000, and free of debt. A Rectory was built during the summer of 1891. During the year 1896-7 the Church and Rectory were painted, and the latter also papered, at a cost of three hundred and thirty dollars. The Rev. Mr. Lassiter resigned during the Conventional year 1898-9, and was succeeded in the following year (1899 and 1900) by The Rev. Charles B. Carpenter. It was during this year that a beautiful new pipe organ was placed in the Church, largely through the efforts of Miss Ethel Noyes. In 1900 the Church of the Good Shepherd had thirty-two families, one hundred and five baptized persons, sixty-five Communicants, ninety-two members in the Sunday School, a Church and Rectory, valued at $9,000, and free of debt. The Rev. Mr. Carpenter resigned in April, 1902. From this time the Parish was in charge of The Rev. P. St. George Bissell, as *locum tenens*, for six months. The twenty-fifth anniversary of the Consecration of the Church was observed in the month of September, 1902, by special services and the dedication of a window given in memory of the event. On the Feast of St. Paul, January 25th, 1903, The Rev. Elliston J. Perot became Rector. A lot upon which to build a Parish House was purchased during the year 1904-5, for which four hundred and twenty-five dollars were paid. The Rev. Mr. Perot resigned during the month of January, 1907, and was succeeded, on March 1st, by The Rev. D. Webster Coxe, D.D., who is still in charge of the work.

MILTON—*Christ Church.*—The origin of this Mission dates back as far as 1793, and was at times most vigorous, but when the Diocese of Central Pennsylvania was formed, in November, 1871, it was reduced to a Mission Station. After

the Church had been closed fifteen years, The Rev. George F. Rosenmiller took charge on August 2nd, 1872, and gave services every alternate Sunday, both morning and evening. About the middle of the summer of 1874, The Rev. Mr. Rosenmiller resigned, and was succeeded, on August 23rd, by The Rev. B. R. Phelps, who only remained six months, when he withdrew. After an interval of several months The Rev. Charles L. Newbold took up the work. Having continued in charge about two years, The Rev. Mr. Newbold resigned, in the early fall of 1876. On October 1st The Rev. Marcellus Karcher became Rector. During the Conventional year 1876-7 the Church was thoroughly repaired and beautified, at a cost of two hundred dollars. These improvements consisted in covering the entire floor with new carpet, the coal-oil lamps replaced with gas, all the wood-work repainted, and the walls, ceiling and chancel frescoed. On January 1st, 1878, The Rev. Mr. Karcher resigned. After a vacancy of upwards of twelve years services were again resumed, in 1890, by Mr. Morris W. Christman, a Lay-Reader and candidate for Holy Orders. In this year Christ Church had twenty-two families, fifty-five baptized persons, thirty-six Communicants, twenty members in the Sunday School, a Church and lot, valued at $1,500, and free of debt. Having been Ordained Deacon, May 23rd, 1891, The Rev. Mr. Christman continued work here until June, 1892, when he resigned. After the Church had been vacant ten months the work was again taken up, April 1st, 1893, by The Rev. John Warnock. During the Conventional year 1893-4 another change of Rectors occurred, when The Rev. Mr. Warnock was succeeded by The Rev. George W. Van Fossen, who continued only until about October 1st, 1895, when he resigned, and was followed by The Rev. F. N. Strader. A pipe organ was, at this time, placed in the Church. This Mission became vacant once more in October, 1896, when The Rev. Mr. Strader resigned. From this time only occasional services were held, until November 1st, 1897, when The Rev. A. R. DeWitt took temporary charge, which he continued until in the spring of 1898, when he withdrew. Having been without a Clergyman from this time until during the Conventional year 1899 and 1900, The Rev. William E. Kunkel became Rector. In 1900 this Church

had thirty-eight families, ninety-five baptized persons, forty-eight Communicants, sixty-one members in the Sunday School, a Church, valued at $2,000, and free of debt. In the summer of 1905 the robing room and sacristy were papered and painted, and a large case placed in the sacristy for the altar vestments, linen, etc. At the close of this year and the beginning of 1906 the exterior of the Church was painted, the interior woodwork stained, the Sanctuary enlarged by extending the floor into the chancel in a circular form, and a new altar rail put in place. In the early spring of 1907 a Bishop's chair was presented to the Church, in memory of Mrs. Annie Louisa Cadwallader, by her husband. The Rev. Mr. Kunkle still continues his work here in 1909.

MINERSVILLE—*St. Paul's Church.*—In 1845 St. Paul's Church was admitted into union with the Convention of the Diocese of Pennsylvania. At the time of the organization of the new Diocese of Central Pennsylvania, in the fall of 1871, The Rev. Luther Wolcott was the Missionary in charge. The work of the Church was very much affected, at this time, by the stagnation in the coal industry. During the Conventional year 1872-3 The Rev. Mr. Wolcott resigned. From this time the Mission continued vacant until some time during the year 1873-4, when The Rev. Frank W. Winslow took charge, who only remained about one year. In February, 1876, the Rector of Trinity Church, Pottsville, assumed charge of St. Paul's, and continued to supply the Mission with services until April 1st, 1880, when The Rev. Edward J. Koons became the Missionary. In 1880 St. Paul's Church had forty families, eleven Communicants, fifty-six members in the Sunday School, a Church and Rectory, valued at $3,200. St. Paul's, Minersville, and St. Stephen's, Forestville, were, in 1882, constituted one Parish, under the corporate name of St. Paul's Parish. During the year 1882-3 the property was improved to the amount of $1,950. The Rev. Mr. Koons having resigned in October, 1886, St. Paul's continued vacant until in August, 1887, when The Rev. Edmund P. Brown became Rector, and continued in charge until during the year 1889-'90, when he withdrew. On May 31st, 1890, this Mission had thirty-seven families, fifty-five Communicants, ninety-six members in the Sunday School, a

Church and Rectory, valued at $5,000, and free of debt. On the first Sunday in Advent of this year, The Rev. Frederick H. Post took charge, as *locum tenens*, and was elected Rector and entered upon the office on Easter, 1892. He only remained, however, until in the spring of 1893, when he removed from the Archdeaconry, which again left St. Paul's vacant. From this time it was without a Clergyman until Easter, 1895, when The Rev. James F. Powers, Rector of Trinity Church, Pottsville, began supplying them with one service each Sunday. After continuing this arrangement for a time, St. Paul's was again left without services until in the early summer of 1896, when The Rev. C. A. Howells took charge. But The Rev. Mr. Howells continued only until during the year 1897-8, when he resigned, and was succeeded by The Rev. Paris B. Stauffer. In 1900 St. Paul's Church had forty-five families, one hundred and thirty-two baptized persons, one hundred and forty-two Communicants, sixty-five members in the Sunday School, Church and Rectory, valued at $4,000, and free of debt. The Rev. Mr. Stauffer resigned during the year 1900-1, which left St. Paul's vacant until in 1901-2, when The Rev. Frederick A. Warden was placed in charge, and continued until the last of November, 1902, when he resigned. The Mission continued vacant from this time until in the spring of 1903, when The Rev. Henry W. Armstrong became the Missionary, but only continued until in February, 1904, when he withdrew. St. Paul's was then placed under the care of Trinity Church, Pottsville, with the Curate, the Rev. F. C. Huber, in charge. After continuing for but a short time, The Rev. Mr. Huber withdrew, and was succeeded by The Rev. W. H. Decker. Toward the latter part of the year 1905 The Rev. Mr. Decker resigned, and from November 12th to March 4th, 1906, Lay services were given by Mr. Theo. J. Deweese, a Lay-Reader from Trinity Church, Pottsville. On March 10th, 1906, The Rev. Geo. A. Zellers took charge, who still continues work here in 1909.

MONTOURSVILLE—*Church of Our Saviour.*—This Mission was admitted into union with the Convention of the Diocese of Pennsylvania in 1870. In the fall of 1871 The Rev. William Paret, D.D., Rector of Christ Church, Williamsport, supplied this Church with services. On the first Sunday in

August, 1872, The Rev. George F. Rosenmiller took charge of the work. In connection with the Church of Our Saviour he also gave services every Sunday afternoon at 3 o'clock, at Buckley's school house, four miles north of Montoursville. It was during this time that the Rectory was built. During the first half of the year 1876 services were also started at Proctor, a small town twenty miles distant. A Sunday School was started here at the same time. The Rev. Mr. Rosenmiller resigned the latter part of July, 1877, and was succeeded by The Rev. William Morrall. After serving this people until in the spring of 1880 he resigned, and was followed, on Easter, March 28th, by The Rev. William C. Starr. In 1880 this Church had fourteen families, eighty baptized persons, thirty-two Communicants, sixty-two members in the Sunday School, a Church and Rectory, valued at $4,000, with a debt of seventeen dollars. Through the liberality of some of the members and friends of the Mission the Church was repaired in the spring of 1883. The Rev. Mr. Starr, having withdrawn from the work, was succeeded, on March 8th, 1885, by The Rev. Charles J. Kilgour. In the early part of the Conventional year 1885-6 a devoted member of this Mission presented the Church with a new organ. On Easter, 1886, the children of the Sunday School gave a beautiful new frontal for the lecturn. New chandeliers were placed in the Church during the year 1887-8. In the following year (1889) the floor of the chancel was covered with a new carpet, by a friend outside of the Mission. May 31st, 1890, this Mission had thirty-one families, forty-four Communicants, fifty-six members in the Sunday School, a Church, Rectory and lot, free of debt. The Rev. Mr. Kilgour resigned on May 29th, 1892. From this time the Church of Our Saviour continued vacant until April 1st, 1893, when The Rev. John Warnock took charge. In 1894-5 the Church building was improved and beautified, and a vested choir introduced. A new heater was placed in the Church in the fall of 1895. The Rev. Mr. Warnock resigned during the year 1895-6, and was succeeded by The Rev. A. G. Wilson, who only remained until the close of the year 1897. From this time Lay services were held until during the Conventional year 1899 and 1900, when this Mission was taken under the care of Christ Church, Wil-

liamsport, with The Rev. Thomas Henry Johnston in charge. In 1900 the Church of Our Saviour had forty-seven families, eighty-seven baptized persons, fifty-six Communicants, eighty members in the Sunday School, a Church and Rectory, valued at $4,000, and free of debt. The following year (1901) The Rev. James W. Diggles took the place of The Rev. Mr. Johnston. At this time a flagstone walk was laid from the street to the Rectory and Vestry door. The Rev. Mr. Diggles, having resigned, was succeeded, in the beginning of the year 1903, by The Rev. D. Convers, who only continued in charge until the latter part of December, when he resigned. From this time Evening Prayer was said each Sunday by a Lay-Reader, until in the fall of 1904, when The Rev. George W. Atkinson became Rector. During the year 1904-5 the following additions and improvements were made to the Church: a memorial rood screen; six vesper lights; two Eucharistic lights, in memory of Jessie and Van Grafius; new choir stalls, given by St. Agnes' Guild; and a credence table, by the Rector's sister. The Rev. Mr. Atkinson resigned the latter part of the summer of 1906, and was succeeded by The Rev. Charles E. Fessenden, who is still the incumbent in 1909.

Montrose—*St. Paul's Church*.—St. Paul's Parish was received into union with the Convention of the Diocese of Pennsylvania in 1832. Coming down to the fall of 1871, the time of the formation of the Diocese of Central Pennsylvania, we find The Rev. Edward A. Warriner in charge of this Parish. During the year 1873-4 The Rev. Mr. Warriner resigned, and was succeeded by The Rev. George H. Kirkland. In the spring of 1874 the old Rectory was sold, and the Parish immediately entered upon the building of a new one, at a cost of about $3,500. The Rev. Mr. Kirkland withdrew from the work in June, 1875, and was followed by The Rev. Edward A. Warriner, who became Rector of St. Paul's for the second time. Improvements and repairs were made to the Church property, during the year 1876-7, to the amount of two hundred and six dollars and five cents. And during the following year (1877-8) five hundred and ninety-five dollars and ninety-three cents were raised toward the building of a Sunday School Chapel. In 1880 St. Paul's Church had sixty-

four Communicants, one hundred and eighteen members in the Sunday School, a Church, Chapel, and Rectory, valued at $15,000. During the year 1880-1 three hundred and forty-two dollars and forty cents were spent on repairs and improvements to the Church property. May 31st, 1890, this Parish had sixty Communicants, sixty-five members in the Sunday School, a Church, Chapel and Rectory, valued at

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$15,000, and free from debt. During the following ten years nothing of special note occurred in this Parish. In 1900 this Parish had thirty-six families, sixty-three baptized persons, fifty-five Communicants, eighty-eight members in the Sunday School, a Church, Rectory and Parish Building, valued at $11,000, and free of debt. Having served this Parish for thirty-one consecutive years The Rev. Mr. Warriner re-

signed in June, 1906. This is one of the few examples in this Diocese where, to the mutual advantage of both Priest and people, the same Rector continued in the same Parish for a goodly number of years. The frequent change among the Clergy is one of the most weakening and injurious practices in the Church. On January 25th, 1907, his successor—The Rev. Elliston J. Perot—took charge, and The Rev. Mr. Warriner was, at the same time, made Rector Emeritus. It was about this time that the Parish purchased a new house, near the Church, for a Rectory. This, for the time, gives St. Paul's two Rectory properties. The Rev. Mr. Perot is still in charge.

MORGANTOWN—*St. Thomas' Church.*—This is one of the old historic Parishes of this Diocese, having been incorporated as far back as 1786, but was not admitted into union with the Convention of the Diocese of Pennsylvania until in 1825. When the Diocese of Central Pennsylvania was formed, in November, 1871, The Rev. Henry R. Smith was the Missionary in charge. During four months of the year 1872-3 this Mission was temporarily served by The Rev. John Ireland. Upon the resignation of The Rev. Mr. Smith, The Rev. Mr. Ireland took permanent charge. After serving this people until in the spring of 1876 The Rev. Mr. Ireland resigned. From this time the Mission continued vacant until November 12th, when The Rev. Samuel McElwee became Rector. In 1880 St. Thomas' Church had twenty families, forty baptized persons, eighteen Communicants, forty-two members in the Sunday School, a Church and lot, valued at $5,000. The exterior woodwork of the Church was repainted during the Conventional year 1884-5. In the spring of 1886 a neat and comfortable Rectory was built, and taken possession of by the Rector and his family during the first week in June. On May 31st, 1890, this Mission had seventeen families, forty baptized persons, nine Communicants, forty-four members in the Sunday School, a Church, Rectory, and Cemetery, valued at $5,000, and free of debt. The Rev. Mr. McElwee resigned in October, 1892, and was succeeded, on April 1st, 1893, by The Rev. Elijah J. Roke, who continued in charge until in the spring of 1896, when he withdrew. After being vacant about one year, The Rev. George A. Zellers

took charge, in the early spring of 1897. During this year four hundred dollars and sixty-three cents were spent on improving the Church property. Five memorial windows were placed in the Church during the year 1897-8, by persons whose ancestors lie buried in the old graveyard by the Church. And the following year (1898-9) a handsome altar window was donated by Col. and Mrs. L. Heber Smith; besides, two other stained glass windows were given. In 1900 St. Thomas' Mission had twenty-four families, thirty baptized persons, thirty Communicants, fifty-eight members in the Sunday School, a Church, Rectory, and Cemetery, valued at $4,000, and free of debt. Shortly before Christmas of this year, another handsome memorial window was presented to the memory of the parents of the Hon. J. Glancy Jones, by their grandson. In 1901-2 Trinity Church, Athens, presented this Mission with an altar cross, and the Prayer-Book Society with prayer-books for the pews. St. Thomas' Church again became vacant at the close of the Conventional year 1905, by the resignation of The Rev. Mr. Zellers. At this time this Mission had an invested fund of two hundred and eighty-four dollars for the support of the work here. Mr. John Briggs, a student in the General Theological Seminary, began Lay services here on June 1st, 1906. Since his return to the Seminary, in the following fall, this Mission continued vacant until during the Conventional year 1907-8, when arrangements were made by which The Rev. J. C. Skottowe, of Mt. Hope (Diocese of Harrisburg), has been able to give a service here once every two weeks, on Sunday, which arrangement continues to the present.

MORRIS—*Mission.*—The only work ever done here by the Church was during the Conventional year 1890-1, when The Rev. J. U. Graf, of Antrim, held a few services. Besides this, nothing has ever been attempted in Morris.

MOUNT CARBON—*Trinity Mission.*—During the year 1885-6 the Rector of Trinity Church, Pottsville, began giving services here, which were continued, with some irregularity, until about the year 1889, when they were discontinued.

MOUNT CARMEL—*St. Stephen's Church.*—In the fall of 1871 The Rev. Daniel Washburn, of Ashland, gave services here. These services were held in an upper room, which

was gratuitously furnished by Mr. O. H. Sillyman. A Sunday School was started about this time, with six members. During the early history of this Mission it was known as Emanuel's Church, but later it was changed to St. Stephen's. The first Episcopal visit ever made to this town was in November, 1872, when Bishop Howe Confirmed three persons. On March 1st, 1877, The Rev. Samuel S. Chevers, Rector of Trinity Church, Shamokin, took charge of the work here, and gave services every alternate Sunday afternoon. These services were held in a hall. Being again without a Clergyman, in 1881-2, The Rev. H. A. Skinner, Rector at Sunbury, assisted by The Rev. Charles F. Sweet, supplied this Mission with services. For several years following the services were very irregular and uncertain. In the summer of 1892 Mr. Otho Brandt was appointed Lay-Reader for this Mission, under the Rector of Centralia. About this time an old building was secured and fitted up for a Chapel, which was opened for services in July, 1892. At the same time a Sunday School was organized, the former one having long before died a natural death. In the spring of 1893 Mr. Brandt withdrew from the work, and St. Stephen's was again without services until February 9th, 1894, when The Rev. A. T. Learsy, D.D., took charge, but only remained for a short time, when he was succeeded, on November 15th, by The Rev. Frederick C. Cowper. After serving this Mission until during the Conventional year 1896-7, The Rev. Mr. Cowper resigned. From this time St. Stephen's continued vacant until near the close of the year 1898, when The Rev. Thomas H. Johnston became the incumbent. During the year 1899 and 1900 another change of Rectors occurred when The Rev. Mr. Johnston resigned, and was succeeded by The Rev. Frederick A. Lyne. In 1900 this Mission had twenty-two families, forty-two baptized persons, forty-five Communicants, fifty members in the Sunday School, Church property valued at $2,500, with a debt of eighty dollars. During this year St. Stephen's was admitted into union with the Convention of the Diocese. A Church was built, during the year 1900-1, at a cost of about $7,000, all of which was paid. This new Church was Consecrated, by the Bishop of the Diocese, on March 12th, 1901. The Rev. Mr. Lyne resigned during

the year 1901-2, and was succeeded by The Rev. W. R. Holloway. Having served this people until in the summer of 1904, The Rev. Mr. Holloway withdrew, and was followed by The Rev. Martin C. Damer, who continued work here only until about the close of the year, when he resigned. During the summer of 1905 Lay services were held by Mr. Fremont N. Hinkel, a student in the General Theological Seminary, New York City. Upon Mr. Hinkel's return to the Seminary, Mr. R. L. Coerr, a Lay-Reader from Williamsport was placed in charge, and continued until December 1st, when the General Missionary—The Rev. Leroy F. Baker—took charge. In the fall of 1906 a concrete walk was laid the full length of the one side of the Church lot. Mr. John Costello, a Lay-Reader of much experience and excellent training, was placed in temporary charge of St. Stephen's the last of January, 1907, but at the present time it is in charge of the General Missionary—The Rev. Leroy F. Baker.

MOUNT HOPE—*Hope Church.*—This Church was admitted into union with the Convention of the Diocese of Pennsylvania in 1849. When the Diocese of Central Pennsylvania was formed, in November, 1871, The Rev. W. S. Heaton was Rector of this Church. As the Sunday School was conducted by ladies who resided here only during the summer, the school was, therefore, closed during the winter. A Parish School was, at this time, maintained here by one of these ladies. During the Conventional year 1873-4 The Rev. Mr. Heaton resigned and was succeeded by The Rev. Samuel Edwards. At the close of the year 1875 The Rev. Mr. Edwards withdrew, and, on January 6th, 1876, The Rev. Edward P. Brown took charge. The Church at Mount Hope was supported almost entirely by the summer visitors, and owing to the absence of these from 1877, the work was very much affected. Because of this, The Rev. Mr. Brown resigned during the year 1879 and '80. In 1880 this Church had five families, twenty-five baptized persons, and seven Communicants. This Parish remained vacant from the time of The Rev. Mr. Brown's resignation until August, 1881, when The Rev. William B. Thorn became Rector, but he only continued about one year, when he resigned. Following The Rev. Mr. Thorn came The Rev. John Graham, who

took charge on January 11th, 1883. After serving this Church until the latter part of the year 1886, The Rev. Mr. Graham resigned, and was succeeded, on January 1st, 1887, by The Rev. Thomas McClintock. But owing to ill health he was obliged to resign during the Conventional year 1887-8. From this time the Church was without regular services until March 1st, 1889, when The Rev. Henry C. Pastorius entered upon the work here. The services were still held every alternate Sunday afternoon. During the year 1890-1 a Sunday School, with forty-five members, was again organized, the former one having long before this gone to nothing. In 1895 this Church had five families, twenty baptized persons, three Communicants, thirty-five members in the Sunday School, a Church and Cemetery, valued at $4,000, and free of debt. On August 6th, 1897, The Rev. Mr. Pastorius resigned. From this time Hope Church was vacant until December 2nd, when The Rev. Percy J. Robottom, Rector of St. James', Lancaster, began giving services, which he continued until January 1st, 1898, when The Rev. W. F. Shero, Headmaster of Yeates Institute, took charge of the services. This arrangement was continued until Thanksgiving Day of this year, when The Rev. Sydney K. Evans became Rector. May 31st, 1900, Hope Church had five families, twenty-six baptized persons, three Communicants, fifty members in the Sunday School, a Church and Cemetery, valued at $4,000, and free of debt. In the spring and early summer of this year, a new chancel, vestry and porch were added to the Church. The new altar and reredos, of Caen stone, the chancel furniture and east window were given in memory of Clement B. Grubb, and his wife, Mary Brooke Grubb. All this was done through the generosity of Miss D. E. B. Grubb, of Philadelphia. These new additions were all duly Consecrated, by the Bishop, on St. Luke's, 1900. The following summer (1901) a new baptistery, with memorial windows, was added, together with a rose window above the entrance to the Church. These were also the gift of Miss Grubb. The Rev. Mr. Evans resigned in the summer of 1903, and was succeeded, in April, 1904, by The Rev. E. N. Webber. At the end of the year 1905 The Rev. Mr. Webber withdrew, and was followed, on January 14th, 1906, by The Rev. John C.

Skottowe, who continues in charge at the present time, 1909.

MOUNT JOY—*Mission.*—On the second Sunday after Epiphany, 1873, The Rev. William Smith Heaton, Rector at Manheim, began giving services in Mount Joy, a town of one thousand four hundred inhabitants. These services were held every Monday evening in Odd Fellows' hall, but after a short time were discontinued. In July, 1902, The Rev. Bert Foster, D.D., began services here again. These services were held every Sunday at 3 P. M., in a leased hall. A Sunday School was also started. During the year 1903-4 The Rev. Dr. Foster was succeeded in this work by The Rev. James W. Diggles, who continued in charge until 1906-7, when he was succeeded by The Rev. Joseph Sheerin. The following year (1907-8) another change occurred, when The Rev. Carroll N. Smith took charge, who continues to the present time. Through the generosity of members of the Brown family a large and valuable lot was purchased. Because of the liberality of these same people a beautiful stone Parish House was erected in 1908.

MOUNT UNION—*Mission.*—This was one of the Itinerant Mission Stations opened by The Rev. Thomas O. Tongue in the early summer of 1877. There were at this time five families of Church people, fifteen baptized persons, and four Communicants in the place. Upon the resignation of The Rev. Mr. Tongue, in 1879, nothing further has been done here.

MUNCY—*St. James' Church.*—In 1820 St. James' Church was admitted into union with the Convention of the Diocese of Pennsylvania. Starting with the fall of 1871, when the Diocese of Central Pennsylvania was formed, The Rev. Abner P. Brush was Rector. On December 20th, 1874, The Rev. P. B. Lightner succeeded The Rev. Mr. Brush as Rector of this Parish. During this year gas was put in the Church, at a cost of ninety-nine dollars, and fifty dollars worth of books were purchased for the Parish library. Both the Church and Rectory were improved, during the Conventional year 1876-7, to the extent of one hundred and sixty-five dollars and nineteen cents. The Rev. Mr. Lightner resigned during the month of March, 1878. The Parish remained vacant from this time until February 1st, 1879, when

The Rev. F. Duncan Jaudon took charge. Having continued only for a short time, The Rev. Mr. Jaudon withdrew during the Conventional year 1879 and '80, and was followed by The Rev. Francis D. Canfield. One acre of glebe-land was added to the property at this time. In 1880 this Parish had seventy families, two hundred and thirty-six baptized persons, ninety-nine Communicants, ninety-five members in the Sunday School, a Church, Rectory, Sunday School room, and one acre of glebe-land, valued at $15,000, and free of debt. The Rev. Mr. Canfield resigned on June 1st, 1881. From this time the Parish continued vacant until in March, 1882, when The Rev. W. H. Johnson became Rector. During the year 1882-3 more than five hundred dollars were paid for a new slate roof on the Church and repairs to the Rectory. The Rev. Mr. Johnson resigned in the early part of the year 1885, and was succeeded, on April 1st, by The Rev. David L. Fleming. On November 15th, 1888, The Rev. Mr. Fleming withdrew from this Parish. From this time St. James' continued vacant until February 1st, 1890, when The Rev. William Heakes became Rector. May 31st, 1890, this Church had ninety families, two hundred and fifty baptized persons, one hundred and six Communicants, eighty-five members in the Sunday School, a Church, Chapel, Rectory, and one acre of glebe-land, valued at $15,000, and free of debt. During this summer the interior of the Church was redecorated by Mr. R. Geissler, of New York, at his own expense. In the fall a new furnace, costing two hundred dollars, was placed in the Church. A stone sidewalk was laid along the Church property during the year 1892-3. In the same year a memorial offering of a brass altar cross, a Bible, and two Prayer Books, was made to St. James' Chuch. The Rev. Mr. Heakes resigned in the summer of 1894, and was succeeded, on September 1st, by The Rev. Alexander Renshaw DeWitt. In March, 1896, St. James' Church was injured, to some extent, by fire, but the loss was covered by insurance, and the repairs were completed by Easter. During the year 1898-9 a beautiful system of electric lighting was placed in the Church as a memorial to Miss Susan E. Hall by Mrs. Elizabeth Ashhurst. In 1900 this Parish had one hundred and eight families, two hundred and eighty-seven baptized persons, one

hundred and two Communicants, seventy members in the Sunday School, a Church, Chapel, Rectory, Cemetery, and one acre of glebe-land, valued at $15,000, and free of debt. This Parish had, in 1902, an invested capital of five hundred dollars for the support of the Church. Through the efforts of St. James' Guild the masonry of the Church was repointed in the fall of 1906. The Rev. Mr. DeWitt still continues in charge at the present time, 1909.

NANTICOKE—*St. George's Church.*—This Mission was started, during the Conventional year 1884-5, by St. Stephen's Church, Wilkes-Barre, and has ever since continued under its fostering care and support. The work done here during the first year was almost exclusively Lay work, but in 1885-6 The Rev. C. M. Carr, having become Curate at St. Stephen's, was placed in charge. The services were held in a hall. In the spring of 1887 a new brick Church was started, but was not completed until in the summer of 1888. This building cost a little over six thousand dollars. The Rev. Mr. Carr, having withdrawn from the work during the year 1888-9, was succeeded by The Rev. J. Dudley Ferguson. After serving this Mission for a time, The Rev. Mr. Ferguson resigned, and was succeeded, on February 16th, 1890, by The Rev. D. Webster Coxe, D.D. May 31st, 1890, St. George's Church had forty-six families, one hundred and sixty-five baptized persons, thirty-seven Communicants, seventy-nine members in the Sunday School, a Church and lot, valued at $8,000, with a debt of $2,000. Most acceptable Lay services were given here every Sunday evening, during the year 1892-3, by Mr. A. Ricketts, of St. Stephen's, Wilkes-Barre. The debt having been paid, the Church was Consecrated, by the Bishop, on December 17th, 1893. During the year 1897-8 the chancel was frescoed, the pews varnished, new chandeliers for electric lights put in the Church, and the floor covered with new carpet. In 1900 this Church had sixty families, one hundred and ninety baptized persons, fifty-three Communicants, one hundred and twenty-eight members in the Sunday School, a Church and lot, valued at $9,000, and free of debt. It was at this time that St. George's Church was admitted into union with the Convention of the Diocese. A small addition was made to the Church building, during

the year 1901-2, for the convenience of the vested choir, and a protection to the entrance of the Sunday School rooms. In 1903-4 a new cabinet organ was given to the Church, by a number of men. A full set of purple hangings, consisting of dossal, altar cover, and antependiums, was presented to the Church by St. George's Guild, in the year 1904-5. The following year (1905-6) the Sunday School rooms were repaired and painted, a gas range donated, and a new fence placed on one side of the Church property. The Rev. Dr. Coxe, after having served this Church about seventeen years, resigned the last of February, 1907, and was succeeded by The Rev. George A. Warburton, who continues to the present.

NEW MILFORD—*St. Mark's Church.*—St. Mark's Church was admitted into union with the Convention of the Diocese of Pennsylvania in 1822. At the time of the organization of the Diocese of Central Pennsylvania, in November, 1871, The Rev. John A. Jerome was Rector of this Church, and continued in charge until about May, 1874, when he resigned. With the exception of two services, St. Mark's was closed from this time until September 12th, 1875, when another service was held by The Rev. J. R. Furey, who shortly afterward became Rector. The Sunday School had also been closed the greater part of this time. About the middle of the summer of 1876 The Rev. Mr. Furey resigned, and was succeeded, on October 12th, 1879, by The Rev. George C. Hall. In 1880 St. Mark's Church had thirty families, twenty-five Communicants, seventy-three members in the Sunday School, a Church and Rectory, valued at $3,000. The Rev. Mr. Hall resigned in September, 1881, and was succeeded, the following December, by The Rev. L. R. Dickinson. In 1886-7 The Rev. Mr. Dickinson withdrew from the work, which left St. Mark's without a Rector until April 1st, 1888, when Mr. C. L. Cooder, a Lay-Reader, and candidate for Holy Orders, began giving services regularly every Sunday. During this time St. Mark's was occasionally visited by the General Missionary—The Rev. Samuel P. Kelly. Considerable improvements were made to the Church during the Conventional year 1888-9; these consisted in interior decorations, new chancel furniture, a font, an altar cross, hymnals and prayer books for the pews, and embroidered altar and

pulpit hangings. The Rev. C. L. Cooder, having resigned, was succeeded, in the spring of 1890, by The Rev. Melvin Honeyman. May 31st, 1890, this Church had twenty-five families, fifty-five baptized persons, thirty-six Communicants, one hundred and ten members in the Sunday School, a Church and Rectory, valued at $3,000, and free of debt. The Rev. Mr. Honeyman withdrew from the work here in the spring of 1893. After this The Rev. J. B. Werner served this Mission for a short time, and upon his withdrawal Lay services were given, by Mr. Charles Ainey, until some time during the year 1894-5, when The Rev. Edward James McHenry took charge. During the year 1895-6 the old organ loft was removed, which increased the seating capacity of the Church. A chestnut-wood altar was presented to the Church, during the year 1897-8, by The Rev. S. D. Day. The following year (1898-9) a stone sidewalk was put down along the Church property. Another change of Rectors occurred during the year 1899 and 1900, when The Rev. Mr. McHenry was succeeded by The Rev. George R. Bishop. In the spring of 1900 St. Mark's Church received a gift of five hundred dollars from Mr. George Pratt as an endowment fund for the support of the Mission. On May 31st of this year, St. Mark's Church had thirty-three families, eighty-five baptized persons, fifty-two Communicants, forty-five members in the Sunday School, a Church and Rectory, valued at $3,000, and free of debt. The Rev. Mr. Bishop resigned during the year 1902-3, and was succeeded by The Rev. W. N. R. Ashmead, who continued in charge until in 1904-5, when he withdrew, and was followed by The Rev. W. R. Holloway. Upon the resignation of The Rev. Mr. Holloway, The Rev. S. B. Eshoo became Rector *pro tem.*

NEWPORT—*Church of the Nativity.*—This was one of the Itinerant Mission Stations opened up in the spring of 1877, by The Rev. Thomas O. Tongue. At the end of the first year, May 31st, 1878, there were twelve families of Church people, forty baptized persons, thirteen Communicants, and a Sunday School of sixty-six members, in Newport. The Rev. Mr. Tongue resigned during the year 1879 and '80, and was succeeded by The Rev. Alfred J. Barrow, who gave services here but one Sunday every four weeks. The Rev. Mr. Barrow

resigned in the summer of 1880. In the following September the Rector of St. Paul's Church, Harrisburg,—The Rev. L. F. Baker,—began giving occasional services here. About the middle of January, 1884, The Rev. S. K. Boyer took charge of the work, which he continued until in the early part of the year 1885, when he withdrew. This Mission continued vacant from this time until September 1st, when The Rev. James Stoddard took charge. A lot was bought, at this time, for which eight hundred dollars were paid. But The Rev. Mr. Stoddard only remained about one year, when he resigned. From this time the Church of the Nativity was without a regular Clergyman until during the Conventional year 1889 and '90, when The Rev. J. E. C. Smedes, D.D., became Rector. A Church, costing nine thousand dollars, was built and Consecrated, by Bishop Rulison, on November 14th, 1889. On May 31st, 1890, this Mission had nine families, nine Communicants, seventy-nine members in the Sunday School, a Church and lot, valued at $8,340, and free of debt. The Rev. Dr. Smedes having resigned, The Rev. William Dorwart took charge the first Sunday in August, 1891. A Rectory was built during the spring and summer of 1893. In 1900 the Church of the Nativity had twenty-eight families, seventy-two baptized persons, twenty Communicants, forty-six members in the Sunday School, a Church and Rectory, valued at $10,800, free of debt. During the month of January, 1901, The Rev. Mr. Dorwart began holding services at the following places: Millerstown, Mifflintown, Port Royal, New Bloomfield, Duncannon, and Marysville. In 1902 this Mission was admitted into union with the Convention of the Diocese. Both to the credit and mutual advantage of Priest and people, after serving this Mission for more than sixteen years, The Rev. Mr. Dorwart is still the incumbent at the present time, 1909.

NESQUEHONING—*Mission.*—During the Conventional year 1904-5 St. Mark's Church, Mauch Chunk, began giving services and doing missionary work here, which has since been continued under the fostering care and support of the Mother Church—St. Mark's.

NICHOLSON—*St. James' Church.*—St. James' was a Mission of St. Luke's, Scranton, started during the Conventional

year 1898-9, but was discontinued during the year 1904-5. In 1907-8 the work was again revived here by The Rev. W. H. Decker.

NICKEL MINES—*Grace Church.*—(See Gap Mines.)

NORTHUMBERLAND—*St. Mark's Church.*—This Church was admitted into union with the Convention of the Diocese of Pennsylvania in 1848. In the fall of 1871 St. Mark's was vacant, and continued so until December 8th, 1872, when The Rev. Charles G. Adams took charge. The Mission was, at this time, preparing to enlarge its Church, and just as they were in the midst of building, with only a portion of the necessary funds in sight, the financial crisis came. But the work was pushed to completion. And on December 15th, 1873, the newly enlarged and improved Church was opened for services. The remaining indebtedness having been paid, the Church was Consecrated on April 11th, 1875. Shortly after the Convention of 1875 The Rev. Mr. Adams resigned. From this time St. Mark's was without services until in the spring of 1876, when The Rev. Horatio H. Hewitt supplied them with a Sunday afternonon service during the months of April, May, and June. These were discontinued at the end of this time because of a lack of means of conveyance. There were no further services held here from this time until in May, 1884, when The Rev. Charles Morison, Rector of St. Matthew's Church, Sunbury, began regular Sunday afternoon services, which he continued until December, when communication between Sunbury and Northumberland was cut off by the freezing up of the river. The Sunday School, however, was continued through the winter. Thus The Rev. Mr. Morison gave services for several years during the summer, but closed in the winter. In the year 1893-4 additional weekly services were maintained with the assistance of a Lay-Reader, Mr. George L. Stockett. But in the year 1895-6 these services were reduced to one each month. The work was thus continued until during the Conventional year 1899 and 1900, when The Rev. William Evans Kunkel took charge of the work. In 1900 St. Mark's Mission had fifteen families, twenty-two baptized persons, thirteen Communicants, thirty-three members in the Sunday School, and a Church, valued at $2,500. In February, 1907, a handsome silver chalice and

paten, with two cruets, were presented to St. Mark's Church in memory of Mrs. Barbara Ann Renninger, by her children. The Rev. Mr. Kunkel withdrew from the work here in 1907-8, and was followed by The Rev. John Costello, who only remained until in the fall of 1908, when he resigned.

OAKLAND—*Grace Church.*—(See Susquehanna.)

ORBISONIA—*Trinity Church.*—The first services held here were in February, 1877, by The Rev. T. O. Tongue. Hence this was one of the Itinerant Mission Stations started at that time. During the first ten years of its history, Trinity Mission enjoyed the ministrations of The Rev. Messrs. T. O. Tongue, A. J. Barrow, C. E. D. Griffith, John Gregson, George Hall, and, beginning in November, 1886, The Rev. Edward R. Rich. In September of this year a new brick Church was completed, paid for, and Consecrated. This Church was a little more than one year in building. During the Conventional year 1887-8 a brick Rectory was built, adjoining the Church, at a cost of sixteen hundred dollars. The Rectory was also furnished by the ladies of the Mission. As all indebtedness was paid, the entire property was deeded to the Incorporated Trustees of the Diocese, during the year 1888-9. In 1890 Trinity Mission had thirty families, one hundred and ten baptized persons, thirty-six Communicants, one hundred and ten members in the Sunday School, a Church and Rectory, valued at $5,000, and free of debt. A Mason and Hamlin organ was placed in the Church, and a bell hung in the tower, during the year 1890-1. The Rev. Mr. Rich resigned toward the latter part of the year 1892, and was succeeded, about January 1st, 1893, by The Rev. Geo. Greene, who only continued some time during the year 1894-5, when he withdrew from the work. During the vacancy thus caused The Rev. Messrs. Houghton and Roke held a few services. The Sunday School was also closed a part of the time. On July 1st, 1896, The Rev. E. J. Roke took charge. But after serving this Mission a short time, The Rev. Mr. Roke was called to his eternal rest, which again left this Church vacant. This vacancy continued until in the year 1901-2, when The Rev. F. C. Cowper became the incumbent. Trinity Church again became vacant the beginning of the year 1904 by the resignation of The Rev. Mr. Cowper. From

this time the Church was closed until December 11th, 1905, when Bishop Darlington made an official visit and gave them a service. On the 24th and 31st, as also on Christmas Day, The Rev. Dr. Adams, of Bedford, gave services. Regular services were again resumed, and continued through the summer and fall of 1906, by The Rev. F. T. Eastman, of Lewistown. These services were held every alternate Thursday evening. In the early part of December The Rev. William B. Hooper took charge of the work and continued until in 1908, when he resigned and was succeeded by The Rev. Norman H. Burnham.

PACKERTON—*Mission.*—This is one of the Missions of St. Mark's Church, Mauch Chunk. The Sunday School was first started here during the Conventional year 1901-2, while the services were begun in 1904-5, both of which continue to the present time, 1909.

PALMERTON—*St. John's Church.*—Missionary work was begun here, by St. Mark's Church, Mauch Chunk, in the year 1901-2. So rapidly did the work grow that in the spring and summer of 1906 a massive stone Church was built, and Consecrated on October 11th. Upon its completion, the property was vested in the Incorporated Trustees of the Diocese. This beautiful building was the gift of Mr. S. S. Palmer, of New York. Both of the above Missions are still, in 1909, under the clerical staff of St. Mark's Church.

PARADISE—*All Saints' Church.*—All Saints' Church was organized on July 31st, 1841, and admitted into union with the Convention of the Diocese of Pennsylvania in 1842. In the fall of 1871 this Mission was vacant and continued so until in February, 1873, when The Rev. Thomas Burrows took charge. On entering upon his duties, one of the first things he did was to organize a Sunday School. Having continued work here until during the Conventional year 1875-6, The Rev. Mr. Burrows resigned, and was succeeded by The Rev. Henry C. Pastorius. But owing to ill health he was compelled to resign on July 1st, 1879. All Saints' continued vacant from this time until September 1st, when The Rev. J. McAlpine Harding took up the work. In 1880 this Mission had twenty-five families, sixty-two baptized persons, forty-eight Communicants, thirty-nine members in the Sunday

School, a Church, small house, and Cemetery, valued at $6,000, with a debt of $260. On December 31st, 1885, The Rev. Mr. Harding resigned. This caused another vacancy which continued until September 18th, 1886, when The Rev. R. L. Chittenden became the Rector. May 31st, 1890, All Saints' Church had thirty-four families, seventy-three baptized persons, forty-two Communicants, sixty-seven members in the Sunday School, a Church, small dwelling, and Cemetery, valued at $5,000, with a debt of $120. On June 4th Messrs. John S. and A. E. Witmer, who had advanced the money to complete the Church tower, relinguished, in writing, all claims against the Parish, as a free gift to All Saints'

ALL SAINTS' CHURCH, PARADISE, PA.

Church. During the Conventional year 1890-1 a corner lot was presented to all Saints' Church, by a member of the Mission. Upon this lot a new stone Church was started, the corner-stone of which was laid in July, 1893. But as it was decided not to build faster than the money could be secured, the new Church was not completed until June 1st, 1897, when amidst much rejoicing the beautiful new Church was Consecrated. In 1900 this Mission had twenty-five families, seventy-three baptized persons, forty-one Communicants, fifty-six members in the Sunday School, a Church, small tenement, and Cemetery, valued at $9,000. About this time the grounds around the old Church building were put in order,

and a new fence built along the front and east side of the property. In 1903 All Saints' Church had an invested capital of one thousand two hundred dollars for the support of the Parish. Besides this a fund of two thousand dollars had been left in trust by Mr. Jacob Eshleman, which at this time yielded an annual income of one hundred and twenty dollars, to be applied, first of all to caring for All Saints' Cemetery, and any balance not needed for this purpose to be used toward the Rector's salary. A tower was built to the new Church during the summer of 1904. The Parish Guild of All Saints' Church was organized in June, 1888, and from that time until December, 1905, raised two thousand fifty-four dollars and fifty-five cents for local Church improvements. In the beginning of the year 1906 the vestry room was enlarged to about double its former size. Having served this Mission for more than twenty-one years, The Rev. Mr. Chittenden is still in charge in 1909.

PECKVILLE—*St. Paul's Church.*—The first service ever held in this borough was by The Rev. W. H. Decker, Rector at Jermyn, on Sunday afternoon, December 16th, 1905. This service was held in the Odd Fellows' Hall. Dr. Harvey having kindly offered the use of her spacious offices, free of charge, the services were continued regularly in these rooms until April 26th, 1906. At this time it became necessary to secure larger quarters, and Mr. Valentine Bliss, of Green Ridge, offered St. Paul's the use of his old silk mill, without any cost to the Church. This building was accordingly fitted up and occupied by the Mission. In January, 1907, this property was bought by Mr. Kinback, who most generously allowed the Church to continue its services in the building, without any charge, until July 18th, when St. Paul's Mission held its first service in its own new Church building. From December 16th, 1905, to July 18th, 1907, this Mission, under the guidance of The Rev. W. H. Decker, has grown to one hundred and sixty baptized persons, fifty Communicants, seventy-four members in the Sunday School, and erected a Church building that is a credit to all who had any part in the work. The Rev. Mr. Decker resigned in the fall of 1908.

PHILIPSBURG—*St. Paul's Church.*—This Parish was admitted into union with the Convention of the Diocese of

Pennsylvania in 1827. At the time of the organization of the Diocese of Central Pennsylvania, in the fall of 1871, The Rev. S. H. Meade was Rector of St. Paul's Church. But during the Conventional year 1872-3 he resigned, and was succeeded by The Rev. William Marshall. After continuing work here for several years he withdrew, and was followed, in August, 1877, by The Rev. Francis J. Clerc, D.D. It was about this time that a fund of one thousand dollars, which had been contributed toward the building of a Rectory, had to be used to meet the current expenses. Repairs were made to the Church during the year 1878 to the amount of one hundred and five dollars. In the summer of 1879 Mrs. Sarah

ST. PAUL'S CHURCH, PHILIPSBURG, PA.

Jane Hale built a school house for the use of the Rector of St. Paul's. And during this same year a Bishop's chair, a credence, sedilia, and an altar desk were placed in the Church, at a cost of one hundred and nineteen dollars and sixty-six cents. In 1880 this Parish had sixty-five families, two hundred baptized persons, fifty-two Communicants, one hundred and thirty-one members in the Sunday School, a Church and Rectory, valued at $5,000. During the fall of this year, a new furnace was placed in the Church, and both the Church and Rectory were painted, the total cost of which was five hundred dollars. A fact worthy of special note is,

that a Layman of this Parish devoted from one to two days every week, for several years, in visiting, from door to door, every family within reach of the Church. The result of this persistent Lay visiting was that in the spring of 1881 two Sunday Schools were organized. At this time The Rev. Dr. Clerc and his family also conducted a private school. During the year 1881-2 the Church was newly carpeted, the pews cushioned, and book racks and shelves put in place, at a cost of three hundred and fifty-eight dollars and ninety-nine cents. In 1884 a brass altar cross was presented to the Church, in memory of Mrs. Hale, by her daughters. Steam heat, from the town plant, was introduced into the Church,

ST. PAUL'S RECTORY, PHILIPSBURG, PA.

during the fall of this year. Additional brass altar adornments were given the following year (1885), in memory of Gen. Reuben C. Hale. During the fall of this year a steam heating plant was placed in the Rectory. A brass baptismal ewer was presented to St. Paul's Church, during the year 1886-7, in memory of George A. Gowland. To the handsome font the Sunday School added a polished bronze bowl. In 1887-8 various repairs and improvements were made to the Church, all of which cost six hundred and seventy-one dollars. A brass altar rail was placed in the chancel, in the spring of 1889, in memory of Miss Mary E. Hale. May 31st,

1890, this Parish had one hundred families, one hundred and thirty-five Communicants, two hundred and sixty-one members in the Sunday School, a Church, Rectory and Parish House, valued at $20,000, with $2,300 of a debt. In 1895-6 the Church was newly carpeted throughout. By the year 1900 St. Paul's Parish had increased to two hundred and twenty-eight families, six hundred baptized persons, one hundred and sixty-two Communicants, one hundred and eighty-four members in the Sunday School, a Church, Rectory, and Parish House, valued at $20,000, and free of debt. After having labored faithfully in this part of God's vineyard for almost thirty years, on Wednesday evening, January 30th, 1907, The Rev. Dr. Clerc passed peacefully to his reward in the Paradise of God. This left St. Paul's vacant. During the Conventional year 1907-8 The Rev. Franklin T. Eastment became Rector, and continues to the present.

PIKE—*St. Matthew's Church.*—As far back as 1814 this Mission was admitted into union with the Convention of the Diocese of Pennsylvania. And the Church building was erected in 1817. Prior to September, 1874, St. Matthew's had been vacant for about three years. On the above date The Rev. George P. Hopkins took charge. The few Church people were, at this time, scattered and the Mission in a very weak condition. In the spring of 1875 a Church of England man, living ten miles from Pike, walked all that distance to attend a Sunday service. An effort was made, at this time, to organize a Sunday School, but the children were few and scattered. During the Conventional year 1875-6 an organ was purchased, and a choir organized. Some improvements were made to the Church during the year 1876-7. In 1880 this Mission had nineteen families, twenty-seven baptized persons, twenty-six Communicants, twenty-nine members in the Sunday School, and a Church. On May 31st, 1883, the Rector had this to say of the work here: "Our great difficulty is the removal of parishioners to other parts, while but few come to us. We suffer also from skeptical tendencies, and from lukewarmness and indifference in quarters and among persons from whom better things might be expected, but we still rejoice in the faithful few remaining in our midst." This was the first organized Episcopal Parish in

this part of the State, its charter dating back to the year 1817. In the winters of 1884-5 and 1886-7 the services were very much interrupted by bad roads and the severity of the weather. The Archdeaconry of Scranton met in this Parish on September 26th and 27th, 1889, which proved a great inspiration to this handful of Church people. May 31st, 1890, St. Matthew's Church had eight families, twenty-five baptized persons, eighteen Communicants, and a Church, valued at $4,000. In 1892 an effort was made to unite St. Matthew's with Tunkhannock and Springville, under one Missionary. During the summer of 1893 some repairs were made to the Church, but as these became more extensive than was at first expected, they were not completed until in the spring of 1894. The work having been completed, the opening service was held on Tuesday morning, April 10th. After serving this Mission faithfully about twenty-five years, The Rev. Mr. Hopkins resigned in 1899, and from this time nothing further has been done here.

PITTSTON—*St. James' Church*.—This Parish was admitted into union with the Convention of the Diocese of Pennsylvania on November 12th, 1849. From May, 1871, until January 14th, 1872, St. James' was vacant. Upon this latter date The Rev. John K. Karcher became Rector. During this interregnum there were occasional services by visiting Clergymen, and the Sunday School was kept up regularly. After continuing at the head of St. James' Parish for about two years, The Rev. Mr. Karcher resigned. From this time the Parish was vacant until The Rev. George C. Foley took charge, during the Conventional year 1875-6. The following year (1876-7) the lecture room was refitted at a cost of six hundred and seventeen dollars and twenty-eight cents. Having served this Parish until Easter, 1879, The Rev. Mr. Foley resigned, and was succeeded, in the following winter, by The Rev. George H. Kirkland. In 1880 this Parish had one hundred and sixty-seven families, one hundred and thirty-three Communicants, one hundred and sixty-six members in the Sunday School, and a Church. During the winter of 1881-2 an epidemic of smallpox closed all services for a considerable time. At this time St. James' Parish included both East and West Pittston, separated by the Susquehanna

river. But in 1883 an effort was made to organize West Pittston into a separate Parish. Four thousand five hundred dollars were subscribed toward the building of a Chapel here. The Rev. Mr. Kirkland resigned toward the close of the year 1883, and was succeeded on February 1st, 1884, by The Rev. Jacob Miller. Having labored here until March, 1886, he withdrew from the work, and was followed, on May 23rd, by The Rev. George D. Stroud. The Rev. Mr. Stroud having died shortly after the Convention of 1877, St. James' was again without a Rector. This Parish was not

ST. JAMES' CHURCH, PITTSTON, PA.

however, left entirely without spiritual oversight, as The Rev. D. Webster Coxe, Rector of Trinity Church, West Pittston, took general supervision of the interest here, and gave them an occasional service. About the time of the annual Convention of 1888 The Rev. George Rogers took charge of the work. After enjoying the ministrations of The Rev. Mr. Rogers for a short time, St. James' again became vacant. In September, 1889, the vacancy was filled by The Rev. Elijah J. Roke. May 31st, 1890, St. James' Parish had seventy-four families, fifty Communicants, sixty-eight members in the

Sunday School, a Church, valued at $3,600, and free of debt. During the latter part of the summer The Rev. Mr. Roke resigned. The Sunday School was closed from January, 1891, until in the spring. Through the kindness of The Rev. Edward Henry Eckel, Rector of Trinity Church, West Pittston, and also a Lay-Reader—Mr. C. H. Phillips—the services in St. James' were continued until April 20th, 1892, when The Rev. John W. Burras took charge here. From this time St. James' was worked as a Mission in connection with other Stations in the Archdeaconry. After being the Missionary of St. James' between seven and eight years, The Rev. Mr. Burras resigned during the Conventional year 1899 and 1900, and was succeeded by The Rev. John M. Johnston. In 1900 this Mission had sixty-one families, two hundred and twenty-five baptized persons, one hundred and twenty-three Communicants, ninety-nine members in the Sunday School, and a Church, valued at $8,000, with a debt of $197. The following year (1900-1) the Church building was put in a good state of repair—the floor of the Sunday School room was strengthened, the walls wainscoted and the woodwork painted, and two new furnaces put in place; the walls in the body of the Church were papered, the chancel frescoed, the floor covered with new carpet, and a new pulpit added. In 1901-2 a fine lecturn was donated to the Church. The Rev. Mr. Johnston resigned the last of May, 1902, and was succeeded by The Rev. Harvey P. Walter. The old Church property was sold, during the year 1903-4, for $9,500, and a more desirable location purchased in the central part of the town. Upon this lot a new stone Church was built, during the year 1904-5, at a cost of $12,500, not including much of the furnishings. A fine pipe organ was placed in this Church by the Masonic Fraternity of Pittston. Another, among the many beautiful and fitting memorials that were given, was the chancel window, costing twelve hundred dollars. This new Church was Consecrated on Thursday, May 11th, 1905. An endowment fund had been started, for the support of St. James' Church, which, at this time, amounted to two hundred and forty-five dollars. The Rev. Mr. Walter withdrew from the work here on Sunday, February 11th, 1906, and was followed by The Rev. Alfred H. Wheeler on

March 18th. The following fall a steam plant for heating the Church and Sunday School rooms was installed, at a cost of a little over three hundred dollars. But in the latter part of the year 1907 The Rev. Mr. Wheeler resigned, and was succeeded by The Rev. James A. Brown.

PLEASANT MOUNT—*St. Paul's Church.*—St. Paul's Church was admitted into union with the Convention of the Diocese of Pennsylvania in 1868. At the time of the organization of the Diocese of Central Pennsylvania, in November, 1871, The Rev. Horatio C. Howard was Rector of St. Paul's. In the spring of 1872 a Rectory was purchased, upon which there remained a small debt of four hundred and forty dollars. Owing to the loss of its chief supporters, by removal, during the year 1875-6, this Mission was without regular services, but the Rector, however, responded to all calls for the ministrations of the Church. Having, from this time, continued to give but occasional services, in the year 1878-9 The Rev. Mr. Howard withdrew from the work entirely. In the early spring of 1880 The Rev. John Scott took charge. On May 31st, 1880, this Mission had twenty-five families, fifty baptized persons, eighteen Communicants, a Sunday School of one teacher and six pupils, and a Church and Rectory. About this time one hundred dollars were spent in repairs on the Church property, which included a new fence in front of the Church. The attendance at services was so discouragingly small, at this time, that the Rector said, "Patience and persistence will have to be my work for some time." Another hundred dollars was spent, during the year 1883-4, in repairs on the Church. The Rev. Mr. Scott having resigned in the year 1885-6, this Mission was again vacant until in the summer of 1887, when The Rev. W. Henry Platt, Rector of Trinity Church, Carbondale, took a general oversight of this interest, and, by the aid of a Lay-Reader, gave St. Paul's Mission regular service. On May 23rd, 1891, The Rev. A. D. Gring, having just been made Deacon, took charge of this work. A new Church building was started during this summer. After the withdrawal of The Rev. Mr. Gring, in 1891-2, there were no services held here until in the spring of 1893, when the Rector of Forest City—The Rev. Edgar Campbell—began

giving services every two weeks. Another change of Rectors occurred about the close of the summer of 1894, when The Rev. Mr. Campbell withdrew and The Rev. Frank Marshall took charge, who continued until in the spring of 1897, when he resigned. Some time during the year 1897-8 The Rev. J. Erwin Brodhead became the incumbent at St. Paul's. In 1900 this Mission had six families, seventeen baptized persons, nine Communicants, a Church and Rectory, valued at $4,000, and the property free of debt. The Rev. Mr. Brodhead resigned, during the year 1902-3, and was succeeded by The Rev. Samuel W. Derby, who continued in charge until in the fall of 1907.

ST. PETER'S CHURCH, PLYMOUTH, PA.

PLYMOUTH—*St. Peter's Church.*—Although admitted as early as 1856 into union with the Convention of the Diocese of Pennsylvania, yet it was not until in the early part of the year 1873 that St. Peter's was organized, by the election of a Vestry, as a Mission under the care and support of St. Stephen's Church, Wilkes-Barre. The first few years following its organization the Rector of St. Stephens—The Rev. Henry L. Jones—took temporary charge of the work. The services were, at this time, held in a school house. On January 24th, 1875, the work was placed in charge of The Rev. John R. Furey, who only remained a short time, when he withdrew. From this time there is no report of anything having been done until November 1st, 1879, when The Rev. Horace Edwin

Hayden took charge. In 1880 this Mission had forty-four families, one hundred and twenty-five baptized persons, thirty-one Communicants, seventy-seven members in the Sunday School, and a Chapel, valued at $300. During the month of May, 1881, the Coal Company, upon whose land the Chapel stood, most generously donated to the Mission two valuable building lots in the central part of the town. They were deeded by the Lehigh and Wilkes-Barre Coal Company to the Incorporated Trustees of the Diocese. During the winter of 1882-3 this Mission raised one thousand five hundred dollars, with which the small frame Chapel was moved on the lots thus donated, and enlarged to a seating capacity of about three hundred. Gas and a new furnace were also installed. All this was accomplished without incurring one cent of debt. Two additional lots, adjoining the Church, were purchased from the Lehigh and Wilkes-Barre Coal Company, during the year 1884-5, for one thousand dollars, which was considered only one-half their actual value. The slack work in the spring of 1885, and the severe epidemic which visited Plymouth at that time, seriously affected the work of the Church. But the mother Church, St. Stephen's, came most generously to its relief. Although The Rev. Mr. Hayden resigned October 1st, 1885, yet he continued giving services here until his successor, The Rev. Thomas B. Angell, took charge March 28th, 1886. The most marked feature of the work done during the summer of 1888 was the building of a Rectory. About September 1st of this year, The Rev. Mr. Angell resigned. But it was not until May 1st, 1889, that his successor—The Rev. James P. Ware—took up the work. On May 31st, 1890, this Church had fifty-one families, one hundred and fifty-three baptized persons, sixty Communicants, one hundred and two members in the Sunday School, a Chapel, Rectory, and lots, valued at $8,000, with a debt of $1,000. The corner-stone of the new Church was laid on St. Luke's Day, October 18th, 1893. The first service held in the new Church was on Easter, 1894. The total cost of this building was $6,361.99, which being paid, the Church was Consecrated on Sunday, May 6th. In addition to the building of the Church, the debt of one thousand dollars on the Rectory was paid on July 1st of this year. The Rev. Mr. Ware re-

signed the last of August, 1897, and was succeeded, the following month, by The Rev. John H. Griffith. In 1900 this Parish had seventy-nine families, three hundred and fifty baptized persons, one hundred and fifty-six Communicants, one hundred and eighty-two members in the Sunday School, a Church, Rectory and Parish Building, valued at $10,000, and free of debt. The insurance on the Church property had all along been held, and paid, by the mother Church, St. Stephen's, Wilkes-Barre. During the year 1902-3 a new roof was put on the Church, and a new porch added to the Rectory, at a cost of four hundred and thirty-three dollars and thirty-five cents, which was met by St. Stephen's. A pulpit, lecturn, Bible and dossal were placed in the Church, as memorials, during the year 1905-6. St. Peter's has had an Industrial School for some years, which in 1907 numbered fourteen officers and teachers, with two hundred and sixteen pupils. The Rev. Mr. Griffith is still in charge. All of the foregoing Clergy who, at one time or another, were in charge of St. Peter's, were at the same time Curates at St. Stephen's, under The Rev. Dr. Jones.

POTTSVILLE—*Trinity Church.*—This Parish was admitted into union with the Convention of the Diocese of Pennsylvania in 1836. At the time of the organization of Central Pennsylvania, in November, 1871, The Rev. W. P. Lewis, D.D., was Rector. During the absence of The Rev. Dr. Lewis in Europe, the early part of the year 1875, the services were in charge of The Rev. A. Prior. About the middle of the summer of this year, The Rev. Dr. Lewis resigned. After a vacancy of several months, The Rev. C. G. Gilliat, Ph.D., became Rector, in the month of October. In 1876 Trinity Parish had three Chapels, in each of which regular services were held, and, at this time, a fourth Missionary Sunday School was started (all of which are treated in their proper places). In 1880 this Parish had two hundred and seventy-seven families, three hundred and seventy-six Communicants, eight hundred and seventy-three members in the Sunday School, a Church, with three Chapels, valued at $85,000. During the Conventional year 1880-1 the Vestry was built and furnished at a cost of eight hundred and ninety-three dollars and forty cents. It was during the following year (1881-2) that Mrs.

TRINITY CHURCH, POTTSVILLE, PA.

Gilliat, the Rector's wife, died. A fence was built around the Church property in 1882-3, which, with a few other improvements made, cost four hundred and ninety-six dollars and ninety cents. During the year 1883-4 the following gifts were presented to Trinity Church: a house and lot, given by an aged couple, to be used after their decease as a home for aged and poor Church people; a brass tablet, in memory of The Hon. Edward Owen Parry, presented by members of his family; a beautiful window as a memorial of Edith Louise Yuengling, whom, as a sweet and lovely bud, Christ plucked from its earthly branch, that it might bloom in the Paradise of God; also a pair of handsome hymn tablets, as a memorial from a devoted wife. In the early part of the year 1885 The Rev. Dr. Gilliat resigned, and was succeeded, in the beginning of Lent, by The Rev. James F. Powers. Considerable improvements were made to the Church property during the year 1886-7, all of which amounted to two thousand six hundred and seventy-two dollars and twenty cents. On May 31st, 1890, Trinity Parish had three hundred and twenty families, five hundred and thirty-two Communicants, five hundred and thirty members in the Sunday School, a Church, Rectory, and two Chapels, valued at $75,000, with a debt of $4,500. The Chapel of the Resurrection was Consecrated, by Bishop Rulison, on October 6th, 1891. About this time Trinity Church was beautified and adorned by a handsome altar and reredos, and a superb Episcopal chair. These, together with a powerful and elegant pipe organ, were the most generous gifts of Frederick G. Yuengling, Esq. During all these years the Rector had, almost constantly, from one to two Curates to assist in the large Missionary work in which this Parish has ever engaged. Repairs, to the amount of one hundred and thirty-four dollars and fifty cents, were made upon the Rectory in 1896-7. This Parish suffered an unusual loss during the year 1898-9, when five of its most prominent men and generous supporters died. Three of them died within the space of three months. In 1900 Trinity Parish had four hundred and seventy-five families, two thousand one hundred and fifty baptized persons, six hundred and seventy-nine Communicants, five hundred and forty members in the Sunday School, Church, Rectory, Cemetery, and three

Chapels, all valued at $78,000, and free of debt. Owing to ill health, the Rev. James F. Powers, D.D., resigned during the Conventional year 1902-3, whereupon he was elected Rector Emeritus, and was succeeded in the Rectorship by The Rev. Howard W. Diller. The following year (1903-4) the Parish received five thousand dollars as an endowment

CHAPEL OF THE RESURRECTION.
BABER CEMETERY.

fund. One year later (1905) Trinity Church had an invested capital of thirteen thousand dollars for the support of the Parish. The building of a large and well appointed Parish House was begun at this time, which was completed and for-

mally opened, by Bishop Talbot, on the evening of October 22nd, 1906. The Rev. Mr. Diller still continues his work here in 1909.

PARISH HOUSE, TRINITY CHURCH, POTTSVILLE, PA.

PRICEBURG—*Mission.*—During the Conventional year ending May 31st, 1890, The Rev. F. H. Stricker, Rector of St. James', Jermyn, began giving services here, and organized a Sunday School of fifty members. But after about two years of occasional services nothing further has been done here.

PROVIDENCE—*Mission.*—The first Sunday in November, 1888, The Rev. Frank S. Ballentine, Rector of the Church of the Good Shepherd, Scranton, opened a Mission here. The services were held in a hall. A Sunday School of about fifty members was organized. At the end of the first seven months

of its existence, the Mission had bought an organ, hymnals, and Sunday School supplies, and paid for them. In 1894 this Mission had a "Trust Fund" of one hundred and twenty-seven dollars and fifty-four cents. But after a brief life of only a few short years it died a natural death and was buried.

CHRIST CHURCH, READING, PA.

READING—*Christ Church.*—Christ Church was admitted into union with the Convention of the Diocese of Pennsylvania in 1824. When the Diocese of Central Pennsylvania was organized, in November, 1871, The Rev. J. Pinckney Hammond was Rector. But he resigned on November 1st, 1872. The Bishop (Howe) took provisional charge of the Parish from this time until during the year 1873-4, when The Rev. William P. Orrick became Rector. During the year

1876-7 Christ Church expended one thousand five hundred and twenty-two dollars and sixty-four cents on improvements and repairs to the property. In 1880 this Parish had one hundred and fifty-seven families, two hundred and thirty Communicants, three hundred and fifty-five members in the Sunday School, Church, Sunday School room, and lot, valued at $50,000, with a debt of $3,500. Five hundred and fifty-two dollars and twenty-six cents were spent on improvements during this year, while the year following (1880-1) an additional one thousand and eighty-seven dollars and thirty-nine cents were devoted to the same purpose. On May 31st, 1890, Christ Church had two hundred and thirty-six fam-

INTERIOR OF CHRIST CHURCH, READING, PA.

ilies, six hundred and seventy baptized persons, three hundred and twenty-one Communicants, three hundred and twenty-two members in the Sunday School, Church, Parish House, two lots and building, all valued at $75,030, with an indebtedness of $6,800. The spire was repaired during the year 1890-1, at a cost of one thousand three hundred and twenty-two dollars and fifty-one cents. During the year 1894-5 Christ Church paid two thousand five hundred and eighteen dollars and seventy-five cents to the building of St. Luke's Chapel, in the northern part of the city, which was erected at this time. For some time Christ Church carried a debt of six thousand dollars, which, through the exertion of the Woman's Guild, was paid during the year 1896-7. In

1900 Christ Church had two hundred and eighty-eight families, eight hundred and four baptized persons, three hundred and fifty-five Communicants, two hundred and thirty-four members in the Sunday School, a Church, Parish House, two lots and buildings, valued at $75,000, and free of debt. This Parish had an invested capital, in 1902, of nine thousand five hundred and fifty dollars, for the support of the Church. Christ Church built another Mission Chapel—St. Mary's—during the year 1904-5, at a cost of five thousand nine hundred and fifty dollars. After a service of about thirty-five years as Rector of this Parish, at the beginning of the year 1909 The Rev. William P. Orrick, D.D., still continues in charge. In this fact is to be found a useful lesson for every Parish, Mission and Priest.

READING—*St. Barnabas' Church.*—In 1861 this Parish was admitted into union with the Convention of the Diocese of Pennsylvania. November, 1871, the time of the organization of this Diocese, The Rev. Jeremiah Karcher was in charge of this Parish. Upon the resignation of The Rev. Mr. Karcher, in the year 1873-4, The Rev. Charles J. Hendley succeeded to the Rectorship. But having continued only until January 1st, 1876, he resigned. St. Barnabas' remained vacant from this time until the first Sunday in April, when The Rev. William B. Burk took charge. During the year 1876-7 a new carpet, and new gas fixtures were placed in the Church. The following year (1877-8) additional improvements were made to the amount of fifty-seven dollars and seventy-five cents. In 1880 this Parish had seventy families, seventy-six Communicants, one hundred and fifty-five members in the Sunday School, and a Church valued at $7,000. The Rev. Mr. Burk resigned on January 1st, 1881. After being vacant four months, The Rev. B. W. Stone, D.D., succeeded to the Rectorship, on May 1st. After laboring here a little more than three years, The Rev. Dr. Stone died, on Monday, February 11th, 1884. The vacancy thus caused was soon filled by The Rev. Lewis P. Clover, D.D., who continued in charge until in the early spring of 1887, when he resigned, and was succeeded by The Rev. L. R. Dalrymple. A new Church was built, during the Conventional year 1889 and '90, and opened for divine service on Easter, 1890. May 31st, 1890, this Par-

ish had ninety families, three hundred baptized persons, one hundred and ten Communicants, one hundred and eighty-one members in the Sunday School, the new and old Church and lot, all valued at $18,000, with a debt of $4,000. On Easter, 1891, this debt was reduced by one thousand dollars, and a beautiful chancel window put in place. One thousand five hundred dollars more were paid on the debt during the year 1894-5. The Rev. Mr. Dalrymple resigned on October 1st, 1896, and was succeeded, on February 1st, 1897, by The Rev. Francis McFetrich. But as The Rev. Mr. Dalrymple had been granted a vacation of three months prior to his resignation, St. Barnabas' was practically vacant for eight months. Another change occurred in the Rectorship of this Parish during the year 1897-8, when The Rev. Mr. McFetrich was succeeded by The Rev. John F. Nichols. On Easter, 1898, this Parish voluntarily relinguished all aid from the Board of Missions. During the Easter season of 1899 St. Barnabas' Church wiped out its entire indebtedness. In 1900 this Parish had three hundred and one Communicants, two hundred and six members in the Sunday School, a Parochial School with nine teachers and one hundred and seven pupils, a Church, Chapel and Parish building, valued at $20,000, and free of debt. During the year 1900-1 the Sunday School presented the Church with a two hundred and fifty dollar baptismal font. The Rev. Mr. Nichols resigned on December 31st, 1901. From this time the Parish was vacant until the early part of June, 1903, when The Rev. James B. May took charge. At this time the Parish had an invested capital of one thousand dollars for its support. The Rev. Mr. May resigned on August 31st, 1905, and was succeeded, on October 15th, by The Rev. William Emory Henkell. A new lighting system was installed, and a Litany desk, ewer bracket, and service books, presented to the Church during the year 1905-6. The Rev. Mr. Henkell, having passed into the Roman Communion, resigned toward the close of the year 1907, but was shortly succeeded by The Rev. Franklin Jones Clark, who continues in charge to the present time.

READING.—*St. Luke's Church.*—In the year 1878-9 a Communicant of Christ Church, Reading—Mr. H. Keeley Boyer—started a little Mission Sunday School in Hampden, a village

on the outskirts of Reading. The next step taken was the purchase, by Bishop Howe, of the building in which the school was held. Later on Mr. J. P. Buxton, who was then waiting his time to be Ordained to the Diaconate, took up the work, which he continued until his Ordination, when he left Reading. But between the time of Mr. Buxton's leaving and the arrival of Mr. William DuHamel four young Churchmen were successively in charge of this work. The Rev. William DuHamel, having been Ordained to the Diaconate while here, was the first Clergyman St. Luke's Mission ever had. During the year 1888-9 this Mission was presented with a Bishop's chair and a Communion Service, by Mrs. Lisle. Three lots were secured for the Church, during the year 1889 and '90, the one by purchase and the other two adjoining being donated, upon which to build a Chapel. On May 31st, 1890, St. Luke's Mission had seventeen families, thirty-three baptized persons, seventeen Communicants, one hundred and forty-one members in the Sunday School, the original building fitted up as a Chapel and a Sunday School room, valued at $3,000, with a debt of $300. The Rev. Mr. DuHamel resigned on July 1st, 1891. From this time St. Luke's Mission was taken under the care and support of Christ Church, with the Rector—The Rev. William P. Orrick, D.D.—in charge. In this work The Rev. Dr. Orrick was assisted by The Rev. William J. Wilkie, Head-master of the Diocesan School for Boys. The Rev. Mr. Wilkie having given up the work, The Rev. William B. Burk took charge, under The Rev. Dr. Orrick, in June, 1893. The corner-stone of the new Chapel was laid, by Bishop Howe, on May 30th, 1894, and the first service held in the new building on the 18th of the following November. The first Confirmation service held in the new Chapel was, by Bishop Rulison, on April 3rd, 1895, when seventeen persons received the "Laying on of Hands." It was in this Chapel that Bishop Howe administered his last public Confirmation, on May 19th, 1895. In 1900 St. Luke's Mission had fifty families, one hundred and fifty-seven baptized persons, sixty-six Communicants, one hundred and twenty-four members in the Sunday School, a Church and lot, valued at $10,000, with a debt of $1,700. During the year 1901-2 this debt was, through the earnest efforts of a lady of

Christ Church, fully satisfied. St. Luke's Mission had, in 1903, an invested capital of one thousand dollars for the support of the Church. As The Rev. Mr. Burk still continues in charge at this time, 1909, he has thus far served this Mission fifteen and one-half consecutive years, which is greatly to the credit of both Priest and people.

READING—*St. Mary's Church.*—A Mission having been opened up, in this section of the city of Reading, by Christ Church, of which The Rev. William P. Orrick, D.D., is Rector, a beautiful brick Chapel was erected, at a cost of about six thousand dollars, during the Conventional year 1904-5. In the year 1905-6 The Rev. Charles K. Thomson, having been appointed Curate of Christ Church, was placed in charge of St. Mary's. This Mission has, under The Rev. Mr. Thomson, had a rapid and substantial growth. At the beginning of the year 1908 this Mission already had two hundred and ten baptized persons, sixty-four Communicants, one hundred and forty-seven members in the Sunday School, and a Chapel, valued at $12,000. The Rev. Mr. Thomson resigned during the summer of 1908, and was succeeded by The Rev. H. P. Walter.

READING—*St. John Baptist Church.*—This was the only distinctly established Deaf-Mute Mission in the Diocese, and therefore occupies its proper place in this Chapter. St. John Baptist Mission assumed this position, among the Parishes and Missions of the Diocese, under The Rev. J. M. Koehler, in 1887. Rooms were at once rented in which the services were held. By the end of the first ten years (1897) this Mission had a constituency of seventy-five, twenty-nine of whom were Communicants. In 1899 the rooms occupied for so many years had to be abandoned, and the Mission was granted the use of the Chapel of Christ Church. From this time St. John Baptist Mission began gradually to lose the position which it had hitherto occupied among the other Parishes and Missions, and soon found itself on the same plane with the Deaf-Mute work in a number of the other cities and towns of the Diocese. This relapse was solely due to the lack of support it received from the Diocese. The Rev. Franklin C. Smielau became the Assistant Deaf-Mute Missionary in

this Diocese on July 7th, 1901, and after the withdrawal of The Rev. Mr. Koehler, he became the Missionary.

RENOVO—*Trinity Church.*—Missionary work was begun here, by The Rev. J. H. Black, on Trinity Sunday, May 23rd, 1875. There were only three or four Church people in the town at this time. The first year's work, however, resulted in eleven baptisms and twelve Confirmations. In 1880 Trinity Mission had thirty families, one hundred baptized persons, fifty-one Communicants, one hundred and ten members in the Sunday School, and a lot, valued at $1,000, with a debt of $100. A neat Chapel was built, at a cost of about two thousand dollars, and opened for service in January, 1881. It was at this time that the Mission was admitted into union with the Convention of the Diocese. On the 22nd day of the following November Trinity Chapel was Consecrated. The Rev. Mr. Black, having resigned in the early part of the year 1887, was succeeded, in the beginning of October, by The Rev. K. S. Nelson, who only continued in charge until October 1st, 1888. Without any interruption in the services, The Rev. Jeremiah Cooper took charge the very day The Rev. Mr. Nelson left. May 31st, 1890, this Mission had thirty-six families, one hundred and thirty-six baptized persons, forty-eight Communicants, ninety-two members in the Sunday School, a Chapel and lot, valued at $5,000, and free of debt. The Rev. Mr. Cooper withdrew from the work in 1891, and was succeeded, on October 1st of this year, by The Rev. Charles T. Coerr. This Mission sustained heavy losses, during the year 1892-3, by deaths and removals. During the year 1894-5 the Church was painted, the old kerosene lamps replaced with a good system of electric lights, and the nave and chancel were recarpeted. Besides this a number of gifts were presented for the adornment of the altar. The Rev. Mr. Coerr resigned during the year 1897-8. In the spring of 1898 this Mission announced its Declaration of Independence by becoming self-supporting. The Rev. Howard W. Diller became Rector during the summer of 1898. In 1900 Trinity Parish had seventy-seven families, two hundred and eleven baptized persons, one hundred and five Communicants, one hundred and fourteen members in the Sunday School, a Church and lot, valued at $6,500, with a debt of $426. Dur-

ing the Conventional year 1901-2 a Parish House was erected. The Rev. Mr. Diller resigned the following year (1902-3), and was succeeded by The Rev. George R. Bishop. In the summer of 1903 improvements were made to the Church, at a cost of one thousand eight hundred dollars. These improvements consisted in enlarging the chancel and building a new choir room. The improved and enlarged Church was reopened on September 24th, 1903. The Rev. Mr. Bishop resigned in mid-summer, 1906, and was succeeded by The Rev. William M. Gamble. A beautiful stall and prayer desk were placed in the chancel, during October of this year, by Miss Hattie Manning and her friends, in remembrance of Miss Eva Richardson. About this time a steam heating plant was installed, which heats both the Church and Parish House. Over one hundred and fifty new books were added to the Parish library in the spring of 1907. The Rev. Mr. Gamble still continues in charge.

RIVERSIDE—*Grace Church.*—Early in the year 1876 Mr. Charles Carr, an unbaptized man, prostrated by a fatal illness, sent for the Rector of Christ Church, Danville, and asked him to become his Christian pastor. Scarcely a passing acquaintance had hitherto existed between him and The Rev. J. Milton Peck. The result was that Mr. Carr was baptized and received into the full privileges of the Church. From this time until November, 1878, when he died, a constant and intimate relation grew up between him and the Rector. A fine new brick Church, belonging to the Methodist denomination, had by process of law fallen into the hands of this sick man, quite some time before his death. And as a spontaneous expression of his gratitude for the religious comforts he enjoyed, he made a free gift of this property to Christ Church, Danville, stipulating in the deed that the pews shall be forever free. And in his will he further endowed this gift to the amount of two thousand two hundred dollars, for the maintenance of divine services within its walls. After some necessary changes and improvements were made, the expenses of which were met by a number of the parishioners and friends of Christ Church, this Church was Consecrated on November 19th, 1878, as "Grace Church, Chapel-of-Ease to Christ Church, Danville." This new interest was entirely

under the control of the Rector and Vestry of Christ Church. In 1879 there was here a growing congregation, and a flourishing Sunday School. The property was at this time valued at six thousand five hundred dollars. Grace Church was never, in the ordinary sense, a Missionary Chapel or Station, but strictly a part of Christ Church Parish. This property, according to the original deed, can never cease to be owned by Christ Church, Danville, nor can it ever become an independent organization. On December 10th, 1881, The Rev. John London became Assistant to the Rector, The Rev. Mr. Peck, with charge of Grace Church. Being an integral part of Christ Church Parish, its history was from this time merged into that of Christ Church, Danville. In 1906-7 this interest was taken charge of by the General Missionary (Diocese of Harrisburg), The Rev. Leroy F. Baker. The following year (1907-8) The Rev. John Costello had charge of this work until the latter part of the summer of 1908, when he resigned.

ROBERTSDALE—*Mission.*—Services were begun at Robertsdale, a mining town eighteen miles from Orbisonia, by The Rev. Edward R. Rich, Rector at the latter named place, in the summer of 1890. These services were held every alternate week, in the Methodist Church. But at the end of about two years, these services were discontinued.

SAFE HARBOR—*Church of the Ascension.*—The Rev. Francis J. Clay Moran, Rector of St. Paul's Church, Columbia, began Missionary work at Safe Harbor, eleven miles distant, on Ascension Day, 1885. The services were held in a large room given for this purpose by Mr. Theodore Patterson. Mr. Patterson, who was licensed a Lay-Reader, read the services every Sunday, while The Rev. Mr. Moran gave an occasional week evening service and visited the people. In 1886 there were ten Communicants, while the attendance at the services often exceeded one hundred and fifty. There was also a Sunday School of twenty pupils. A temporary Chapel was at this time provided, and most appropriately furnished by Mr. Patterson, while the Rector of St. John's, York, lent a large number of seats for use in the Chapel. In this Mission we have an example of what voluntary Lay work can do by way of commending the Church to the people. A beautiful walnut

altar was presented to the Mission, in 1886-7, as a memorial by Dr. and Mrs. Beaver, and the chancel carpeted. The Diocesan Missionary, The Rev. Samuel P. Kelly, spent two Sundays in this Mission during the year 1887-8. In the year ending May 31st, 1890, a desirable property was purchased for Church purposes. The removal of Mr. Patterson and his family to Philadelphia, during the year 1890-1, was a great loss to this Mission, as Mr. Patterson was, for a number of years, its Lay-Reader and Sunday School Superintendent. The works having been closed, about a year later the services were discontinued.

SANDY VALLEY—*St. David's Chapel.*—On October 1st, 1880, The Rev. Marcellus Karcher, Rector at White Haven, began services here, which were held every alternate Sunday afternoon. A Churchman kindly donated the use of an empty house in which to hold these services. The corner-stone of a new Chapel was laid on May 2nd, 1881, but the building was not erected until in the summer of 1882, and was not finally completed until some time after this. After having given all they were able, the men excavated the foundation, and hauled the stone and lumber. The three lots, which were donated to the Mission, were deeded, directly, to the Incorporated Trustees of the Diocese. The Rev. Mr. Karcher, having resigned, was succeeded, in the latter part of the year 1885, by The Rev. D'Estaing Jennings. Having continued his work here until sometime during the year 1889 and '90, The Rev. Mr. Jennings resigned. From this time St. David's was vacant until in the year 1890-1, when The Rev. H. M. Jarvis became the Missionary. In 1890 this Mission had eight families, twenty Communicants, forty-five members in the Sunday School, a Chapel and three lots, valued at $3,000, and free of debt. The Rev. Mr. Jarvis having withdrawn from this field in December, 1892, St. David's again became vacant. But in the early part of the year 1893 The Rev. William T. Auman took charge. During the year 1895-6 the interior of the Chapel was painted and papered, and a number of chancel adornments added. Further improvements were made to the Church property, in the year 1900-1, to the amount of three hundred dollars. By the year 1903 the services were held only occasionally. The Rev. Mr. Auman re-

signed in the spring of 1904, and was succeeded by The Rev. James A. Brown, who continued his work here until toward the close of the year 1907, when he resigned, and was succeeded by The Rev. Samuel W. Derby, who continues to the present.

SAWKILL—*The Church of the Epiphany.*—This interest was started, by the Rector of the Church of the Good Shepherd, Milford, during the year 1906, and on November 21st the corner-stone of a new Church was laid, which was partly completed by April, 1907. The Rev. D. Webster Coxe, D.D., has charge of this work.

THE CHURCH OF THE REDEEMER, SAYRE, PA.

SAYRE—*Church of the Redeemer.*—The first service held here was on November 5th, 1876, by The Rev. Samuel Marks, of Ohio, who was at this time visiting Mr. R. A. Packer. From that time services were held nearly every Sunday, with a week-day service during the following Lent, by The Rev. James A. Brown, of Waverly, N. Y. This work was also encouraged by the personal efforts and services of The Rev.

Messrs. J. McAlpine Harding and J. S. Beers. A Sunday School was organized on January 14th, 1877, and the Parish on May 10th of the same year, which was admitted into union with the Convention of the Diocese the following month. The Rev. George F. Rosenmiller became the first Rector, who entered upon his duties August 1st, 1877. The building of a new Chapel was begun the last of this month. During this time the services were held in a store room. On November 1st the Chapel was complete, at a total cost of eight hundred dollars. During the Conventional year 1878-9 the Church of the Redeemer expended two hundred and fifty-six dollars and twenty-seven cents on the new Chapel in pews and chancel ornaments. In 1880 this Parish had thirty families, twenty-five Communicants, fifty-nine members in the Sunday School, and a Chapel, valued at $1,200, and free of debt. The Rev. Mr. Rosenmiller resigned in the fall of 1882, and was succeeded, on Christmas Day, by The Rev. William Bryce Morrow. After serving this people for a little more than five years, The Rev. Mr. Morrow resigned on March 1st, 1887, which left the Church of the Redeemer vacant. But the services were continued twice every Sunday by a most devoted Lay-Reader. On October 1st, 1887, this Parish succeeded in again securing a Rector—The Rev. Leighton Coleman, S.T.D. During the year 1887-8 the Chapel was considerably enlarged. But at the same time work was begun on a new Church, which the Parish was enabled to build because of a most generous contribution made by Mrs. Charles H. Cummings, of Mauch Chunk. The Robert Packer Hospital, which had been established here, still continued to grow in usefulness. The Rector, The Rev. Dr. Coleman, was the Chaplain of this Institution. Having been elected Bishop of the Diocese of Delaware, The Rev. Dr. Coleman left the Church of the Redeemer about the 1st of October, 1888. In a short time this vacancy was filled by The Rev. Charles Mortimer Carr. The new Church, having been completed, was Consecrated on September 24th, 1889, by Bishop Rulison. The Bishop of Delaware preached the sermon. The land upon which the new Church stands was donated by the Sayre Land Company. The total cost of the new Church was a little over thirty-seven thousand dollars,

THE SUNDAY SCHOOL CHOIR, SAYRE, PA.

of which amount Mrs. Cummings gave thirty-three thousand, and Mr. Robert H. Sayre five hundred. The clock and bell were donated by Mr. and Mrs. Charles O. Skeer, of Mauch Chunk, in memory of their daughter, the late Mrs. William R. Butler. The Church was furnished, in a most suitable manner, by the people of the Parish. May 31st, 1890, this Parish had one hundred and nine families, three hundred and seventy-eight baptized persons, one hundred and twenty-five Communicants, one hundred and seventy-seven members in the Sunday School, a Church and Parish Building, valued at $40,000, and free of debt. During the year 1890-1 Mrs. Charles H. Cummings, at the request of the Rector, gave three hundred dollars to purchase the Waverly Circulating Library, of eight hundred volumes, for the Church of the Redeemer. This library was given a home in the Parish House under the trusteeship of the Vestry, and was named the Sayre Circulating Library. The Rev. Mr. Carr resigned the latter part of the summer of 1891, and was succeeded, on November 1st, by The Rev. Samuel Johnson French, who continued in charge until in the spring of 1895, when he resigned. After being vacant a few months, The Rev. John H. Griffith became Rector, in the fall. Having only remained until about September 1st, 1897, The Rev. Mr. Griffith resigned, and was succeeded by The Rev. Richard N. Doherty. Another change of Rectors occurred during the Conventional year 1899 and 1900, when The Rev. Mr. Doherty resigned, and was succeeded by The Rev. Robert Bell. In 1900 the Church of the Redeemer had one hundred and twelve families, four hundred and seventeen baptized persons, one hundred and thirty-three Communicants, seventy-seven members in the Sunday School, a Church and Parish Building, valued at $36,000, with a debt of $1,900. A Rectory was built, in the early part of the year 1901, at a cost of three thousand two hundred dollars, upon which there remained a debt of two thousand six hundred dollars. This debt, however, was in such a form that it could be paid off by the month. The Rev. Mr. Bell resigned in the fall of 1901, and was succeeded by The Rev. Frank T. Cady, who remained in charge until the last of April, 1906, when he withdrew and was followed by The Rev. H. L. Hannah. A new organ was placed in the

Church, during the year 1906-7, at a cost of two thousand eight hundred dollars. In the beginning of 1909 The Rev. Mr. Hannah still continues in charge.

ST. JAMES' CHURCH, SCHUYLKILL HAVEN, PA.

SCHUYLKILL HAVEN—*St. James' Church.*—This Mission was admitted into union with the Convention of the Diocese of Pennsylvania in 1839. After St. James' had been vacant many years, The Rev. Charles B. Mee took charge in May, 1873. But during all the years they were without a Clergyman, and therefore without regular services, the Sunday School was kept up by a band of faithful workers. The Rev. Mr. Mee only continued in charge a short time, when he withdrew. This Mission was, therefore, again without a Rector, the Church closed, and the congregation scattered.

But the same small band of Church people still kept the Sunday School going. In 1874 this School raised two hundred and fifty dollars, the greater part of which was used to repair the Church building. The Church was again reopened, during the year 1874-5, by The Rev. Charles B. Mee, having taken charge for the second time. It was during this year that the Church was repapered and a new pulpit put in place, all at a cost of one hundred and fifty-five dollars. Besides this a beautiful altar cloth, a stone font, and one hundred dollars, in money, were presented to the Church. The following year (1875-6) stained glass windows were put in place, the Church repainted, and a new fence built around the property. The Rev. Mr. Mee resigned on May 15th, 1877, and was succeeded, in July, by The Rev. S. K. Boyer, who only remained, however, until March, 1878, when he resigned. From this time St. James' continued vacant until January 1st, 1880, when The Rev. Edward J. Koons became the Missionary. May 31st, 1880, this Mission had ten families, thirty-eight baptized persons, twenty Communicants, thirty-six members in the Sunday School, and a Church. Later in the year The Rev. Mr. Koons withdrew, and was followed by The Rev. Charles Holland Kidder, who only continued until about the middle of February, 1882, when he resigned. Thus another vacancy occurred which continued until the 10th of the following December, when The Rev. Chas. A. Marks took charge. Having served this Mission until in 1884-5, The Rev. Mr. Marks withdrew, which left St. James' vacant until sometime during the year 1885-6, when The Rev. B. W. Atwell began giving services here every Sunday afternoon and Friday evening. The closing of the canal during the year 1886-7 was a hard blow to the work of the Church here. But notwithstanding this fact, the following year (1887-8) the Sunday School, which had been closed for several years, was started again. The interior of the Church was altered and beautified, during this same year, and made a very pleasant place of worship. The Rev. Mr. Atwell resigned during the year 1888, and was followed, in the month of December, by The Rev. Melvin Honeyman, who only remained until in the early part of the year 1890, when he resigned. At this time St. James' Mission had six families, ten Communicants,

and a Church, valued at $5,000, and free of debt. The Rev. Frederick H. Post, Rector at Minersville, began giving services here on December 1st, 1890. But in the spring of 1893 St. James' again became vacant by the resignation of The Rev. Mr. Post. St. James' was vacant from this time until in the summer of 1899, when Mr. Richard Whitehouse, a student of the General Theological Seminary, New York City, gave Lay services during his vacation. In the month of November, 1889, The Rev. Jonathan W. Miller took charge. May 31st, 1900, this Mission had six families, ten baptized persons, five Communicants, a Church and Cemetery, valued at $5,000, and free of debt. The Rev. Mr. Miller still continues in charge in the beginning of the year 1909. The possibilities of continuing this work have for some years rested entirely upon a most devoted and faithful Church lady —Mrs. Elizabeth S. Bryant—and her husband, Mr. Willis Bryant. In the fall of 1908 Sunday evening services were inaugurated, which were placed in charge of Lay-Readers from Trinity Church, Pottsville, under the Rector, The Rev. Mr. Miller.

SCRANTON—*St. Luke's Church.*—St. Luke's Parish was admitted into union with the Convention of the Diocese of Pennsylvania in 1853. Coming down to the time of the organization of Central Pennsylvania, in November, 1871, we find The Rev. A. Augustus Marple Rector of this Parish. A new Church, costing fifty-five thousand dollars, was built, and opened for services, during the Conventional year 1871-2. The building of this Church involved the Parish in a large debt, which proved a source of much annoyance for a goodly number of years. During the year 1874-5 one thousand eight hundred and ten dollars were paid on the debt, which left a balance of twenty-four thousand five hundred dollars yet standing against the Church. After serving St. Luke's for a little more than five years The Rev. Mr. Marple resigned, the latter part of the year 1877, and was succeeded, on December 1st of the same year, by The Rev. C. I. Chapin, who served this people until his deposition, in 1878-9, by the Bishop of the Diocese, after which The Rev. P. B. Lightner took charge *ad interim.* On the first Sunday in October, 1879, The Rev. J. Philip B. Pendleton entered upon his duties

as Rector of St. Luke's. But owing to the heavy debt resting upon the Parish, the outlook was rather discouraging. In January, 1880, the old bell was replaced by a new one, which weighed two thousand five hundred and two pounds, at a cost of nine hundred and thirty-six dollars. About the same time two thousand five hundred dollars more were paid on the debt. On May 31st, 1880, St. Luke's Parish had one hundred and eighty-five families, five hundred and seventy-five baptized persons, two hundred and twenty-seven Com-

ST. LUKE'S CHURCH, RECTORY AND PARISH HOUSE, SCRANTON, PA.

municants, three hundred and forty members in the Sunday School, a Church and four lots, valued at $75,000, with a debt of $23,900. In the spring of 1882 ten thousand one hundred and forty-one dollars and sixty-eight cents were paid on the debt as an Easter offering. A Men's Guild was organized about this time, which established a free reading room and library. Two pleasant rooms in a commodious building, in the heart of the city, were rented for this work. The following year (1882-3) the women of the Parish raised one thousand fifty-four dollars and seventy cents toward the

Church debt. As the heavy debt, which had rested upon the Parish for many years, was, within the few years just past, reduced more than one-half, the people took fresh courage, and in 1884 completed the tower of the Church and purchased a new pipe organ, at a total cost of six thousand four hundred and fifty-nine dollars and fifty-six cents. All this was done without any additional indebtedness. During the sum-

INTERIOR OF ST. LUKE'S CHURCH, SCRANTON, PA.

mer of 1884 St. Luke's enjoyed the somewhat novel work of feeding over one thousand children, as they passed through Scranton on their way to the country whither they were sent by the New York Tribune Fresh-Air Fund. After serving this Parish for more than five years, The Rev. Mr. Pendleton resigned on the Feast of St. Philip and St. James, in the spring of 1885. The following June 13th The Rev.

Henry C. Swentzel entered upon his work as Rector. In the fall of 1886 a furnace was placed in the Church, at a cost of seven hundred and twenty dollars. A floating debt of one thousand two hundred and ninety-two dollars and twenty-five cents was paid during the year 1886-7, also three thousand four hundred and sixty-two dollars on the standing debt, including the interest. During the year 1887-8 the property was enclosed by an iron fence, and the interior of the Church suitably decorated. Funds were provided for a Rectory, during the year 1888-9, by the bequest of Mr. H. S. Pierce and the generosity of his widow. This new Rectory, a memorial of Mr. and Mrs. H. S. Pierce, was completed and occupied by the Rector and his family during the Conventional year 1889 and '90. May 31st, 1890, this Parish had three hundred and twenty-five families, one thousand baptized persons, three hundred and eighty-six Communicants, three hundred and twenty-seven members in the Sunday School, a Church, Rectory, and two lots, upon which there yet remained a debt of $11,000. A fire occurred in this Church in the year 1890-1, but the loss sustained was entirely covered by insurance. It was during this year that St. Luke's became what is known as a "free Church." The long standing debt was, to the joy of all, finally paid, and the Church Consecrated, by Bishop Rulison, on St. Luke's Day, October 19th, 1891. The Rev. Mr. Swentzel resigned on St. Mark's Day, 1892, and was succeeded, on November 1st of this year, by The Rev. Rogers Israel. A handsome brass Eagle lecturn, valued at eight hundred dollars, was presented to the Church, as a memorial, in 1894-5. A suitable property was purchased by the Men's Guild, during the year 1896-7, as a home for poor and invalid women and children. During the year 1898-9 Mrs. Mary Throop Phelps provided the funds for the erection of a Parish House in memory of her parents, Dr. and Mrs. Benjamin H. Throop. In 1900 St. Luke's Parish had seven hundred and sixty families, three thousand eight hundred baptized persons, one thousand one hundred and two Communicants, seven hundred and ninety-seven members in the Sunday School, five Parochial Schools with forty-seven teachers and six hundred and seventy-four pupils, two Industrial Schools and three Kindergartens, St.

Luke's Summer Home, a Church, two Rectories, two Parish Houses, and several lots, valued at $250,000, with a debt of $5,000. Thirty thousand six hundred and forty-eight dollars and fifty cents were expended on improvements to St. Luke's Church, during the year 1904-5. These improvements consisted in a new memorial Chancel complete, the gift of the Jermyn family, a Baptistery, given by Mrs. Mary Throop Phelps, and a general redecoration and repairing of the nave, by the congregation. St. Luke's had an invested capital, in 1907, of twenty-one thousand dollars for the support of the Parish. The Rev. Rogers Israel, D.D., still continues to be the Rector in the early part of the year 1909.

SCRANTON—*Church of the Good Shepherd.*—This Church is located in that part of Scranton known as Green Ridge, and was admitted into union with the Convention of the Diocese of Pennsylvania just a few months before the organization of the Diocese of Central Pennsylvania, in the fall of 1871. The Clergyman in charge at this time was The Rev. J. H. H. Millett. During the first six months of the year 1872 the Rector was away on leave of absence. The Rev. Mr. Millett died on December 5th, and the vacancy thus caused was filled, on March 23rd, 1873, by The Rev. G. W. Southwell. The Church of the Good Shepherd secured a Rectory, during the year 1874-5, upon which there remained a debt of three thousand dollars. The Rev. Mr. Southwell resigned in October, 1876. From this time the Parish was vacant until March 1st, 1877, when The Rev. S. C. Thompson took charge, but only remained until in the summer of 1878, when he resigned. On September 1st of this year The Rev. Jos. P. Cameron entered upon the Rectorship of this Parish. In 1880 the Church of the Good Shepherd had fifty-two families, one hundred and fifty-seven baptized persons, fifty-nine Communicants, one hundred and twelve members in the Sunday School, a Church and Rectory, valued at $4,750, with a debt of $2,340 on the Rectory. A new chancel window was placed in the Church during this year. The following year (1880-1) four hundred and seventy-one dollars and sixty-five cents were expended on furnishings and improvements to the Church. The Rectory was thoroughly repaired, during the year 1883-4, at a cost of one hundred and fifty-four dollars

and eighteen cents. The chancel was newly carpeted, by the ladies of the Parish, and used for the first time on Whitsunday, 1884. It was in October of this year that The Rev. Mr. Cameron resigned, and immediately upon his return from Europe, the same fall, The Rev. Charles Breck, D.D., took charge. During the year 1884-5 a new roof was put on the Church, and a stone walk laid across the whole front of the Church lot. The Rev. Dr. Breck resigned in the spring of 1886, and was succeeded, on Good Friday, by The Rev. William Page Case. But owing to ill health The Rev. Mr. Case was compelled to resign on May 31st, 1887. From this time the Church of the Good Shepherd continued vacant until All Saints' Day, November 1st, when The Rev. Frank Schell Ballentine became Rector. On this day the Parish was presented with a solid silver chalice and paten, both gold lined. The following inscription is engraved on each: "To the glory of God, and in loving memory of Arthur Guernsey Russell and Lawrence Robertson Russell. All Saints' Day, 1887." A silver trimmed glass cruet accompanied them. During the year 1888-9 the ladies of the Parish recarpeted the nave of the Church. May 31st, 1890, this Church had seventy-five families, one hundred and five Communicants, one hundred and forty-six members in the Sunday School. Church and Rectory, valued at $7,000, and free of debt. The Church of the Good Shepherd had, at this time, a Trust Fund of one thousand eight hundred and twenty-seven dollars and thirty-eight cents, toward a lot and new Church. In the year 1891-2 this Parish purchased the Green Ridge Presbyterian property for thirteen thousand five hundred dollars, upon which they paid five thousand five hundred dollars. This property consisted of a corner lot, 186 x 130 feet, a stone Church building, with a frame addition for Sunday School purposes, and a good frame house. The lot on which the old Church stood was sold, during the year 1892-3, for two thousand five hundred dollars. The old Church was moved on the new property, and the old Rectory was sold for four thousand dollars. The necessary improvements made on the new property cost about two thousand five hundred dollars. This stone Church, after having been remodeled, so as to be adapted to the services of the Church, was Consecrated, by Bishop

Rulison, on Tuesday, May 15th, 1894. A gymnasium, with reading room, closets, etc., was secured, during the year 1898-9, at a cost of one thousand dollars. The Rev. Mr. Ballentine resigned on May 1st, 1899, and was succeeded by The Rev. Francis R. Bateman. In 1900 this Parish had two hundred and thirty-three families, three hundred and forty-seven baptized persons, two hundred and thirteen Communicants, two hundred and ten members in the Sunday School, a Church, Rectory, and Parish House, valued at $26,000, with a debt of six hundred dollars. The Rev. Mr. Bateman resigned in January, 1906, and was succeeded, on April 25th, by The Rev. William B. Beach, who still continues in charge in January, 1909.

SCRANTON—*St. David's Church.*—In the early part of the year 1873 St. Luke's Church, through its Rector, The Rev. A. A. Marple, started a Mission at Hyde Park, in the western part of Scranton. Lay services were held here every Sunday morning by Thomas McCune, M.D. This arrangement was continued until Easter, 1877, when the Rector of the Church of the Good Shepherd, The Rev. S. C. Thompson, took charge of St. David's and gave services regularly every Sunday afternoon. But The Rev. Mr. Thompson, having resigned during the summer of 1878, was succeeded, on September 1st, by The Rev. Jos. P. Cameron. The services, during these years, were held in a rented hall. In 1880 this Mission had fifty-three families, one hundred and fifty-four baptized persons, fifty-one Communicants, one hundred and five members in the Sunday School, while the property consisted of an organ, Communion service, books, etc., valued at $150, with a debt of $30. A lot was purchased, during the year 1880-1, for which four hundred and fifty dollars cash was paid. St. David's Church was admitted into union with the Convention of the Diocese in 1881. By the following year (1881-2) this Mission had a building fund of three thousand ninety-eight dollars and twenty-two cents, less the four hundred and fifty dollars paid for the lot. The corner-stone of the new Church was laid on November 18th, 1881. At the appointed hour it was pouring down rain, but as the mechanics and assembled people would not hear to a postponement, the service was held and the stone laid after the autumnal sun had

set, "by the lanterns dimly burning." This building was completed, during the year 1881-2, at a cost of nearly five thousand dollars. In the fall of 1883 a new furnace was placed in the Church. The Rev. Mr. Cameron withdrew from this field in October, 1884, and was succeeded by The Rev. D'Estaing Jennings, who only continued in charge until about the close of the year 1885, when he resigned. On January 1st, 1886, The Rev. H. C. Swentzel, Rector of St. Luke's, took charge, having placed the work in the hands of his Assistant, The Rev. Alfred Taylor. On Friday morning February 17th, 1887, the Church was totally destroyed by fire. All the parochial records perished with the building. Shortly after this the lot on which the Church stood was sold for a good figure. The Parish received three thousand dollars insurance on the building. When The Rev. Mr. Taylor left the Diocese, in 1886-7, the entire work of St. David's rested upon The Rector of St. Luke's. During the year 1887-8 a lot was purchased, upon which to build a Church. The Rev. W. P. Taylor, having become Assistant to the Rector of St. Luke's on September 1st, 1889, was placed in charge of St. David's. May 31st, 1890, this Church had eighty families, three hundred baptized persons, eighty Communicants, sixty-seven members in the Sunday School, and a lot, valued at $2,350, upon which there was a debt of $1,500. During the year 1890-1 the new Church was built, and formally opened for services in March, 1891. After the Rector of St. Luke's had again been left without an Assistant, St. David's concluded to have a Rector of their own. Hence The Rev. Milton H. Mill took charge of this Mission in 1891-2. During the year 1892-3 this Parish placed nine stained glass memorial windows in the chancel. On Easter, 1893, a quartered oak pulpit was presented to the Church. The following year (1893-4) the debt on the Church proper was not only entirely paid, but a steam heating plant, a pipe organ, an Eagle lecturn, and another stained glass window, were placed in the Church, with an additional debt of but four hundred dollars. The Sunday School presented the Church with a baptismal font, in 1894-5, a brass altar desk was given by a Communicant, a new litany desk, kneeling stools, and three stained glass windows, were placed in the Church.

The following year (1895-6) the Sanctuary and chancel were improved and beautified by the addition of a new altar and reredos, a beautiful chair and clergy stalls, all of antique oak. Two gray-stone pillars were erected to the entrance of the Church, during the year 1896-7, which added much to the improved condition of the building. The Rev. Mr. Mill resigned about August 1st, 1897. From this time St. David's was vacant until January 1st, 1898, when The Rev. Edward James McHenry became Rector. In 1900 this Parish had one hundred and forty-four families, five hundred and sixteen baptized persons, one hundred and ninety-one Communicants, two hundred and twelve members in the Sunday School, a Church, valued at $10,000, with a debt of $1,500. The Rev. Mr. McHenry resigned in the month of March, 1903, and was succeeded by The Rev. W. Fred Allen. The following gifts were made to the Church during the year 1903-4: a new carpet for the aisle and chancel and an altar cross by St. Agnes' Guild, a memorial window, processional cross, etc. After having struggled under the burden of a debt for twenty-five years, this Parish was greatly relieved when in 1906 it was able to burn its mortgage and Consecrate the Church on December 5th. The following additional improvements were made to the Church at this time: the remaining windows were replaced with memorials, Vesper lights, vases, altar linen, a set of gold-plated Communion service, were presented, and the Church repaired and painted within and without. The Rev. Mr. Allen resigned the last of August, 1907, and was succeeded by The Rev. David Weidner, who, in the beginning of 1909, still continues in charge.

SCRANTON—*Christ Church.*—This interest was started by The Rev. Frank S. Ballentine, and incorporated on August 4th, 1899. Already in 1900 this Church had twenty-eight families, fifty-eight baptized persons, thirty-six Communicants, forty members in the Sunday School, and a Church, valued at $5,300, with a debt of $4,650. From the very beginning the Rector provided his own salary through the sale of his modern translation of the four Gospels. During the year 1900-1 the Church was repaired and painted, which was freed from debt and five hundred dollars paid on the

lots. In September, 1901, the Church was raised and a substantial wall built under it, so as to provide a commodious basement, the expenses of which were all paid. The Rev. Mr. Ballentine resigned during the year 1902-3. From this time nothing further has been heard from Christ Church, Scranton.

SELINSGROVE—*All Saints' Church.*—The Rev. Charles G. Adams began work here in December, 1872. The services were held in a hall, with from two to three hundred in attendance. In the month of October or November, 1874, the hall in which the services were held burned down. And as no suitable place could be secured the services were suspended. From this time nothing further was done until in the year 1888-9, when The Rev. Samuel P. Kelly, the newly appointed Diocesan Missionary, again resumed the services. At the same time a piece of ground, including a house and barn, was presented to the Church, by Miss Mary K. Snyder. In the year 1890-1 the donor of this property fitted up a neat Chapel in this house, which met all the needs of the Mission at the time. After another long interval, during which nothing was done, the work was again revived, in 1900-1, when Miss Snyder erected a beautiful and substantial Church. It was her fond hope to see the Church she had given Consecrated on All Saints' Day, 1900, but instead her own burial service was the first to be held in the new Church, on July 30th. In addition to the Church, Miss Mary K. Snyder also provided the Mission with a Rectory and three other houses. This property was valued at $25,000, and free of debt. Upon The Rev. Reginald S. Radcliffe becoming the General Missionary of the Diocese, he took up his residence here, in 1901-2, and in connection with his other work, took full charge of this Mission. A small but prosperous Sunday School was conducted by Mrs. Radcliffe. There was an invested capital of nine thousand five hundred dollars, in 1904, for the support of the work here. The division of the Diocese in 1904 necessitated the removal of the General Missionary; hence The Rev. Mr. Radcliffe left Selinsgrove in the early part of the year 1906, and was succeeded by The Rev. Leroy F. Baker, who, as the General Missionary of the Diocese of Harrisburg, gives All Saints' such services as he

can in addition to his general work. In the beginning of the year 1909 The Rev. Mr. Baker still continues his work here.

SHAMOKIN—*Trinity Church.*—This Parish was admitted into union with the Convention of the Diocese of Pennsylvania in 1866. Coming down to the fall of 1871 we find the most depressing conditions existing here. But after the departure of The Rev. A. H. Boyle, The Rev. Daniel Washburn, of Ashland, began, the first of the year 1872, to supply this people with the services of the Church. As soon as the people began to take fresh courage, and the future outlook began to brighten, it was felt that a resident Clergyman was necessary to the growth of the work. Hence in April, 1873, The Rev. J. T. Wright, a Deacon, took charge, but only remained until some time during the Conventional year 1874-5, when he resigned. After a vacancy of some length The Rev. S. S. Chevers became Rector, in November, 1875. In the summer of 1876 some important changes were made in the Church, while in 1876-7 the Church lots were enclosed with a neat fence. And in 1879 and '80 the Church was painted, at a cost of eighty-four dollars. In 1880 Trinity Church had twenty-two families, one hundred and four baptized persons, thirty-eight Communicants, one hundred and seven members in the Sunday School, and a Church with five lots. A new bell was placed on the Church in 1880-1, although the new tower was not built until the following year (1881-2). In the spring of 1886 the Church floor was covered with a new carpet, and the walls were beautifully decorated. The Rev. Mr. Chevers resigned the first Sunday in January, 1887. From this time Trinity Church remained vacant until August 1st, when The Rev. Wilbur F. Watkins, Jr., took charge. During the year 1887-8 this Parish was presented with a handsome Communion service of solid silver, consisting of chalice, paten, and a silver trimmed cut-glass flagon, also a set of fine Communion linen, and three sets (white, violet and green) of beautiful altar hangings, and a set of new service books for the chancel. These gifts were all presented by the Guilds of the Parish. During these years Mr. William A. Richardson—Junior Warden—rendered very efficient service as Lay-Reader. On October 1st, 1888, this Parish became

self-supporting. Trinity Church having again become vacant, The Rev. John Graham took charge on March 2nd, 1890. May 31st, 1890, this Parish had one hundred and twelve families, seventy-two Communicants, one hundred and forty members in the Sunday School, a Church and three lots, valued at $4,500. The corner-stone of the new Church was laid in October of this year. The new Church was completed and solemnly opened for divine services, by Bishop Rulison, on February 11th, 1892. The Rev. Mr. Graham resigned in the summer of 1897, and was succeeded, on December 1st, by The Rev. Alexander C. Killheffer, but who only continued until sometime during the Conventional year 1899 and 1900, when he withdrew, and was followed by The Rev. John C. Gallaudet. In 1900 Trinity Parish had one hundred and sixty families, three hundred and ten baptized persons, one hundred and seventy-one Communicants, one hundred and ninety-eight members in the Sunday School, Church and Parish building, valued at $20,000, with a debt of $9,419.20. Another change of Rectors occurred during the year 1901-2, when The Rev. Mr. Gallaudet was succeeded by The Rev. Freeman Daughters. After serving this Parish for about three years and four months, The Rev. Mr. Daughters resigned, on May 1st, 1905. From this time Trinity Church was supplied with services by different Clergymen until September 10th, when The Rev. Edward H. Earle became Rector. A beautiful brass tablet was placed in the Church, by the men of the Parish, as a memorial to the late William A. Richardson, and was unveiled, by Bishop Darlington, on May 6th, 1906. The Rev. Mr. Earle resigned on July 31st, and was succeeded, on October 1st, by The Rev. Harry G. Hartman. A sewing school for girls, between the ages of six and twelve, was organized on November 17th. This school was in charge of Mrs. William M. Allison, as directress, with five lady Assistants. The year 1909 began with The Rev. Mr. Hartman still in charge.

SHENANDOAH—*All Saints' Church.*—The first Missionary who had charge of the work at Shenandoah, after the organization of the Diocese of Central Pennsylvania, in the fall of 1871, was The Rev. Joseph W. Murphy, Rector of the Church of Faith, Mahanoy City. The services were held in a rented

hall. The Rev. Mr. Murphy having withdrawn from this work in 1876, there was but little attempted, from this time, until November 7th, 1882, when The Rev. Charles A. Marks, of St. Clair, took charge of the work. After serving this Mission for several years, The Rev. Mr. Marks withdrew, and was followed, in the early part of April, 1887, by The Rev. J. S. Hartzel. All Saints' Mission purchased a lot about this time, for which they paid one thousand five hundred dollars. The following year (1887-8) The Rev. Mr. Hartzel resigned, and was succeeded, on May 31st, 1888, by Mr. George A. Zellers, whom the Bishop licensed and commissioned Lay-Reader at Shenandoah. Mr. Zellers, having in the meantime been Ordained to the Diaconate, withdrew from All Saints' the latter part of March, 1889. Thereupon The Rev. Mr. Marks, of St. Clair, took charge of the work here, for the second time. But prior to the leaving of The Rev. Mr. Zellers a frame Chapel was erected upon the lot purchased some time before. The work of building, however, progressed only as fast as the funds were secured, so that no additional debt was incurred. This Mission was vacant during the entire Conventional year 1889 and '90, and until the first of the following August. In 1890 All Saints' Mission had forty families, one hundred members in the Sunday School, and a Chapel, valued at $3,500, upon which there was a debt of $625. Upon August 1st, 1890, The Rev. Floyd E. West took charge, and continued until in the fall of 1892, when he resigned. All Saints' continued vacant from this time until May 9th, 1893, when The Rev. O. H. Bridgman became the Missionary, and continued until January 18th, 1895, when he resigned. From this time Lay services were held until October 1st, when The Rev. George W. VanFossen took charge. A larger Church building having become a necessity, a corner lot, upon the rear of which there was a block of two dwellings, was purchased, and upon which the basement of a large Church was erected during the year 1896-7. This basement was temporarily roofed, and used for services a goodly number of years. The old property was sold. In 1900 this Mission had ninety families, two hundred and fifty baptized persons, one hundred and nine Communicants, one hundred and thirty-nine members in the Sunday School, the

basement of a new Church, and a block of two houses, valued at $10,000, with a debt of $5,150. All Saints' was admitted into union with the Convention of the Diocese in 1901. Although the basement of the Church had been completed and used for services for a number of years, the corner-stone was not laid until December 29th, 1901. The Rev. Mr. VanFossen resigned in April, 1902, and was succeeded by The Rev. H. G. G. Vincent. During the year 1901-2 the upper part of the new Church was enclosed. In February, 1903, The Rev. Mr. Vincent withdrew, and was followed by The Rev. Norman Stockett, who only remained a short time, when he resigned, and was succeeded by The Rev. Martin Damer, who only remained until in May, 1904, when he withdrew. From this time All Saints' Mission continued vacant until in the following September, when The Rev. George W. VanFossen took charge, for the second time. The body of the Church was, at this time, completed, but not yet furnished. After continuing the work until April, 1905, The Rev. Mr. VanFossen resigned, and was succeeded by The Rev. Erskine Wright. On July 10th of this year, the long waited for new Church was completed, and opened, by Bishop Talbot, for divine service. Owing to ill health, The Rev. Mr. Wright resigned, and was succeeded, on November 1st, by The Rev. Alan Russel, who only remained until April, 1906, when he withdrew from the work. From this time All Saints' Mission continued vacant until February 24th, 1907, when The Rev. Charles Brassington Mee became the incumbent, and continued until in the summer of 1908, when he resigned, and was succeeded by The Rev. S. B. Eshoo.

Shippensburg—*St. Andrew's Church.*—On St. Mark's Day, April 25th, 1880, The Rev. H. C. Swentzel, Rector of Trinity Church, Chambersburg, began work in Shippensburg. These services were held every alternate Sunday afternoon. After a time, however, these services were held at longer intervals, and finally discontinued. In the winter of 1888-9 the work was again revived, by The Rev. V. Hummel Berghaus, who was at this time Rector at Chambersburg. These services were held, on week evenings, in a private house, with an average attendance of ten. The prospects, at this time, of establishing a permanent work were not encouraging. A

few of the Church people occasionally attended services in Chambersburg. After an interval of a number of years, during which nothing had been done, The Rev. Ernest V. Collins, Rector at Chambersburg, again revived this interest, in 1903-4. A Mission having been organized, under the name of St. Andrew's, was admitted into union with the Convention in 1904. One year later a weekly service was maintained, with a celebration of the Holy Communion the first Sunday of each month. These services were held in a room in the Chronicle building, which had been fitted up for the purpose. A Sunday School was organized in January, 1905, with Mr. J. Clifford Phillips as Superintendent. In January,

ST. ANDREW'S HALL, SHIPPENSBURG, PA.

1906, this Mission was presented with an organ by Miss Hattie McNulty, of Chambersburg. The erection of a stone Church was begun on June 12th of this year. The corner-stone was laid, by Bishop Darlington, on July 10th. But owing to a number of unavoidable delays the Church was not completed until in the fall of 1907. The Rev. Mr. Collins continued in charge until late 1908, when The Rev. Marcus A. Trathen became the Rector. This beautiful new Church was Consecrated by Bishop Darlington on St. Andrew's Day, November 30th, 1908.

SLATINGTON—*Christ Church*.—In the beginning of December, 1900, services were begun here by The Rev. George A.

Green, Rector of St. Stephen's Church, Catasauqua. At this time there were ten families of Church people in Slatington. A Sunday School had been organized, with about thirty members. In 1903 this Mission was admitted into union with the Convention of the Diocese. A corner lot was presented to the Mission, by Mr. James L. Foote, in the spring of 1904. The Rev. Mr. Green withdrew from the work during the summer, and was succeeded, for two months, by the General Missionary. At the end of this time the Mission was closed, and continued so, until Ash Wednesday, 1905, when The Rev. Reginald S. Radcliffe, the General Missionary of the Diocese, took charge of this work. A new Church was built and completed, free of debt, during the Conventional year 1906-7. The General Missionary was relieved of this work about the first of May, 1907, by The Rev. Robert Y. Evans, who continued until February 1st, 1908, when he resigned, since which time services have been supplied by the Archdeacon and others.

Sonestown—*St. Luke's Mission.*—This was one of the Itinerant Mission Stations opened up, by The Rev. J. McAlpine Harding, in 1877-8. In 1879 there were nine baptized persons and two Communicants here. Upon the withdrawal of The Rev. Mr. Harding from this field, on September 1st, 1879, the work was abandoned.

South Bethlehem—*Church of the Nativity.*—This Parish was admitted into union with the Convention of the Diocese of Pennsylvania in 1863. At the time of the organization of the Diocese of Central Pennsylvania, in November, 1871, The Rev. Cortland Whitehead was Rector. During this period a Sunday evening service was maintained for colored people. On May 29th, 1872, the Senior Warden, Mr. William H. Sayre, Sr., was translated from the Church Militant into the Paradise of God. We make note of this fact here, because Mr. Sayre was not only one of the originators of the Church of the Nativity, and St. Mark's, Mauch Chunk, but pre-eminently the founder of the Church in the Lehigh Valley. Although the Church of the Nativity was organized in 1863 with but nine members, yet its growth was so rapid that by 1875 it had not only become a strong Parish within itself, but was already the mother of two other Churches—

Trinity and St. Mary's. Upon the tenth anniversary of the Consecration of the Mother Church, April 19th, 1875, St. Mary's was Consecrated. In 1880 this Parish had one hundred and ten families, three hundred and fifty baptized persons, one hundred and forty-six Communicants, three hundred and twelve members in the Sunday School, a Church, Chapel, Rectory, and three acres of ground, valued at $30,000, and free of debt. It was during this year that the Par-

CHURCH OF THE NATIVITY AND PARISH HOUSE, SOUTH BETHLEHEM, PA.

ish sent its Rector to Europe, for three and one-half months, with a well-filled purse. And in addition to this the members completely remodeled and repaired the Rectory, during his absence, at a cost of one thousand dollars. The Rev. Dr. Whitehead having been elected and Consecrated Bishop of Pittsburgh, The Rev. C. Kinloch Nelson, Jr., became Rector of the Church of the Nativity on July 2nd, 1881. During the smallpox epidemic in the spring of 1882 the Church of the

Nativity did all that human power could do in providing both material and spiritual aid for the sufferers. It was during this year that a chapter of Parochial Visitors was added to the Guild, through which many families were brought under the Rector's ministrations. A Workingmen's Club was organized in January, 1883. A new Church was built, at a cost of about fifty-five thousand dollars, during

BAPTISTERY, CHURCH OF THE NATIVITY.
SOUTH BETHLEHEM, PA.

the year 1886-7, which was completed and opened for service on Easter Day, April 10th, 1887. The following year (1887-8) two thousand two hundred and seventy dollars more were spent on Church improvements. This new Church was Consecrated by The Right Reverend Nelson Somerville Rulison, D.D., assisted by Bishops Whitehead and Coleman, on All Saints' Day, November 1st, 1888. On May 31st, 1890,

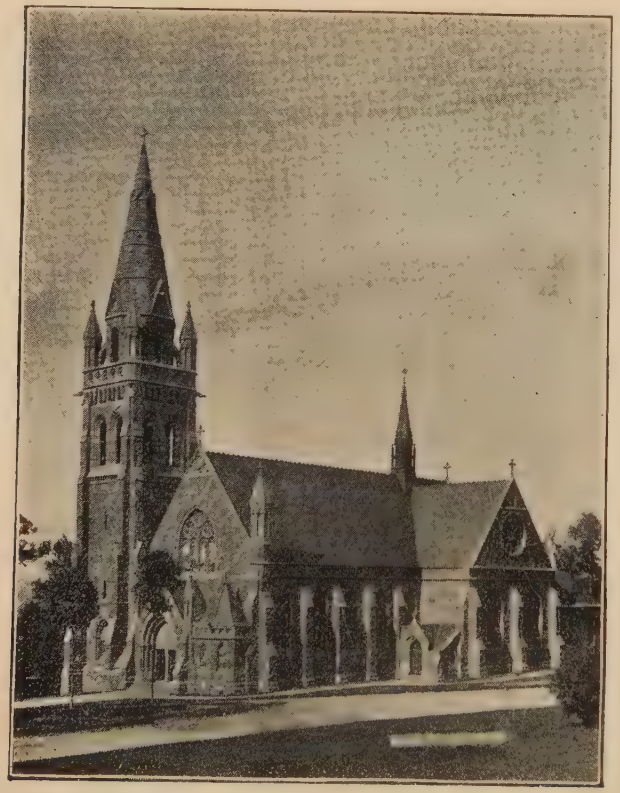
the Church of the Nativity had three hundred and seventy-five families, two thousand baptized persons, three hundred and nine Communicants, seven hundred and twenty-five members in the Sunday School, a Church, two Chapels, Rectory, and three acres of ground, valued at $60,000, and free of debt. As The Rev. Dr. Nelson was elevated to the Episcopate, in January, 1892, the Church of the Nativity became vacant, which was soon filled by The Rev. Gilbert H. Sterling becoming the Rector. A most complete and well arranged Parish House was erected during the Conventional year 1896-7. The following year (1897-8) The Rev. Stewart U.

ROOD SCREEN, CHURCH OF THE NATIVITY,
SOUTH BETHLEHEM, PA.

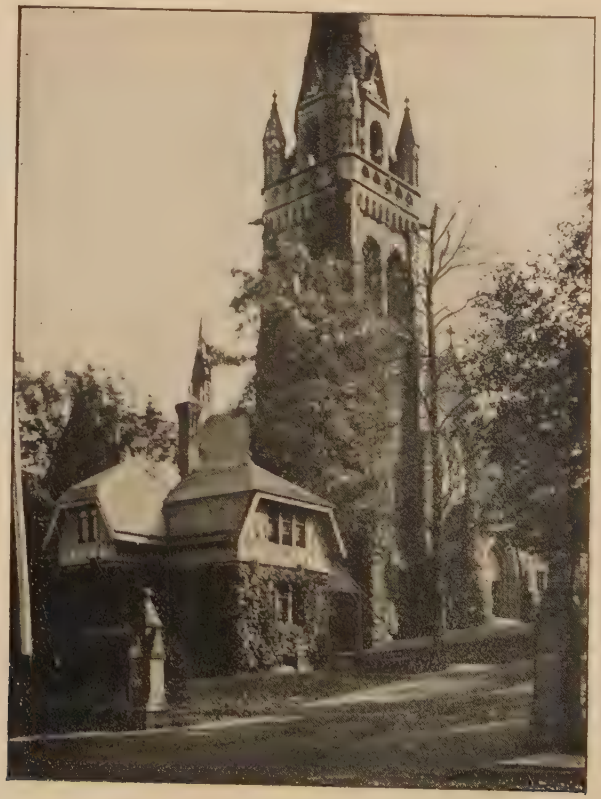
Mitman became Curate of the Church of the Nativity. During the year 1899 and 1900 the following improvements were made to the Church: a handsome Baptistery was presented by Mr. Robert H. Sayre as a memorial to members of his family; the floor of the choir and chancel was raised, the walls redecorated, and a beautiful rood-screen, of wrought-iron and brass, was erected by Mr. and Mrs. Robert P. Linderman, as a thank offering; a well proportioned and solidly built tower was erected on the southwest corner of the Church, in which a chime of nine sweet-toned bells was placed

by Mr. Warren A. Wilbur, in memory of his wife, Mrs. S. P. Wilbur. On May 31st, 1900, this Parish had five hundred families, two thousand two hundred baptized persons, five hundred and seventy-two Communicants, one thousand and sixty-eight members in the Sunday School, a Church, Rectory, Parish House, two stone Chapels, and a Cemetery, valued at $115,000, and free of debt. In 1907 the Church of the Nativity had an invested capital of $45,133.00 for the support of the Parish. Upon South Bethlehem becoming the See City, on July 31st, 1895, the Church of the Nativity was made the Pro-Cathedral, which distinction it has ever since held. The Clerical Staff, at this time (1909), consists of The Right Rev. Ethelbert Talbot, D.D., LL.D., Bishop; The Rev. Gilbert H. Sterling, D.D., Dean and Rector; The Rev. Stewart U. Mitman, Ph.D., Canon and Curate.

SOUTH BETHLEHEM—*Packer Memorial Chapel.*—This is the Chapel of Lehigh University, and is one of the largest and most magnificent Church buildings in the State. Packer Memorial Church was erected to the memory of the founder of the University—Judge Asa Packer—by his daughter, Mrs. Mary Packer Cummings, at a cost of two hundred and twenty-five thousand dollars. The Rev. Frederick M. Bird became the Chaplain about the year 1880 and continued until 1887, when he resigned. During the Conventional year 1887-8 The Right Reverend Nelson Somerville Rulison, D.D., Bishop Coadjutor of the Diocese, was made Rector, with The Rev. Albert W. Snyder, Chaplain of the University, as Assistant. As the students, who are Churchmen, retain their membership at their respective homes, and as not all the Professors and their families are members of the Episcopal Church, there never has been a regularly organized Parish established here. There were at this time, however, about seventy-seven Communicants of the Church connected with the University, who received the ministrations of the Church in this Chapel. The University Chapel had representation in the Convention of the Diocese from 1889 until 1897. The Rev. Mr. Snyder resigned as Chaplain in the year 1889-'90. About 1891 this Church had, in addition to the undergraduates, a floating congregation of from one hundred to one hundred and fifty. Some time during the year 1895-6 The



PACKER MEMORIAL CHAPEL.
SOUTH BETHLEHEM, PA.



THE CHAPEL TOWER.
SOUTH BETHLEHEM, PA.

INTERIOR OF PACKER MEMORIAL CHAPEL

Rev. Elwood Worcester, Ph.D., became the Chaplain, and after serving for a time resigned. In 1904-5 The Rev. Stewart U. Mitman, Ph.D., was Acting Chaplain, but in 1906 he was elected to the office of Chaplain, which he still occupies in 1909. Morning Prayer is said, in the Chapel, which every student is required to attend.

ST. JOSEPH'S CHAPEL—1884. SOUTH BETHLEHEM, PA.

SOUTH BETHLEHEM—*St. Joseph's Chapel.*—In November, 1882, St. Joseph's Mission was started, by The Rev. Cleland Kinloch Nelson, Rector of the Church of the Nativity, in a portion of the town cut off from Church privileges. Services were held here every Sunday afternoon, and a Sunday School was organized. The erection of a new Chapel was begun in November, 1883, which was completed in February, 1884. But this Chapel, an outpost of the Church of the Nativity, was not Consecrated until St. Luke's Day, October 18th, 1884. In conformity with the wishes of his former parishioners, and the request of the Bishop of the Diocese, the act of Consecration was performed by The Right Reverend the Bishop of Pittsburgh. During the year 1886-7 The Rev. C. E. Taylor, Curate of the Church of the Nativity,

ST. JOSEPH'S CHAPEL 1902. SOUTH BETHLEHEM, PA.

ST. MARY'S 1875. SOUTH BETHLEHEM, PA.

was placed in charge of St. Joseph's, and continued work here until October 1st, 1888, when he withdrew from the field. St. Joseph's Chapel has, during all these years down to the present time (1909) continued under the fostering care of the Church of the Nativity, and is, therefore, at present in charge of The Rev. Gilbert H. Sterling, D.D., Rector, and The Rev. Stewart U. Mitman, Ph.D., as Curate.

SOUTH BETHLEHEM—*St. Mary's Chapel.*—St. Mary's Chapel was the outgrowth of a Sunday School conducted by several Laymen from the Church of the Nativity. The corner-stone of this Chapel was laid on Tuesday, October 6th, 1874. This beautiful stone building was completed, and Consecrated on Monday, April 19th, 1875, which was the tenth anniversary of the Consecration of the Mother Church of the Nativity. At this time a Sunday School of forty children met here every Sunday afternoon, and immediately upon its close Evening Prayer was said and a sermon preached. During the Conventional year 1886-7 The Rev. C. E. Taylor, Curate of the Church of the Nativity, was placed in charge of St. Mary's, where he gave services regularly until October 1st, 1888, when he resigned his connection with the Parish. St. Mary's is still, in 1909, a Chapel of the Church of the Nativity, and is, therefore, at present under the care of the Clergy of the Mother Church—The Rev. Gilbert H. Sterling, D.D., Rector, and The Rev. Stewart U. Mitman, Ph.D., Curate.

SOUTH WILLIAMSPORT—*St. John's Church.*—South Williamsport was formerly known by the name of Rocktown. Church work was begun here on Easter, 1887, by The Rev. J. H. Hopkins, S.T.D., Rector of Christ Church, Williamsport. St. John's is, therefore, one of the Missions of Christ Church. Several lots were purchased here, at this time. When The Rev. Dr. Hopkins resigned, as Rector of Christ Church, in 1887, he was succeeded, on February 1st, 1888, by The Rev. William H. Graff, who continued the work at St. John's. The Rev. D. Stewart Hamilton, having become Curate at Christ Church in 1888-9, was placed in charge of the work here, but only remained until some time during the year 1890-1, when he withdrew, which left the work at St. John's entirely in the hands of the Rector. During the year 1895-6 this Chapel

was moved out on the building line, repainted, and put in thorough repair. After a Rectorship of eight years The Rev. Mr. Graff resigned toward the close of the year 1896. Upon The Rev. Edward Henry Eckel becoming Rector of Christ Church, on November 1st of this year, the work at St. John's was, by him, continued. In 1898-9 The Rev. Lauren P. Wolfe was appointed Curate at Christ Church, with charge of St. John's Chapel, but only remained about one year, when he was succeeded by The Rev. Thomas Henry Johnston. On May 31st, 1900, this Mission had forty-four families, one hundred and fifteen baptized persons, fifty-three

ST JOHN'S CHAPEL, SOUTH WILLIAMSPORT, PA.

Communicants, ninety members in the Sunday School, and a Chapel, with several lots, free of debt. There was another change of Curates, during the year 1900-1, when The Rev. Mr. Johnston was succeeded by The Rev. James W. Diggles. During the Conventional year 1901-2 the chancel was enlarged so as to accommodate a vested choir of twenty-five, who assisted in the service for the first time on Easter Day, 1902. About this time a brick pavement was laid in front of the entire Church property. The Rev. Martin Damer succeeded The Rev. Mr. Diggles as Curate, in 1902-3, and took

up his residence in South Williamsport. The Mission was at this time reorganized under a "Sub-vestry" of five earnest Laymen. After a little more than eight years of service in this field, The Rev. Mr. Eckel resigned, in the early part of the year 1905, and was succeeded, on June 9th, by The Rev. W. Northey Jones. The Rev. Harry G. Hartman, having become Curate of Christ Church, took charge of St. John's Chapel on the first Sunday in August, 1905. In the month of October, 1906, The Rev. Mr. Hartman resigned as Curate, and was succeeded, about November 1st, by The Rev. Thomas R. Yates. A beautiful brass altar cross was presented to the Mission on April 2nd, 1907, by the Sunday School, in memory of Mr. William Sweely. At the same time some unknown friend gave a handsome pair of brass candlesticks to match the cross.

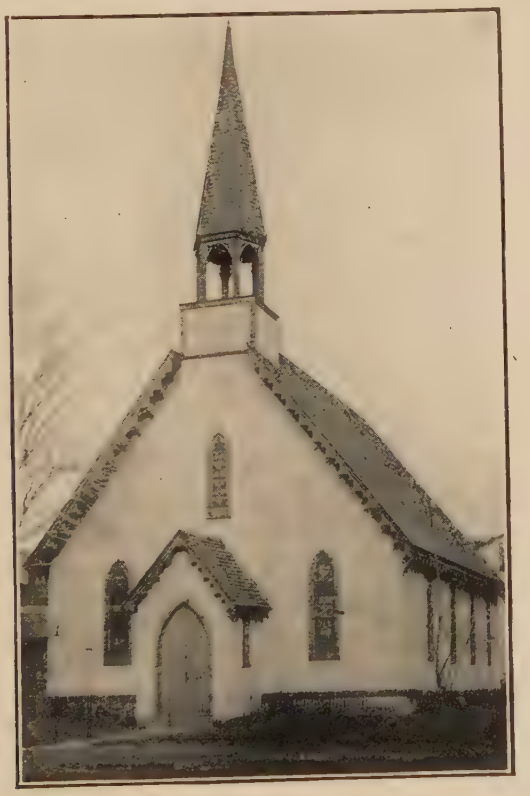
During the summer of 1908 Mr. G. Bedell Moore, of San Antonio, Texas, erected a beautiful stone Church, as a memorial, the corner-stone of which was laid May 14th.

SPRINGVILLE—*St. Andrew's Church.*—St. Andrew's Church was received into union with the Convention of the Diocese of Pennsylvania in 1838. In the fall of 1871 The Rev. William Kennedy was Rector. There seemed to be some difficulty in the Church here, at this time, as the Treasurer not only failed to report the moneys collected, but refused to hand over the books to his successor. The Rev. Mr. Kennedy, having withdrawn from the Parish, was succeeded, on June 3rd, 1873, by The Rev. Luther Wolcott. In the beginning of the Conventional year 1876 this Parish undertook to support itself without the aid of the Board of Missions. On Wednesday night, February 14th, 1879, St. Andrew's Church was mysteriously fired and burned to the ground. The following day The Rev. Mr. Wolcott, who had been the incumbent for about five years, resigned. From this time The Rev. H. C. Howard, Rector at Dundaff, ministered to these people, in a school house. Efforts were at once put forth to secure funds for the rebuilding of the Church. The corner-stone of this new Church was laid on October 14th, 1879. The Rev. Mr. Howard relinguished this work on January 1st, 1880. On May 31st of this year St. Andrew's Church had twenty-two Communicants, twenty-

seven members in the Sunday School, an unfinished Church, and a Rectory, valued at $1,500, with a debt of $75. During the year 1880-1 The Rev. George D. Stroud took charge of the work here. But on November 1st, 1884, he was compelled to resign because of ill health. From this time Lay services were given, by John O. Lyman, Esq., save an occasional Communion service by a visiting Clergyman. It is right and just to note that any Parish could well be proud of a Lay-Reader as devoted and faithful as Mr. Lyman of St. Andrew's, Springville. After a vacancy of almost ten years The Rev. William Coney took charge in July, 1894. Both the Church and Rectory were, at this time, repaired. On February 21st, 1896, this Mission again became vacant by the resignation of The Rev. Mr. Coney. In the year 1896-7 St. Andrew's was placed in charge of The Rev. John W. Burras, Rector of St. James' Church, Pittston. But during the Conventional year 1899 and 1900 he withdrew from the work, and was followed by The Rev. John M. Johnston. On May 31st, 1900, this Mission had seven families, twenty-three baptized persons, fourteen Communicants, fourteen members in the Sunday School, a Church, valued at $1,200, and free of debt. The Rev. Mr. Johnston resigned in 1902, and was succeeded by The Rev. Harvey P. Walter, who continued in charge until the second Sunday in February, 1906, when he withdrew, and was followed, on March 18th, by The Rev. Alfred H. Wheeler. After a stay of only about eighteen months he resigned, in the fall of 1907, and was succeeded by The Rev. J. A. Brown, who still has charge.

ST. CLAIR—*Church of the Holy Apostles.*—The Church at St. Clair was admitted into union with the Convention of the Diocese of Pennsylvania in 1848. When the Diocese of Central Pennsylvania was organized in November, 1871, this Church was without a Rector. On February 25th, 1872, The Rev. A. Prior began supplying them with Sunday morning services. This arrangement continued until the following October, when The Rev. Charles B. Mee became the Missionary in charge. But during the Conventional year 1873-4 another change of Rectors occurred, when The Rev. Mr. Mee resigned, and was succeeded by The Rev. Samuel McElwee, who only continued until November, 1876, when he

resigned, and was followed by The Rev. Henry P. Chapman. During the year 1877-8 the Church building was improved, on the outside, to the amount of four hundred and eighty-four dollars and forty-nine cents. The closing of two of the neighboring mines, about this time, added greatly to the financial difficulties of the Mission. Both the Church and Rectory received some improvements during the year



CHURCH OF THE HOLY APOSTLES.
ST. CLAIR, PA.

1878-9. During this period the Rector received valuable assistance in the services by the Lay-Reader, Mr. George Rodgers. In 1880 this Mission had sixty families, two hundred baptized persons, twenty-six Communicants, ninety-seven members in the Sunday School, a Church and Rectory, valued at $5,400. A new carpet was placed in the chancel, and

some repairs made to the Rectory, in 1881, at a cost of one hundred and forty-five dollars and ten cents. During the year 1881-2 The Rev. Mr. Chapman removed from the Diocese, which again left the Church of the Holy Apostles vacant. On November 7th, 1882, The Rev. Charles A. Marks became Rector. In addition to St. Clair, the Rector, in 1884, gave services at Frackville, Shenandoah, Lost Creek, and Schuylkill Haven. The Church and Rectory, at St. Clair, were, in the fall of 1884, fitted up with a steam heating plant, at a cost of seven hundred dollars, which was met principally by the liberality of one person. At the same time one hundred and twenty-five dollars were expended in draining the property. On May 31st, 1890, this Church had sixty-six families, two hundred and twenty-two baptized persons, thirty-five Communicants, one hundred and eighteen members in the Sunday School, Church and Rectory, valued at $4,000, and free of debt. During the year 1895-6 the young men of the Church, with their own hands and in the evenings after their day's work, tore down the east end of the Church and built a recess chancel, and an ambulatory leading from the Chorister's room to the Church. At the same time the ladies of the Church made thirty-three Cassocks and Cottas for the vested choir. The necessary expenses incurred in making these alterations, and the material for the vestments, were met by the young people of the Church. After serving the Church of the Holy Apostles for fourteen years, The Rev. Mr. Marks resigned on July 1st, 1896, and was succeeded, on the 3rd, by The Rev. Paris B. Stauffer. A pair of vases, an altar prayer book and Bible for the lecturn were presented to the Church, during the year 1897-8. The following year (1898-9) the Church was painted and kalsomined, an exterior vestibule added, a centre aisle made, new choir stalls put in, and the arch of the chancel changed. In 1900 this Parish had eighty-five families, three hundred baptized persons, eighty Communicants, one hundred and twelve members in the Sunday School, a Church and Rectory, valued at $4,000, with a debt of $26.10. The Church of the Holy Apostles became vacant during the year 1900-1 by the resignation of The Rev. Mr. Stauffer. After having served this Parish for some time as Lay-Reader, Mr.

Frederick A. Warden was Ordained to the Diaconate on December 19th, 1901. On Easter, 1902, the following articles were presented to the Church: a pair of brass eucharistic candle-sticks, one pair of candelabra, one pair of cut-glass cruets, a neat paten and chalice—in memory of a former Vestryman—and a brass processional cross. An iron fence had also been built around the Church property. The Rev. Mr. Warden resigned on December 1st, 1902, and was succeeded, in the same month, by The Rev. Henry W. Armstrong, who only continued in charge until February 1904, when he resigned. After a vacancy of three months, The Rev. J. A. McCausland took charge, but after a stay of only a few months withdrew. This again left the Parish vacant for two months, when, in September, 1904, The Rev. Edmund A. Angell became the Rector. Three rooms in the Rectory were papered and a concrete step placed at the front door, during the year 1905-6. The following year (1906-7) the Rectory was painted on the outside, a new roof placed on the Church, the second story of the Rectory papered, and a pipe organ placed in the Church. The Rev. Mr. Angell resigned in the summer of 1908, and was succeeded by The Rev. Thomas T. Butler, who continues in charge at the present time.

STEELTON—*Trinity Church.*—Prior to the year 1882 occasional services had been given here by The Rev. Leroy F. Baker, Rector of St. Paul's Church, Harrisburg. During this time a Sunday School had been organized. In the summer of 1881 a lot, upon which to build a Chapel, was secured. Early in the month of March, 1882, The Rev. Jacob Miller entered upon the duties of Missionary in this place. In the early spring of 1883 a Chapel, costing two thousand one hundred and fifty dollars, was built. This Chapel was completed, and opened for services on the first Sunday after Easter of this year. The Rev. Mr. Miller, having resigned, was succeeded, on January 13th, 1884, by The Rev. S. K. Boyer. Another change occurred in the early part of the year 1885, when The Rev. Mr. Boyer withdrew and was followed, on September 1st, by The Rev. James Stoddard. The chief drawback to the work here was the location of the Chapel, which was outside the borough limits. The Rev.

Mr. Stoddard only remained here until some time during the year 1886-7, when he resigned. After a vacancy of some months, The Rev. John E. C. Smedes, D.D., became Rector on November 15th, 1887, but having only served this Mission until January 1st, 1889, he resigned. On October 20th of this year the Rector of St. Stephen's Church, Harrisburg, began supplying Trinity Mission with services, which he continued until Sunday, July 6th, 1890, when The Rev. William Dorwart took charge. At this time Trinity Mission had thirty-nine families, one hundred and twenty-eight baptized persons, forty-two Communicants, seventy-four members in the Sunday School, a Chapel and lot, valued at $1,800, and free of debt. The Rev. Mr. Dorwart withdrew from the work here in the fall of 1891, from which time the Mission was again under the care of The Rev. Leroy F. Baker, who gave services here every Sunday afternoon. Having served this Mission until in the year 1892-3, The Rev. Mr. Baker gave up the work, from which time no services were held at this point. After being closed for several years, Trinity Chapel was repaired, and the furnace put in order, in the fall of 1896. Much of this work was done by the people themselves. Thereupon Archdeacon Baker again took charge of this work, opening the services and reorganizing the Sunday School, on December 6th of this year. Still further repairs, amounting to one hundred and fifty dollars, were made to the property during the year 1897-8. During the following year (1898-9) The Rev. Robert Hope, Ph.D., D.D., took charge of Trinity Mission. It was during this year that a new Vestry was built, and the chancel improved. The Rev. Dr. Hope resigned during the Conventional year 1899 and 1900, and was at once succeeded by The Rev. W. R. Holloway. On May 31st, 1900, Trinity Mission had forty-four families, one hundred and forty-two baptized persons, fifty-two Communicants, fifty-eight members in the Sunday School, a Church, valued at $2,500, and free of debt. During the year 1900-1 the Church building was taken apart and moved to a more central location and rebuilt. A chancel was added to the building, and the vestry room made one-third larger. All this was done at a total cost of three thousand seven hundred and twenty dollars and eighty-seven

cents. The Rev. Mr. Holloway resigned during the year 1901-2, and was succeeded by The Rev. Frederick Lyne. In 1902 Trinity Church was received into union with the Convention of the Diocese. Shortly after the Convention of this year, The Rev. Mr. Lyne resigned, and was succeeded by The Rev. Joseph H. Earp, who only continued in charge until about April 1st, 1904, when he removed from the Diocese. In mid-summer the work was taken charge of by The Rev.

THE REV. E. P. WILLES.

Robert F. Gibson. In the early part of the year 1905 a Parish House, adjoining the Church, was erected. This was done at a cost of two thousand two hundred dollars. The building was furnished by the Woman's Guild. The Rev. Mr. Gibson resigned on October 1st of this year. After being vacant for a little more than three months, The Rev. E. P. Willes took charge of the work in January, 1906. A new organ was placed in the Church in the early spring of 1907.

The following fall The Rev. Mr. Willes resigned, and was succeeded by The Rev. William P. Hill.

STERLING—*Zion's Church.*—In the year 1845 this Mission was admitted into union with the Convention of the Diocese of Pennsylvania. When the Diocese of Central Pennsylvania was organized, in November, 1871, The Rev. Rowland Hill Brown had charge of the work here. Having continued his work in this Mission until during the year 1878-9, The Rev. Mr. Brown died. Zion's Church continued vacant from this time until about the middle of the summer of 1882, when The Rev. William Kennedy began giving services here. Owing to the affliction of one of the Wardens—Mr. R. J. Bortree—and the removal of some of the most active members, and best supporters of the work, the period from 1883 until 1886 was one of great depression in this Mission, which, at the end of this period, led to the resignation of The Rev. Mr. Kennedy. In 1891 occasional services were given by The Rev. G. C. Hall, Rector at Honesdale. The work here was resumed on July 19th, 1904, by The Rev. William Coney. About this time the Church was repaired, painted and carpeted. Sterling was two and one-half miles from the nearest post-office, and thirteen miles from the nearest railway station. In 1896 there was but one Communicant residing in this place. The Rev. Mr. Coney withdrew from this work during the year 1896-7. After a vacancy of several years, The Rev. Charles E. Fessenden took up the work during the Conventional year 1899 and 1900. In 1900 this Mission had two families, three baptized persons, two Communicants, twenty-three members in the Sunday School, a Church and Cemetery, valued at $3,000, and free of debt. On April 1st, 1902, The Rev. Mr. Fessenden resigned, and was followed, during the Conventional year 1902-3, by The Rev. J. Erwin Brodhead. After continuing in charge only about one year, he withdrew, and The Rev. G. W. Warburton was placed in charge. In 1906 this Mission had an invested capital of two hundred dollars for the support of its work. The latter part of Lent, 1907, The Rev. Mr. Warburton resigned, which left this Mission vacant once more.

STROUDSBURG—*Christ Church.*—The first service of the Church was held in East Stroudsburg on Palm Sunday, 1897.

This service was read by Sister Lucy, of St. Mary's Sisterhood, New York City. From this time services were held every Sunday, either by a Clergyman or a Layman, until December 1st, 1897, when The Rev. Stuart Crockett, Ph.D., D.D., took charge. As there was, at this time, no Church building here, these services were held in a hall. The Rev. Dr. Crockett having resigned, Mr. Sidney Winters, a student of the General Theological Seminary, was, on June 29th, 1899, placed in charge. After his Ordination to the Diaconate he continued his work in East Stroudsburg. In 1900 Christ Church had fourteen families, thirty-nine baptized persons, thirty-three Communicants, fourteen members in the Sunday School, and property valued at $150. The Rev. Mr. Winters resigned in the fall of 1901, and was succeeded, in November, by The Rev. Robert C. Caswall. A lot was purchased on May 2nd, 1902, for which seven hundred and twenty-five dollars cash was paid. The Rev. Mr. Caswall resigned in the summer of 1903, after which only occasional services were held until December, when the General Missionary, The Rev. Reginald S. Radcliffe, took charge of the work. About this time the location for the Church was changed from East Stroudsburg to the old town, as most of the Church people lived in this part of the town. A suitable lot had been purchased here. The new Church, which was begun on April 25th, 1904, was completed during that summer. It was in this summer that Christ Church was received into union with the Convention of the Diocese. Having continued work here until in December of this year, the General Missionary was relieved, at that time, by The Rev. H. S. Hastings. The debt having been paid, the new Church was Consecrated, by Bishop Talbot, on November 21st, 1905. On Christmas, 1906, a Bishop's chair was presented to the Church. The Rev. Mr. Hastings is still in charge of Christ Church in the beginning of the year 1909.

SUGAR LOAF—*St. Gabriel's Church.*—(See Cole's Creek.)

SUGAR POINT—*Mission.*—This was one of the Itinerant Mission points opened, in 1877, by The Rev. J. McAlpine Harding. The services were held in a school house. The Rev. Mr. Harding resigned this work on September 1st, 1879. From this time no services were held here until in the year

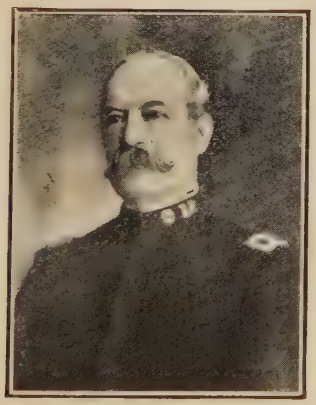
1880-1, when The Rev. John Gregson became the successor of The Rev. Mr. Harding as Itinerant Missionary of this part of the Diocese. Upon the resignation of The Rev. Mr. Gregson, on April 20th, 1882, nothing further has been attempted at Sugar Point.

SUMMIT HILL—*St. Philip's Church.*—St. Philip's Church was admitted into union with the Convention of the Diocese of Pennsylvania in 1850. In the fall of 1871 this Parish was under the care of The Rev. Chandler Hare, Rector of Calvary Church, Tamaqua. Services were held here every Sunday during the Conventional year 1872-3. This was accomplished by the Rectors at Tamaqua and Mauch Chunk each giving a service every alternate Sunday. During the summer of 1873 St. Philip's Church was closed four months for repairs, when four hundred and fifty dollars were spent for this purpose. Besides the Church building this Mission owned two lots. The Rev. Mr. Hare withdrew from this field on March 31st, 1878. From this time until July 7th, Lay services were held regularly. On this latter date The Rev. W. J. Miller became Rector, and continued until the middle of October, 1880, when he resigned. At this time St. Philip's Church had forty families, fifty-two Communicants, one hundred and thirteen members in the Sunday School, a Church and lot. Shortly after the resignation of The Rev. Mr. Miller, The Rev. Robert H. Kline took charge, but only remained until September 1st, 1881, when he withdrew. The Church remained vacant from this time until December 4th, when The Rev. Charles E. Fessenden became Rector. In the early spring of 1884 the Church was enlarged and beautified, at a cost of one thousand three hundred dollars, and was reopened for services on May 16th, it being the occasion of the Bishop's annual visit. The following amounts were received, toward these improvements, from parties outside the Parish: the Bishop of the Diocese, $50; Judge Harry E. Packer, $250; Robert H. Sayre, $100; Richard Sharpe, Esq., $20; St. Mark's Church, Mauch Chunk, $73; and Trinity Church, Pottsville, $52. In the year 1887-8 St. Philip's Church was presented with a marble font, valued at seventy-six dollars and forty cents. The Rev. Mr. Fessenden resigned on May 15th, 1889, and was succeeded, on June 30th, by The Rev. George Metz-

gar Dorwart. On May 31st, 1890, this Mission had sixty-six families, two hundred and twenty-five baptized persons, sixty-nine Communicants, two hundred and thirty-eight members in the Sunday School, a Church and lot, valued at $3,000, and free of debt. The Rev. Mr. Dorwart withdrew from the work on November 1st, 1891. After being vacant eighteen months, The Rev. Thomas Dickinson took charge on May 1st, 1893, but only remained until February, 1894, when he resigned. This left St. Philip's vacant until the following May, when The Rev. Charles Lee Fitchett became the incumbent. In 1895-6 a chancel was built to the Church, which improved the building very much. On April 1st, 1897, The Rev. Mr. Fitchett resigned. After being vacant four months, The Rev. Henry C. Pastorius took charge on August 1st. In 1900 this Mission had twenty-eight families, one hundred and eight baptized persons, thirty-two Communicants, forty members in the Sunday School, a Church and lot, valued at $2,800, and free of debt. A new roof was placed on the Church during the year 1906-7. As The Rev. Mr. Pastorius still continues work here in the beginning of the year 1909, he has been in charge for more than eleven years.

SUNBURY—*St. Matthew's Church.*—This Parish was admitted into union with the Convention of the Diocese of Pennsylvania in 1827. At the time of the organization of the Diocese of Central Pennsylvania, in November, 1871, The Rev. Gideon J. Burton was Rector of St. Matthew's. Because of sickness The Rev. Mr. Burton resigned in the year 1872-3, and was succeeded by The Rev. Chas. H. Vandyne, who only remained until the following year (1873-4), when he resigned, and was followed by The Rev. Horatio H. Hewitt. In 1875-6 a beautiful silver flagon, valued at one hundred dollars, was presented to the Parish, by a lady of Philadelphia; also a pair of brass altar vases, by two Sunday School classes, valued at twenty dollars. Improvements were made to the Church, during the year 1878-9, to the amount of nine hundred and fifty dollars. The Rev. Mr. Hewitt, having resigned, was succeeded, on February 22nd, 1880, by The Rev. Henry A. Skinner. On May 31st of this year, St. Matthew's Church had seventy-five families, two hundred baptized persons, eighty-nine Communicants, one hundred and twenty-nine

members in the Sunday School, a Church, Chapel and Rectory, valued at $8,000. The Rev. Mr. Skinner resigned on April 16th, 1882. This Parish was without regular services from this time until February 1st, 1883, when The Rev. Charles Morison became Rector. The Sunday School building was enlarged during the year 1885-6, at a cost of one thousand two hundred and sixty-two dollars and eighty-two cents. The following year (1886-7) the Church was enlarged, at a cost of four thousand and sixty-nine dollars and seventy-six cents; and two hundred and forty-two dollars and thirty-six cents were paid out for carpet. A brass lecturn, costing one hundred dollars, was added to the furnish-



THE LATE REV. CHARLES MORISON.

ings, in 1887-8. On May 31st, 1890, this Parish had sixty-two families, three hundred and fifty-one baptized persons, one hundred and twenty-seven Communicants, one hundred and eighty-six members in the Sunday School, a Church, Sunday School Building, and Rectory, valued at $15,000, and free of debt. A new pipe organ was built in the Church, during the year 1891-2, being the gift of Mrs. W. I. Greenough. Mr. Charles M. Clements' Sunday School class had a beautiful brass rail placed around the font, which was presented to St. Matthew's on Easter, 1894. Another enlargement of the Church was made, during the year 1894-5, at a cost of a little more than six thousand dollars. On January

15th, 1895, Mrs. Greenough presented St. Matthew's with a most valuable Parish House as a memorial to her late husband—Mr. William I. Greenough. In 1900 St. Matthew's Church had one hundred and twenty-five families, four hundred and seventy baptized persons, two hundred and thirty-six Communicants, two hundred and forty-six members in the Sunday School, a Church, Sunday School Building, Parish House, and Rectory, valued at $40,000, with a debt of $1,000. On Christmas of this year Col. Clements' Bible Class presented a handsome pair of seven-branched Vesper lights to the Church. In 1902 St. Matthew's Church had an invested capital of nine hundred dollars for the support of the Parish. During the month of November of this year the Parish celebrated the seventy-fifth anniversary of its existence, and as a memorial of that fact a large chancel window was placed in the Church. A new Sunday School building was erected in the early part of the year 1905, and formally opened, by Bishop Talbot, on the second Sunday in Lent. Three months of the early part of the year 1906 The Rev. Mr. Morison spent in Jamaica, with the hope of regaining his health. During the absence of the Rector, The Rev. S. B. Eshoo had temporary charge. After a service of almost twenty-four years in this Parish, The Rev. Mr. Morison resigned in the summer of 1906, and was succeeded by The Rev. George W. Atkinson. The Vestry at once elected The Rev. Mr. Morison *Rector Emeritus*, which went into effect August 1st. The following gifts were presented to the Church on Easter, 1907: six office lights, given by Mrs. Mary Greenough-Stevenson and her brother—William Greenough—in memory of their father—Eben W. Greenough; a pair of heavy brass altar vases, by Col. C. M. Clement, as an Easter gift; and Mrs. James Packer, the material for a white brocade silk burse and veil, which were embroidered by Mrs. Russel Kelly; Mrs. Packer also gave Bible-markers, in all the colors of the Church seasons, for the lecturn. The Rev. Mr. Atkinson was still in charge in the beginning of the year 1909.

SUSQUEHANNA—*Christ Church.*—As the history of Christ Church, Susquehanna, and Grace Church, Oakland, constitute the history of but one Parish during the greater part of their existence, both are considered under one head. In the early

years of the Diocese this place was known as Susquehanna Depot. The Bishop appointed The Rev. J. H. MacElRey over this Mission in December 1872. At this time services were held here twice every Sunday. Grace Mission, Oakland, was opened about the same time, where the services were held, in a school house, every Sunday afternoon at four o'clock. Two good lots were secured, in Oakland, upon which to build a Chapel. While a lot was also purchased, in Susquehanna,

CHRIST CHURCH, SUSQUEHANNA, PA.

for which four thousand dollars were paid. In the early spring of 1874 the Chapel was built at Oakland, which was opened for service the second Sunday in May. The building, however, was not completed, there being no prayer-desk, lecturn, pulpit, or pews—the congregation sat upon rude benches. The Rev. Mr. MacElRey, having resigned, was succeeded by The Rev. John A. Jerome, who took charge during the year 1875-6. As a debt of eight hundred and thirty-

six dollars and eighty-eight cents stood against Grace Chapel, it was, during the year 1876-7, threatened with legal proceedings, which were barely avoided by a number of friends, outside of the Mission, paying a goodly portion of this claim. Toward the close of the year 1877 The Rev. Mr. Jerome withdrew, and was succeeded, on Epiphany, January 6th, 1878, by The Rev. Benjamin H. Abbott. Shortly after this the hall in which the services, in Susquehanna, were held burned down. From April of this year the morning services were held in Grace Chapel, Oakland, while the evening services were held in the Baptist Church, Susquehanna. The Rev. Mr. Abbott resigned on March 1st, 1880. At this time, this Mission field had forty-eight families, forty-two Communicants, fifty-six members in the Sunday Schools, a Chapel, at Oakland, and three lots. In the year 1886-7 the following improvements were made to Grace Chapel: a chancel was built, pews, stoves and carpet were placed in the Church, at a cost of six hundred dollars. After being vacant for a number of years, The Rev. Benjamin H. Abbott again became Minister-in-charge, some time during the year 1887-8. But owing to the partial suspension of work in the railroad shops, during the Conventional year 1889 and '90, nearly one-half of the Communicants moved away. May 31st, 1890, this Mission had twenty-one families, thirty Communicants, sixty-four members in the Sunday Schools, a Church, at Oakland, and a lot, in Susquehanna, valued at $4,000, and free of debt. On September 19th, 1891, Bishop Rulison laid the corner-stone for a new Church, at Susquehanna. This beautiful brick Church, with a tower, and equipped with carpet, stained-glass windows, electric lights, etc., was completed in the summer of 1893, with a heavy debt resting upon it. From this time Christ Church, Susquehanna, and Grace Church, Oakland, were separated, each under a different Clergyman. Grace Church continued under The Rev. Mr. Abbott, while The Rev. James Benten Werner, Rector of Grace Church, Great Bend, began, about July first of this year, to devote some of his time and labor to Christ Church. In 1894 Christ Church was organized under a charter. The Rev. Mr. Werner continued his ministrations at Christ Church until August 1st, 1895, when he was succeeded by The Rev. J. Erwin

Brodhead, who only continued until November, 1896, when he resigned. During this year the Church at Oakland was improved and new stained-glass windows put in place. Christ Church having been vacant about one year, The Rev. William J. Cleveland took charge November 7th, 1897. The charter above referred to, although approved by the Bishop and Standing Committee, was rejected by the Convention. Christ Church was admitted into union with the Convention of the Diocese in 1898. The Rev. Mr. Cleveland, having resigned the work at Susquehanna, was succeeded, on September 7th, 1899, by The Rev. Charles W. Boot. In 1900 Christ Church, Susquehanna, had eighty-four families, one hundred and sixty-four baptized persons, eighty-eight Communicants, one hundred members in the Sunday School, a Church, valued at $8,925, with a debt of $3,551.15. Grace Church, Oakland, had thirty-one families, forty Communicants, forty-three members in the Sunday School, a Church, valued at $3,000, and free of debt. During the year 1901-2 a window was placed in Christ Church by the Ladies' Guild, in memory of Martha Wallace. The Rev. Mr. Boot resigned his work at Susquehanna in July, 1902, and after another vacancy of about seven months, The Rev. H. W. Crydenwise took charge in March, 1903, who only continued until October 1st, 1904, when he withdrew, and was succeeded, on December 16th, by The Rev. Henry Martyn Kieffer, D.D. During the year 1904-5 this Mission lost thirty-five members by removal. Upon the resignation of The Rev. Dr. Kieffer, in December, 1905, Christ Church became vacant once more. But during the incumbency of The Rev. Dr. Kieffer the entire indebtedness of five thousand dollars, which had been a heavy burden to this Mission for many years, was paid off. Having served both Christ Church and Grace Church most faithfully for many years, and more recently Grace Church alone, The Rev. M. Abbott retired during the year 1905-6. After both had been vacant for some months, they were again united, in May, 1906, under one Clergyman—The Rev. William Grainger—who was still in charge in the beginning of the year 1909.

TAMAQUA—*Calvary Church.*—In 1849 this Church was admitted into union with the Convention of the Diocese of

Pennsylvania. Beginning with the fall of 1871, when the Diocese of Central Pennsylvania was organized, we find The Rev. Chandler Hare the incumbent at Calvary Church, having taken charge on October 1st. The Rev. Mr. Hare resigned on March 31st, 1878, and was succeeded, on July 7th, by The Rev. William J. Miller. During the Conventional year 1879 and '80 a new organ was purchased, and some repairs made to the Church, at a cost of four hundred and seventy dollars and twenty-eight cents. On May 31st, 1880, this Parish had seventy families, ninety Communicants, two hundred and eighteen members in the Sunday School, a Church and Cemetery. The Rev. Mr. Miller withdrew from the work in October of this year, and from this time Lay services were given, by Mr. Preston Robinson, until January 9th, 1881, when The Rev. William B. Burk took charge. During the year 1881-2 a recess chancel, vestry room, an organ chamber, and an infant school room, were built; the walls were plastered and the building painted within and without; a chancel window put in place; the pews re-arranged; and the floor covered with a new carpet. While these improvements were being made the services were held in the basement of the Church. The Rev. Mr. Burk resigned during the year 1884-5, and from this time Calvary Church was vacant until in 1885-6, when The Rev. Thomas B. Barker became the incumbent, and continued until in the spring of 1887, when he resigned. This Parish again continued vacant until the following September, when The Rev. William B. Burk became Rector for the second time. During this vacancy the Church was closed. On Christmas, 1889, the Calvary Guild presented the Church with a beautiful white altar cloth, and hangings for the other articles of chancel furniture. In 1890 this Church had sixty-three families, forty-three Communicants, one hundred and eleven members in the Sunday School, a Church and Cemetery. The Rev. Mr. Burk was compelled to resign, in the spring of 1893, because of ill health. After being vacant almost two years, The Rev. Stephen J. Morgan became Rector in the beginning of the year 1895, but only continued in charge until the following December, when he withdrew. Another long vacancy having occurred, this Parish again secured a Rector—The Rev. Frederic C. Lauder-

burn—about September 1st, 1897. Shortly after this a house was rented and used for Guilds, Rector's apartments, reading and game rooms, for young men, and was opened every evening save Sundays. During the year 1898-9 a pair of polished brass eucharistic candle-sticks, a brass altar desk, with a Prayer Book in red morocco, and a brass processional cross, were presented to the Church. A vested choir, of men and boys, was introduced into the services, for the first time, on Easter Day, 1899. On May 31st, 1900, this Parish had eighty-two families, two hundred and seventy-five baptized persons, one hundred and five Communicants, one hundred and twenty-one members in the Sunday School, a Church, valued at $6,000, and free of debt. The chancel was enlarged, during the year 1900-1, and fitted up with black walnut choir stalls and credence. During the year 1901-2 another change of Rectors occurred, when The Rev. Mr. Lauderburn was succeeded by The Rev. Martin S. Stockett. A baptistery was, at this time, given as a memorial, also Vesper lights for the altar, and a brass pulpit light by the Ladies' Aid. The Rev. Mr. Stockett having resigned, The Rev. George W. VanFossen took charge in September, 1904. An epidemic of smallpox closed the Church for six weeks during January and February, 1906. During this time increased prayers were offered in many families, and alms were laid by upon the first day of the week, so that the offering at the opening service amounted to one hundred and twenty-seven dollars. In the year 1906-7 the Church basement was repaired and improved, at a cost of over two thousand dollars. The Rev. Mr. VanFossen resigned in the spring of 1908, and, in December of this year, was succeeded by The Rev. W. Fred. Allen.

TIOGA—*St. Andrew's Church.*—This Mission was admitted into union with the Convention of the Diocese of Pennsylvania in 1861. The Rev. John H. Babcock had charge of this Parish for five months, ending in October, 1871. The Church was vacant from this time until the Third Sunday after Trinity, June 16th, 1872, when The Rev. Thomas H. Cullen took charge. It was about this time that both the Church and Rectory burned down. The Church was rebuilt during the summer of 1873. This Church, the debt having been paid, was

Consecrated on Tuesday in Whitsun-week, May 22nd, 1877. The Rev. Mr. Cullen resigned the latter part of the Conventional year 1877-8. This left St. Andrew's vacant until August 1st, 1878, when The Rev. John London took charge. In 1880 this Mission had thirty-five Communicants, fifty-one members in the Sunday School, a stone Church, valued at

ST ANDREW'S CHURCH, TIOGA

$15,000, and free of debt. The Rev. Mr. London withdrew from the work here on December 10th, 1881, when The Rev. Percy Clinton Webber took temporary charge. The following improvements were made to the Church during the year 1883-4: a Meneely bell, two large furnaces, and a carpet were placed in the Church; a full set of altar cloths; a brass altar

cross and pair of brass vases; a table, with drawers, in the sacristy; and stalls in the chancel for the vested choir. A change of Rectors occurred during the year 1886-7, when The Rev. Mr. Webber resigned and was succeeded by The Rev. Percy J. Robottom. But The Rev. Mr. Robottom only remained until February, 1889, when he resigned. From this time The Rev. J. B. Blanchet, Rector at Mansfield, gave occasional services at St. Andrew's. In 1890 this Church had thirty-one families, seventy-four Communicants, forty-eight members in the Sunday School, a Church, valued at $10,000, and free of debt. On August 7th, 1892, The Rev. F. Southgate Hipkins became Rector. The corner-stone of a Parish House was laid in May, 1893. All the money necessary for its erection was in the hands of the Treasurer at the time the building was started. The Rev. Mr. Hipkins resigned the last of July, 1894, and after a vacancy of three months and a half The Rev. Lawrence Buckley Thomas, D.D., took charge, on November 18th. The Rev. Dr. Thomas having resigned, The Rev. Samuel W. Derby became Rector in December, 1897. May 31st, 1900, St. Andrew's Church had forty-three families, one hundred and twelve baptized persons, fifty-six Communicants, sixty-six members in the Sunday School, a Church and Parish Building, valued at $10,500, and free of debt. The Rev. Mr. Derby, having resigned, was succeeded, on April 1st, 1902, by The Rev. Charles E. Fessenden. In 1904 this Church had an invested capital of seventy-five dollars for the support of the Parish. The interior of the Church was completely renovated, in the fall of 1905, at a cost of three hundred dollars. A new carpet was also placed in the Church. The Rev. Mr. Fessenden withdrew from this work in the fall of 1906, and was followed by The Rev. Robert Bell, who is still the incumbent in 1909.

THOMPSONTOWN—*St. Stephen's Church.*—As far back as 1825 St. Stephen's was admitted into union with the Convention of the Diocese of Pennsylvania. For more than half a century this Mission was practically dead. During a large part of this time the Church building was used by the Methodists, Baptists and United Presbyterians, but was in more recent years again reclaimed by the Church. After this long period of inactivity the work was again revived, by The Rev.

William Dorwart, in the month of November, 1891. There were at this time but seven Communicants here. And the services were held every alternate Sunday afternoon. In February, 1892, a Sunday School, of four teachers and forty-five pupils, was organized. A new roof and ceiling were added to this ancient stone building, during the year 1894-5, the pews were rearranged, and many articles of furniture were presented as memorials. In the spring of 1895 four

ST. STEPHEN'S CHURCH, THOMPSONTOWN, PA.

persons were Confirmed, which was the first class presented since 1838, when Bishop Onderdonk visited this Church. After having been remodeled and repaired, St. Stephen's Church was Consecrated, by Bishop Rulison, on November 29th, 1895. The Cemetery, having been enlarged and beautified at a cost of almost eight hundred dollars, was Consecrated at the same time. In 1900 this Mission had twelve families, thirty baptized persons, sixteen Communicants,

thirty-seven members in the Sunday School, a Church and Cemetery, valued at $3,500, and free of debt. The Rev. Mr. Dorwart was still ministering to this almost ancient Church in the beginning of the year 1909.

THORNDALE—*Grace Mission.*—This was one of the Itinerant Mission Stations opened up by The Rev. J. McAlpine Harding, during the year 1877. Upon the resignation of The Rev. Mr. Harding, during the Conventional year 1879 and '80, nothing was done here until The Rev. John Gregson took charge of this special work in 1880-1. But The Rev. Mr. Gregson resigned on April 20th, 1882. From this time the services were discontinued.

THROOP—*Mission.*—This Mission was started, during the year 1906-7, by The Rev. Sidney Winter, Rector at Dunmore, and has since been continued.

TOWANDA—*Christ Church.*—Christ Church was admitted into union with the Convention of the Diocese of Pennsylvania in 1844. The Rev. William McGlathery had charge of this Parish in the fall of 1871, and continued until during the year 1873-4, when he resigned, and was succeeded by The Rev. Charles E. McIlvain. After continuing here for several years, The Rev. Mr. McIlvain resigned in March, 1876. This Parish continued vacant from this time until September 17th, when The Rev. John S. Beers took charge. The Church was closed from November 5th, 1877, until January 9th, 1878, during which time the building was enlarged and beautified. These changes consisted in the addition of a chancel, vestry, and library room, new pews, and the removing of the organ from the rear of the Church to the southeast corner, near the chancel. The lecture room was also enlarged and refurnished. To meet these expenses the Parish raised, during the progress of the work, one thousand three hundred and seventy-eight dollars and sixty-one cents, of which amount the Ladies' Aid Society gave five hundred and eighty-six dollars and eleven cents. In addition to these improvements a Caen stone font was presented by a former member of the Parish, and a Bishop's chair, made of walnut, by an anonymous donor. It was during this time that two devoted Laymen of the Parish—Messrs. George D. Stroud and James T. Hale—conducted Missionary services in outlying districts.

CHRIST CHURCH, TOWANDA, PA

During the year 1878-9 the Church was painted, and a furnace placed in the Rectory. In 1880 this Parish had one hundred and seventeen families, three hundred and thirty-five baptized persons, one hundred and fifty Communicants,

one hundred and forty-three members in the Sunday School, a Church, a foundation for a Church, and Rectory. The Rev. Mr. Beers resigned during the year 1881-2, and was succeeded by The Rev. Edgar A. Enos. A deaf-mute Mission was

INTERIOR OF CHRIST CHURCH, TOWANDA, PA.

started in this Parish during the month of August, 1883. The Rev. J. M. Koehler, a deaf-mute Missionary, had charge of this particular work, and held services here once a month. Another change of Rectors occurred during the year 1885-6

when The Rev. Mr. Enos withdrew and was followed by The Rev. William Edgar Wright. A new stone Church was erected during the summer of 1888. But in the early part of the Conventional year 1888-9 The Rev. Mr. Wright resigned, which left Christ Church vacant. After a considerable interval, The Rev. Percy J. Robottom took charge on March 1st, 1889, but only continued until April 7th, 1890, when he resigned. May 31st, 1890, Christ Church had one hundred and eighty-four families, four hundred and ninety baptized persons, one hundred and seventy-nine Communicants, one hundred and eight members in the Sunday School, a stone Church and Rectory, valued at $80,000, with an indebtedness of $7,000. From the time The Rev. Mr. Robottom resigned this Parish remained vacant until Ash-Wednesday, February 11th, 1891, when The Rev. W. E. Daw became Rector. The services, however, were kept up regularly, during this interval, by visiting Clergy. The debt having been paid off, the Church was Consecrated on November 2nd, 1892. After serving this Church until some time during the Conventional year 1899 and 1900 The Rev. Mr. Daw resigned, and was succeeded by The Rev. Edwin A. Gernant. In 1900 this Parish had one hundred and fifty families, four hundred baptized persons, two hundred and three Communicants, one hundred and forty-nine members in the Sunday School, a Church and Rectory, valued at $80,000, with a debt on the Rectory of $3,000. Christ Church had an invested capital, in 1903, of one thousand dollars for the support of the Parish. In the beginning of the year 1909 The Rev. Mr. Gernant still continued in charge.

TROY—*St. Paul's Church.*—This Parish was admitted into union with the Convention of the Diocese of Pennsylvania in 1845. At the time of the organization of the Diocese of Central Pennsylvania, in November, 1871, The Rev. George P. Hopkins was in charge of the work here. Having served this people from 1863 until June, 1874, The Rev. Mr. Hopkins resigned. St. Paul's had a Rector for only about six months during the year 1874-5. The Rev. William G. Ware took charge some time in the year 1875-6. A Rectory was built during the fall and winter of this year, and at the same time the Church was repaired and beautified. The Rev. Mr. Ware

resigned in December, 1878. From this time St. Paul's continued vacant until in the fall of 1879, when The Rev. Edmund P. Brown became Rector. A fence was built around the Rectory during the Conventional year 1879 and '80. In 1880 this Church had twenty families, fifty-five baptized persons, thirty-four Communicants, thirty members in the Sunday School, a Church and Rectory, valued at $2,000, with a debt of $150. A new roof was put on the Church, in 1882-3, and a hydrant at the Rectory. During the year 1884-5 the Church and Rectoy were painted, and other repairs made. The ministrations of the Church were very much interrupted, during the year 1885-6, by the long-continued illness of the Rector. Finally The Rev. Mr. Brown was compelled to resign, on December 1st, 1886. But Lay services were continued regularly every Sunday morning. The Rev. William George Ware, Rector of St. Paul's Church, Wellsboro, gave three services here during the year 1887-8, while in the early part of the year 1888 services were given by The Rev. William E. Wright, Rector of Christ Church, Towanda. On Trinity Sunday of this year, The Rev. Jesse C. Joralemon took charge, but only remained a few months, when he left the Diocese, and St. Paul's again became vacant. This vacancy continued until the Fifth Sunday in Lent, 1889, when The Rev. Franklin T. Eastman became Rector. A brass altar cross, a pair of vases, altar hangings for the four seasons, and a credence table, were placed in the Church during the year. May 31st, 1890, St. Paul's Church had thirty-two families, seventy-eight baptized persons, fifty-five Communicants, thirty-six members in the Sunday School, a Church and Rectory, valued at $4,000, and free of debt. A lot was purchased, in October, 1891, upon which to build a new stone Church. This building was begun in April, 1892, and Consecrated, by Bishop Rulison, on November 3rd, 1893. The Rev. Mr. Eastman resigned on August 1st, 1897. From this time St. Paul's Church continued vacant until May 1st, 1898, when The Rev. John Graham took charge. The Rev. Mr. Graham, however, only remained until some time during the year 1898-9, when he withdrew, and was followed by The Rev. Charles H. McKnight. In 1900 this Parish had forty families, eighty-five baptized persons, sixty-one Communi-

cants, twenty members in the Sunday School, a Church and Rectory, valued at $8,000, with a debt, on the Rectory, of $1,125. The Rev. Mr. McKnight resigned in the fall of 1901, and was succeeded by The Rev. Sidney Winter, who continued in charge until in the spring of 1904, when he resigned, and was succeeded by The Rev. F. C. Huber. Upon the division of the Diocese, in 1904, St. Paul's Church, which up to this time was a part of the Archdeaconry of Williamsport, became, both geographically and canonically, a part of the Archdeaconry of Scranton. The Rev. Mr. Huber resigned in June, 1905. From this time the Parish continued vacant until May 1st, 1906, when The Rev. Robert Ewell Roe assumed charge. During this interregnum services were maintained with considerable regularity by the Lay-Reader—Mr. O. T. Saltmarsh. The last of the mortgage resting upon the Rectory was paid, by the Woman's Guild, during the year 1906-7. At the same time a furnace was placed in the Rectory, and an addition made to the pipe organ. An endowment fund, of fifteen dollars, was also started, for the support of the Parish. The Rev. Mr. Roe resigned in the fall of 1908, which left St. Paul's vacant at this time.

TUNKHANNOCK—*St. Peter's Church.*—In 1872 St. Peter's was admitted into union with the Convention of the Diocese. During these years only occasional services were given by neighboring Clergymen. The Rev. George H. Kirkland, Rector at Montrose, had charge of this work during part of the year 1872, the whole of 1874, and 1875 until June, when he withdrew from the field. These services were at first held in the Court House, and afterwards in a hall. After The Rev. Mr. Kirkland's withdrawal there were no services held here until January 1st, 1881, when The Rev. George D. Stroud took charge. The Mission, at this time, owned a lot, and on May 7th, 1882, the Rector began soliciting subscriptions for the erection of a new Church. Ground was broken on the 7th day of the following September. This new Church was finished early in November, 1883, and opened for service on the 11th. A beautiful window was placed in the chancel in memory of Dr. Minor Kelley and wife, by their daughters; St. Mark's, Mauch Chunk, presented a walnut altar and altar-rail; the ladies of the Mission placed a handsome carpet, lec-

turn, a Bishop's chair, a Prie-Dieu and a font in the Church. On Wednesday, May 21st, 1884, St. Peter's Church, being free of debt, was Consecrated by the Bishop of the Diocese—the Convocation of Scranton being in session here at the time. The entire cost of this building, both in cash and gifts, was five thousand four hundred and fifty dollars. The Rev. Mr. Stroud withdrew from this work on November 2nd of this year. From this time Lay services were given, by The Hon. R. R. Little, until June 1st, 1890, when The Rev. T. B. Barker took charge as *locum tenens*. In 1890 this Mission had twenty-eight Communicants, thirty-one members in the Sunday School, a Church, valued at $4,000, and free of debt. The Rev. Mr. Barker discontinued his work here on October 5th, 1890. St. Peter's thus became vacant again and continued so until the following month, November 30th, when The Rev. T. B. Barker settled here as Rector, but only continued in charge until some time during the year 1891-2, when he resigned. This Mission continued vacant from this time until July 19th, 1894, when The Rev. William Coney became Minister-in-charge. About this time a new floor was put in the basement, and a furnace in the Church. During part of the year 1895-6 Mr. Felix Ansart—Lay-Reader—read the service on alternate Sunday mornings. The Rev. Mr. Coney resigned on February 21st, 1896. This work was then placed in charge of The Rev. John W. Burras, Rector of St. James', Pittston, who gave services here during the year 1896-7. From this time St. Peter's was supplied with Lay services. In 1900-1 a brass book rest and Clergy stalls were presented to the Church, and a stone walk put down in front of the Church. After being vacant for a number of years, The Rev. Harvey P. Walter took up the work in the summer of 1902. For three months during the summer of 1904 Mr. George Groff, a Divinity Student, was in charge of the services. Having served this Mission until February 1st, 1906, The Rev. Mr. Walter resigned, and was succeeded by The Rev. A. H. Wheeler. During the months of July, August and part of September, 1907, Mr. Wallace Martin, also a Divinity Student, was in charge of the work here. Since then no work has been reported.

TUSCARORA—*Zion's Mission.*—Tuscarora is four miles dis-

tant from Tamaqua, and had been visited several times, during the year 1871-2, by The Rev. Chandler Hare, of Tamaqua. Before that time there had been no services held here for a number of years. The Episcopal Church had property here, consisting of a Church building and Cemetery. Both of these were at that time kept in good repair by the people in the neighborhood. The Church was occupied by a German denomination, which also conducted a Sunday School, both in German and English. The building was valued at about two thousand dollars. It had a tower, clock and bell, and a large Sunday School room in the basement, with a graveyard of one-fourth of an acre, in the rear of the Church. The Church was situated on a high hill, with a commanding view of the surrounding country. This corporation, having been admitted into union with the Convention of the Diocese of Pennsylvania in 1847, was, in 1872, extinct, with no reasonable hope of ever being reorganized.

TYRONE—*Trinity Church.*—During the year 1884-5 the Rector of St. John's Church, Huntingdon—The Rev. George Hall—began Missionary work in Tyrone. The greatest difficulty encountered was to secure a suitable place in which to hold the services. After a long delay and many disappointments the hall in the Y. M. C. A. building was secured, and services were begun the first Sunday evening in June, 1885. In 1890 this Mission had ten families, forty baptized persons, seventeen Communicants, and a lot, valued at $1,800, upon which there was a debt of $900. The Rev. Mr. Hall, having resigned, was succeeded, during the year 1890-1, by The Rev. Stewart P. Keeling, who only remained until November 1st, 1891, when he withdrew, and was followed by The Rev. John Warnock. Having served this people until some time during the year 1892-3, he felt compelled to resign in order to undergo a course of treatment for his eyes. The Rev. Mr. Warnock was succeeded by The Rev. William L. Reaney, who continued his work here until April 13th, 1895, when he resigned. The services, however, were kept up by a devoted Lay-Reader. It was at this time that the Mission erected its new Church, which was formally opened, by Bishop Rulison, on March 15th, 1895. This building, exclusive of the lot, cost three thousand two hundred dollars. During

the month of July of this year, The Rev. W. H. I. Houghton became the Missionary in charge. Continuing here until in the early part of the year 1898, The Rev. Mr. Houghton resigned and was succeeded by The Rev. J. C. Gallaudet, who only remained a short time, when he resigned. From this time Lay services were read by Mr. Edgar E. Brooks. On May 27th, 1899, Mr. Brooks was Ordained Deacon, whereupon he became the Minister-in-charge. The debt having been paid, the Church was Consecrated, by the Bishop, in January, 1900. At this time Trinity Church had thirty families, seventy baptized persons, fifty Communicants, thirty members in the Sunday School, a Church, valued at $5,500, and free of debt. The following gifts were presented to the Church at this time: a brass altar cross, a pair of bronze altar vases, a credence table, an altar book-rest and service book, a brass lecturn, choir stalls, a Communion service, and the material for a brick pavement. The following year (1900-1) a Parish library, of one thousand volumes, was started. The basement of the Church was also completed, and some changes made in the heating plant, all at an outlay of three hundred and fifty dollars. A Rectory was purchased, during the year 1901-2, at a cost of three thousand dollars, upon which there remained a mortgage of two thousand five hundred dollars. The Rev. Mr. Brooks resigned toward the close of the year 1902, and was succeeded by The Rev. F. C. Cowper. But The Rev. Mr. Cowper only remained until about the first of February, 1904, when he resigned, and was followed by The Rev. Thos. H. Johnston, who only continued work here about two years, when he resigned. In the beginning of April, 1906, The Rev. Alexander Miller Rich became Rector. It was during this year that Trinity Church was admitted into union with the Convention of the Diocese of Harrisburg. Another change of Rectors occurred in the early part of the year 1907, when The Rev. Mr. Rich resigned, and was succeeded by The Rev. D. Albert Blose. During this year the Rectory was sold for four thousand dollars, and after all debts were paid there remained one thousand two hundred dollars, which was given in trust, to the Incorporated Trustees of the Diocese. The Rev. Mr. Blose was still in charge of Trinity Church in the beginning of the year 1909.

Upper Fairfield—*Church of the Good Shepherd.*—About the year 1860 an earnest Church lady started a Sunday School here in a school house, which stood in the woods. The services of the Church were first held here during the same year by The Rev. Albra Wadleigh, Rector of St. James' Church, Muncy. These services were continued for several years, during which The Right Reverend William B. Stevens, D.D., LL.D., Bishop of the Diocese of Pennsylvania, visited the Mission and Confirmed seventeen. When The Rev. Mr. Wadleigh removed from the neighborhood no services were held here, except an occasional one by some visiting Clergyman, until August, 1873, when The Rev. G. F. Rosenmiller, of Montoursville, took charge of the work. The services were held, in the school house, every alternate Saturday. This Mission was visited by Bishop Howe on May 2nd, 1874, when eighteen persons were Confirmed. On September 17th of this year the corner-stone of the new Church was laid. The plans of this building were made by The Rev. John Henry Hopkins, D.D. The Church was built of stone, and was the most generous gift of a devoted Communicant of this Mission. The first services held in the Church were on Christmas Day, 1874. On May 16th, 1876, the Church of the Good Shepherd was Consecrated by The Right Reverend Mark Antony DeWolfe Howe, D.D., LL.D. The Rev. Mr. Rosenmiller, having withdrawn from this field in July, 1877, was followed by The Rev. William Morrall, who remained until late in the winter of 1880, when he resigned, and was succeeded, on Easter, March 28th, by The Rev. W. C. Starr. In 1880 this Mission had twenty-nine families, sixty-nine baptized persons, twenty-three Communicants, twenty-seven members in the Sunday School, and a stone Church, valued at $1,800. The Rev. Mr. Starr resigned in the early part of the year 1885, and was succeeded, on March 8th, by The Rev. Charles J. Kilgour. May 31st, 1890, the Church of the Good Shepherd had twenty families, thirty-five Communicants, seventy-five members in the Sunday School, a Church, lot, and Cemetery, free from debt. After serving this Mission for seven years, The Rev. Mr. Kilgour resigned on May 29th, 1892. The Mission continued vacant from this time until April 1st, 1893, when The Rev. John Warnock took charge,

who resigned during the year 1895-6, which again left this Mission vacant. During the Conventional year 1896-7 The Rev. A. G. Wilson took up the work, but only remained until the end of the year 1897, when he resigned. The Rev. Alexander R. DeWitt, Rector at Muncy, began work here during the year 1899 and 1900. In 1900 this Mission had thirty-three families, thirty-five Communicants, eighty-seven members in the Sunday School, a Church and Cemetery, valued at $3,000, and free of debt. During the year 1900-1, in addition to the services given by the Rector, Mr. W. C. Hall, a Lay-Reader, read services on the first Sunday of each month. The Rev. Mr. DeWitt, having withdrawn from the work, was followed, in August, 1901, by The Rev. James W. Diggles. It was during this month that the Church was struck by lightning and burned down, but was rebuilt in the summer of 1902. The Rev. Mr. Diggles, having resigned, was succeeded, about the beginning of February, 1903, by The Rev. D. Convers, who withdrew the last of December. From this time the Lay-Reader—Mr. William C. Hall—again supplied the service. About June 1st, 1905, The Rev. George W. Atkinson became the Missionary-in-charge. Another change of Rectors occurred during the year 1906-7, when The Rev. Mr. Atkinson resigned, and was succeeded by The Rev. Charles E. Fessenden, who still continues in charge.

WATSONTOWN—*St. Jude's Mission.*—On September 8th, 1872, work was begun here by The Rev. George F. Rosenmiller. The name given to this interest was "The Holy Cross Mission." The services were held every alternate Sunday afternoon. The Rev. Mr. Rosenmiller withdrew from this work in the middle of the summer of 1874, and was followed, on August 23rd, by The Rev. B. R. Phelps, who only remained six months, when he resigned. After a vacancy of several months The Rev. Charles L. Newbold took charge, who continued the work until in the early fall of 1876, when he resigned. On October 1st The Rev. Marcellus Karcher succeeded to the Rectorship, and continued until January 1st, 1878, when he resigned. Nothing further was done here until the Tenth Sunday after Trinity, 1890, when The Rev. M. W. Christman again resumed the work. The services were held in the Baptist house of worship, for which a rental

of fifty cents per service was paid. In the year 1891-2 a small building was rented, and a Sunday School organized. The services were held every Monday evening and Communion the last Sunday of each month. About the year 1892 the name "Holy Cross Mission" was changed to "St. Jude's Church." The Rev. Mr. Christman having left this field in June, 1892, this Mission continued vacant until April 1st, 1893, when The Rev. John Warnock took charge, but only remained until some time during the year 1893-4, when he resigned, and was succeeded by The Rev. George W. Van-Fossen. The Rev. Mr. Van Fossen withdrew on November 1st, 1894, and was followed, in 1895, by The Rev. F. N. Strader, who only remained until October, 1896, when he resigned. After a vacancy of almost three years, The Rev. William E. Kunkel took charge of the work in 1899. In later years but very little if anything has been done here.

WAYMART—*Mission Station.*—During the year 1890-1 The Rev. George C. Hall, Rector of Grace Church, Honesdale, began giving occasional services here. Upon the withdrawal of The Rev. Mr. Hall from Honesdale, about January 31st, 1894, the services here were discontinued for a short time, when The Rev. E. J. Balsley, Rector at Carbondale, began giving an afternoon service on the Second Sunday of each month. In 1895-6 these services were reduced to one every alternate month. The Rev. Mr. Balsley left Carbondale the last of February, 1897, which again left this Mission Station without services. When The Rev. James P. Ware became the Rector at Honesdale, on September 1st, 1897, the services here were again resumed. During the year 1906-7 The Rev. Mr. Ware, having resigned Grace Church, Honesdale, was succeeded by The Rev. Albert L. Whittaker, who has continued the monthly services at Waymart to the present time, 1909.

WAYNESBORO—*St. Mary's Church.*—During the Conventional year 1900-1 the Rector at Chambersburg—The Rev. E. V. Collins—made several visits to Waynesboro in the interests of the Church. The following year (1901-2) the Bishop placed The Rev. Samuel Thurlow in charge of the work here. The name given to this interest, at this time, was St. Peter's Mission. The Rev. Mr. Thurlow resigned about

January 1st, 1903. After being vacant six months or more, The Rev. Horace W. Stowell took charge in July. The name of the Mission was, at this time, changed to St. Stephen's. Owing to ill health The Rev. Mr. Stowell resigned in 1904, and the work was again placed in charge of the Rector at Chambersburg. A Sunday School was organized in the early part of the year 1907. After a vacancy of several years The Rev. W. T. Twamley was placed in charge of the work in the early summer of 1907. A beautiful corner lot was secured, at this time, and the name of the Mission was again changed from St. Stephen's to St. Mary's Church. The Rev. Mr. Twamley resigned in the summer of 1908, and was succeeded by The Rev. John Costello.

WEATHERLY—*Christ Church, Asa Packer Memorial.*—Services were begun here January 23rd, 1882, by The Rev. Charles A. Marks. There were, at this time, eight families of Church people residing in this town. These people were so confident of establishing and maintaining the Church here that they at once named the Mission "Christ Church, Asa Packer Memorial." The Rev. Mr. Marks, having withdrawn from the work, was succeeded, in May, 1883, by The Rev. James P. Buxton, Rector at Hazleton. The services were held every Wednesday evening until January, 1884, when the Mission was deprived of the use of the building in which the services were held. From this time the services were discontinued until the following June, when the use of another building was secured and the services resumed. In the meantime, however, The Rev. Mr. Buxton had resigned the beginning of May, 1884, which left Christ Church vacant. Some time during the Conventional year 1884-5 The Rev. Louis C. Washburn took charge. A lot was donated by Mr, W. W. Blakslee, upon which a Church, costing two thousand three hundred and eighty-seven dollars, was built. The pulpit, lecturn, prayer-desk, altar-rail, credence and a cross of polished walnut, were presented by St. Peter's Church, Hazleton. An altar, pews, lamps, and windows, were yet needed to complete the Church. The Rev. Mr. Washburn, having withdrawn from the work shortly after the Convention of 1888, was succeeded by The Rev. William Holden, who only remained about one year, when he resigned. Christ Church

continued vacant from this time until January 1st, 1893, when The Rev. William T. Auman, Rector at White Haven, took up the work. During the year 1894-5 three stained glass windows were placed in the Church, and the walls frescoed. After improving and beautifying the interior, Christ Church was Consecrated, by Bishop Talbot, on Friday, April 15th, 1898. In 1900 this Mission had nine families, twenty-four baptized persons, twenty Communicants, thirty-eight members in the Sunday School, a Church, valued at $3,800, and free of debt. A change of Rectors occurred in the spring of 1904, when The Rev. Mr. Auman withdrew and was succeeded by The Rev. James A. Brown. On January 1st, 1906, this Mission was placed under the care of the Rector of St. Mark's, Mauch Chunk, with The Rev. R. W. H. Christie in charge. After continuing only about six months The Rev. Mr. Christie withdrew from the work. Shortly after this the work was placed in charge of Mr. Lyman, a candidate for Holy Orders. During the year 1906-7 the Church received a new roof and was painted on the outside. Some time during the Conventional year 1907-8 the work here was placed in charge of The Rev. Malcolm A. Shipley, Jr., Rector of St. Peter's, Hazleton.

WELLSBORO—*St. Paul's Church.*—This Parish was admitted into union with the Convention of the Diocese of Pennsylvania in 1841. At the time of the organization of the Diocese of Central Pennsylvania, in November, 1871, The Rev. John K. Karcher was the Rector. Prior to Advent Sunday, 1871, this Parish was supported by means of pew rents. From this latter date until about 1897 all expenses were met by voluntary subscriptions. Upon the resignation of The Rev. Mr. Karcher during the year 1872-3, The Rev. Charles Breck, D.D., became Rector of this Parish for the second time. During this year the old Rectory building was sold and removed, so as to make place for the new one, which was then erected. A bell was placed on the Church in the summer of 1873. In 1874-5 the Church was improved, and two acres of ground bought, all at a cost of six hundred dollars. Owing to illness in the Rector's family during the year 1878, Prof. E. Francis gave Lay services for six months. In 1880 this Parish had ninety-five families, two hundred and eighty

baptized persons, one hundred and three Communicants, one hundred and twelve members in the Sunday School, a Church, Rectory, and three lots, valued at $16,000. Alterations were made to the Church during the year 1882-3, at a cost of one thousand three hundred dollars. Still more extensive improvements were made the following year (1883-4), when a recess chancel was built to the Church, and the entire building painted without and decorated within. While this was being done the Church was closed for seven months. These improvements were made at a cost of four thousand two hundred and forty-five dollars and sixty-six cents. After a number of years of faithful service in St. Paul's, The Rev. Dr. Breck resigned on June 4th, 1884. St. Paul's Church continued vacant from this time until the first Sunday in September, when The Rev. W. G. Ware took charge. Prior to The Rev. Mr. Ware's taking possession of the Rectory, the Vestry carpeted several rooms, the ladies furnished an excellent range for the kitchen, and an individual placed a handsome heater in the study. Besides this a neat and substantial fence was built around the property. A new organ was purchased for the Church, during the year 1886-7, at a cost of one thousand and fifty dollars, and a brass lecturn presented by a lady as a memorial to her son. The following year (1887-8) a beautiful brass book rest was placed on the altar by Mr. Louis Doumaux in memory of his wife. On Sunday, August 26th, 1888, St. Paul's Church celebrated the fiftieth anniversary of its existence. A beautiful solid silver Communion service was presented and used for the first time at this anniversary service. The flagon was the gift of the Wardens—Messrs. J. L. Robinson and William Bache, both of whom were members of this Parish from the time it was organized. The chalices were presented by the congregation, the paten by a friend, and the spoon by the Sunday School. The nine rectors, who, at one time or another, had charge of this Parish, were all living at this time, but The Rev. A. A. Marple was the only one who was able to be present at these services. The Rev. Mr. Ware resigned on May 1st, 1889, and was followed, shortly afterwards, by The Rev. A. W. Snyder. On May 31st, 1890, St. Paul's Church had one hundred and fourteen families, three hundred and

thirty-six baptized persons, one hundred and twenty-five Communicants, one hundred and forty-seven members in the Sunday School, a Church and Rectory, free of debt. During the Conventional year 1893-4 The Rev. Mr. Snyder resigned, and was succeeded by The Rev. William Heakes. A lot was purchased, during the year 1895-6, upon which to build a stone Church. A reading room and gymnasium were also opened at this time for the use of St. Andrew's Brotherhood. About this time the Parish came into possession of the Willow Hall property. The following year (1896-7) the building of the new Church was started. This Church, having been completed at a cost of about twenty-three thousand dollars, was formally opened for divine service on Easter, April 2nd, 1899. In 1900 this Parish had one hundred and sixteen families, four hundred baptized persons, two hundred and eleven Communicants, one hundred and sixty-five members in the Sunday School, a Church, Rectory and Parish Building, valued at $36,000, with a debt of $3,000. A three thousand dollar pipe organ was built in the new Church in the spring of 1903. In 1907 St. Paul's Church had an invested capital of nine thousand and ninety-nine dollars and ninety-three cents, for the support of the Parish. The Rev. Mr. Heakes still continued his work in Wellsboro in the early part of 1909.

WESTFIELD—*St. John's Church.*—The Rev. Percy Clinton Webber began holding services here in November, 1883, at which time there were but two Communicants residing in Westfield. The services were held in a hall, fitted up as a Chapel. The name given to this Mission, and by which it was known until in 1896, was St. Mary's. During the first six months these people raised three hundred dollars. The Rev. Mr. Webber withdrew from the work in the winter of 1886-7. On March 13th, 1887, The Rev. Percy J. Robottom took charge. There was, at this time, but one Church in this town of four thousand inhabitants. After serving this Mission for only a short time, The Rev. Mr. Robottom resigned, and was succeeded, in September, 1888, by The Rev. William P. Painter. The Rev. Mr. Painter was the first Clergyman to reside in Westfield. A lot was purchased about this time, for which five hundred and fifty-five dollars were

paid. But The Rev. Mr. Painter only remained until in the year 1889, when he resigned. From this time St. Mary's continued vacant until the first Sunday in August, 1895, when The Rev. W. N. R. Ashmead took charge. The new stone Church, which had been started several years prior to this, was formally opened, by the Bishop, on November 8th, of this year. The members and friends of this Mission will ever hold in most grateful esteem Mrs. N. L. Sherwood, of New York City, whose generous gift made this beautiful

ST. JOHN'S CHURCH, WESTFIELD, PA.

Church a possibility. On October 9th, 1896, The Right Reverend the Bishop of the Diocese Consecrated this new building as St. John's Church, Westfield. Thus the name was changed from St. Mary's to St. John's. At this time Mrs. Sherwood added to her generous gifts of the past seven hundred dollars more, to purchase a bell, and further furnish the interior of the Church. The following year (1897-8) the bell was placed upon the Church, choir stalls and kneeling stools put in place, and the walls frescoed. The Rev. Mr. Ashmead resigned, and was succeeded, on June 1st, 1898, by

The Rev. J. C. Skottowe. During the Conventional year 1899 and 1900 the natural gas was put in the Church for heating purposes. At the same time the basement of the Church was finished so that it could be used as a Parish room. To meet these obligations Mrs. Sherwood again came forward with the generous gift of three hundred dollars. In 1900 St. John's Church had thirty-four families, eighty-seven baptized persons, thirty-eight Communicants, twenty-four members in the Sunday School, a Church, valued at $9,000, and free of debt. The gas, which heretofore was only used for heating purposes, was, during the year 1901-2, laid throughout the Church and used also for lighting. On Easter, 1902, a choir of eighteen members was vested for the first time. The Rev. Mr. Skottowe withdrew from Westfield in November, 1905, and the work was placed in charge of Mr. Arthur J. Watson, a candidate for Holy Orders. Upon his Ordination to the Diaconate on Trinity Sunday, June 10th, 1906, The Rev. Arthur John Watson continued in charge of St. John's Mission until in the year 1908, when he resigned.

West Pittston—*Trinity Church.*—Although West Pittston was a separate borough, yet for a number of years it constituted a very important part of St. James' Parish, Pittston. In 1882 The Rev. George H. Kirkland, Rector of St. James', reported sixty families, with seventy-three Communicants, residing in West Pittston. The following year (1883) an effort was started to organize a Parish here. At this time four thousand five hundred dollars were already subscribed toward the building of a Church. But The Rev. Mr. Kirkland resigned St. James' during this year, and was succeeded, on February 1st, 1884, by The Rev. Jacob Miller, who continued the effort to establish a Parish in West Pittston. In June, 1885, Trinity Church was incorporated into a Parish, and received into union with the Convention of the Diocese. On the 18th of the following October The Rev. Dr. Webster Coxe entered upon his duties as the first Rector of this newly established Parish. Two lots had, in the meantime, been secured, and the building of a Church was started in the spring of 1886. On the following Christmas morning the first service was held in the Sunday School room of the

new Church. But it was not until the First Sunday in Lent, March 10th, 1889, that the Church was completed and formally opened, by Bishop Rulison, for divine service. The Rev. D. Webster Coxe, D.D., resigned on February 22nd, 1890, and was succeeded, on June 1st, by The Rev. James P. Buxton. At this time Trinity Parish had eighty-eight families, two hundred and eighty-five baptized persons, one hundred and three Communicants, one hundred and seven members in the Sunday School, a Church and two lots, valued at $16,500, with a debt of $6,500. But as The Rev. Mr. Buxton only continued until December 1st of this year, the Parish again became vacant, and continued so until April 12th, 1891, when The Rev. Edward Henry Eckel became Rector. But during this interregnum services were supplied by The Rev. Messrs. Bird, Worcester and Gring, of this Diocese, and The Rev. Messrs. Starr, of Philadelphia, and Newbold, of New Jersey. During this year the Church grounds were graded, planted with grass, and enclosed with a fence. The Sunday School, during this year, presented the Church with a handsome set of green hangings in memory of Mr. H. S. Phillips, its first Superintendent. The Rev. Mr. Eckel resigned the last of October, 1896, and was succeeded by The Rev. Frank P. Harrington. In 1900 this Parish had one hundred and forty-five families, four hundred baptized persons, one hundred and seventy-seven Communicants, one hundred and forty-six members in the Sunday School, a Church and two lots, valued at $21,000, with a debt of $2,990.21. The final indebtedness was paid on July 26th, 1902, and the Church Consecrated, by Bishop Talbot, on the 14th day of October. During the Conventional year 1903-4 a most valuable Rectory was built and presented to the Church, by Mrs. Margaret Lacoe White, of Rock Island, Illinois, in memory of her father—Ralph D. Lacoe. As a new Church had become a necessity, the old building was, on April 19th, 1904, Deconsecrated by the Bishop of the Diocese. The Rev. Mr. Harrington resigned toward the close of the year 1905, and was succeeded, in the month of December, by The Rev. Edward D. Johnson. In the year 1907 this Church had an invested capital of three hundred dollars

for the support of the Parish. The work in 1909 is still carried on by The Rev. Mr. Johnson.

ST. PAUL'S CHURCH, WHITE HAVEN, PA.

WHITE HAVEN—*St. Paul's Church*.—St. Paul's Church was admitted into union with the Convention of the Diocese of Pennsylvania in 1860. In the fall of 1871 The Rev. Leighton Coleman, Rector of St. Mark's, Mauch Chunk, had charge of the work here. During the year 1871-2 The Rev. Mr. Coleman was assisted in carrying on these services by the Lay-Reader, Mr. Stephen Maguire, Headmaster of St. Mark's Academy, Mauch Chunk. The Rev. Mr. Coleman closed services among this people on Easter, 1873, and was succeeded by The Rev. Peter Russell. About this time the Church was greatly improved and beautified. A Rectory was built during the summer of 1873, which was completed and occupied on October 1st. There remained a debt of three hundred dollars upon this building. During the year 1874-5 eight hundred and eighty-one dollars and ninety-seven cents were spent on the Rectory and surroundings, and the last of the indebtedness was paid off. The Rev. Mr. Russell resigned during

the month of October, 1877. The Parish continued vacant from this time until January 1st, 1878, when The Rev. Marcellus Karcher took charge. Through the liberality of A. Lewis, Esq., the outside of the Church was painted during the Conventional year 1879 and '80. In 1880 this Mission had thirty-two families, ninety-two baptized persons, forty-two Communicants, one hundred and forty-one members in the Sunday School, a Church and Rectory. The following repairs and improvements were made during the year 1883-4: a new slate roof was placed on the Church, a tower erected and a bell placed in it, the interior was frescoed and timbers placed in the ceiling to add strength to the roof and walls, the pews were shortened so as to make side aisles, and a new Chapel purchased. Besides this chandeliers and a lantern, for the vestibule, were donated by members of the Mission, and five memorial windows were placed in the Church. All this was done at a cost of one thousand five hundred and eighty-three dollars and eighty-three cents. St. Mark's Church, Mauch Chunk, donated a handsome walnut pulpit and eagle lecturn. The Rev. Mr. Karcher resigned during the year 1884-5, and was succeeded, in the latter part of 1885, by The Rev. D'Estaing Jennings. The efficiency of this Mission was greatly reduced, during the year 1886-7, by removals. St. Paul's having again become vacant, The Rev. H. M. Jarvis took charge about April 1st, 1890. At this time St. Paul's had thirty-eight families, eighty-nine baptized persons, thirty-three Communicants, forty-nine members in the Sunday School, a Church, Chapel, Rectory and Cemetery, valued at $7,125, and free of debt. On the 29th of the following December the Church was partially destroyed by fire. But having received one thousand one hundred and thirty dollars insurance money enabled the Church, at once, not only to put the building in good repair, but at the same time to install a steam heating plant. During the year 1891-2 a new pipe organ was purchased, for eight hundred dollars, and a memorial font of Italian marble with an oak cover, brass mounted, was presented by Mrs. Blakslee. The Rev. Mr. Jarvis resigned about the close of the year 1892, and was succeeded, on January 1st, 1893, by The Rev. William T. Auman. The Rev. Peter Russell served as an Assistant to

the Rector during the year 1897-8. In 1900 this Mission had twenty-nine families, ninety-nine baptized persons, fifty-eight Communicants, one hundred and forty members in the Sunday School, a Church and Rectory, valued at $10,000, and free of debt. The Rev. Mr. Auman resigned in the spring of 1904, and was succeeded by The Rev. James A. Brown. During the year 1904-5 the Rectory was painted, and fitted up with every modern convenience, at an outlay of eight hundred dollars. The basement of the Church was entirely renovated during the year 1906-7, at an expense of four hundred dollars. The Rev. Mr. Brown resigned in the fall of 1907, and was succeeded, shortly afterwards, by The Rev. Samuel W. Derby, who still continues the work in 1909.

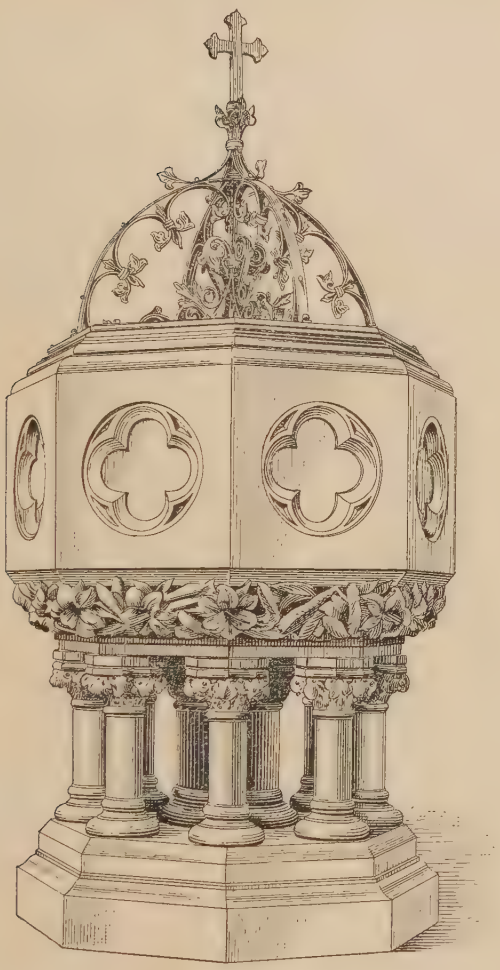
ST. STEPHEN'S CHURCH, WILKES-BARRE, PA.

WILKES-BARRE—*St. Stephen's Church.*—The admission of this Parish into union with the Convention of the Diocese of Pennsylvania dates back to 1821. At the time of the organization of the Diocese of Central Pennsylvania, in the fall of 1871, The Rev. R. H. Williamson was the Rector. This Parish had, at this time, three Mission Sunday Schools under its care—one in North Wilkes-Barre, another at Kingston, and a third at Plymouth. In 1873 St. Stephen's had an investment of one thousand one hundred dollars in six per cent bonds. The Rev. Mr. Williamson having resigned, The Rev. Chauncey Colton, D.D., was in charge from February,

LECTURN.

1874, until the 8th of the following November, when The Rev. Henry L. Jones became Rector. Both the Church and Rectory were, in 1875, repaired at a cost of two thousand eight hundred and forty-seven dollars and forty-two cents. During the Conventional year 1877-8 the Ladies' Dorcas Society distributed between six and seven hundred garments among the worthy poor of Wilkes-Barre. St. Stephen's had, at this time, the work at Log Chapel, Laurel Run, under its care. This Chapel was the gift of Gen. Paul A. Oliver, a Communicant of St. Stephen's Church. Through this agency, and a day school, in charge of a member of this Parish, Gen.

CHANCEL, ST. STEPHEN'S CHURCH, WILKES-BARRE, PA.



BAPTISMAL FONT.

Oliver labored for the welfare of the neighborhood which surrounded his mountain home. In 1880 St. Stephen's Church had two hundred and eighty families, six hundred and sixty-one baptized persons, two hundred and seventy-five Communicants, seven hundred and thirty-nine members in the Sunday School, a Church and Rectory. During the year 1880-1 one thousand five hundred dollars were spent on improvements upon the Rectory. The various Sunday

Schools connected with St. Stephen's were, at this time, maintaining scholarships in Salt Lake City, Utah, in Mexico, two in Africa, and two in China. In the early part of the year 1882-3 a new Parish Building, for Sunday School and Parochial purposes, was erected in the rear of the Church. It was about this same time that sixteen thousand nine hundred and twenty dollars were expended on enlarging the Church. But in addition to this the ladies of the Parish spent one thousand six hundred dollars for chancel windows and a water motor. While this work was being done the services were held in the new Parish Building. A window was placed in the Church, during the year 1884-5, in mem-

PULPIT.

ory of Mrs. Ruth T. Ross, by her heirs. One thousand nine hundred and forty-two dollars worth of improvements were made on the Rectory in 1886-7. The following year (1887-8) the tower and vestibule to this Church were completed. About the same time a Bishop's chair was placed in the Sanctuary of the Church, in memory of The Right Reverend Dr. Stevens, late Bishop of the Diocese of Pennsylvania. A Communion table was given, at the same time, by the young ladies of the Parish. No less than twelve thousand two hundred and sixty-three dollars and sixty-five cents were raised and expended on Church improvements during this year. The interior decorations of the Church were completed in 1888-9.

A brass pulpit was, at this time, presented to the Church in memory of Judge Woodward, also a memorial tablet as a loving tribute to Judge and Mrs. Conyngham, and a beautiful window, representing Christ in the temple, was put in place as a memorial of Miles Bowman McAlister. On May 31st, 1890, St. Stephen's Parish had three hundred families, seven hundred baptized persons, three hundred and sixty-five Communicants, one thousand and twenty-six members in the Sunday School, a Church, Chapel, Rectory and Parish House, valued at $75,000, with a debt, owed to St. Stephen's Parish Trust Fund, of $2,900. Further improvements were made to the Church, including a steam heating plant, toward the latter part of the year 1892, to the amount of some four thousand dollars. This Parish had an Industrial School, which in 1892-3 had over four hundred scholars. The Ladies' Parochial Aid Society raised one thousand dollars, during the year 1894-5, for various Church purposes. During the same year this Parish was called upon to mourn the loss, by death, of its two Wardens—Messrs. Richland Sharpe and Charles M. Conyngham. This Parish sustained a great loss in the destruction of its Church by fire on Christmas Day, 1896. But the building of a new Church was soon begun, the corner-stone of which was laid on Tuesday, May 4th, 1897. This beautiful house of God, having been completed and paid for, was Consecrated, by Bishop Talbot, on May 18th, 1899. The Convention of the Diocese was in session here at this time, and the Bishop of New York preached the Consecration sermon. In 1900 this Parish had three hundred families, seven hundred baptized persons, four hundred and ninety Communicants, eight hundred and thirty members in the Sunday School, a Church, Chapel, Rectory, and Parish Building, all valued at $115,000, and free of debt. St. Stephen's had a Parish School, in 1903, with thirty-eight pupils, and also an Industrial School with forty teachers and four hundred and forty-one pupils. Beautiful windows were placed in the Church, during the year 1903-4, in memory of John K. Woodward, John R. Lee, Charles Parrish, and Joseph Birkbeck. The following year (1904-5) additional windows were placed in the Church in memory of Richard Sharpe and his two sons, Richard and William, also one in

IN MEMORY OF CHARLES PARISH.

memory of Mrs. Amzi Fuller and her granddaughter, Esther Fuller. At this time St. Stephen's Parish agreed to pay five per cent interest upon fourteen thousand dollars on apportionments for the Endowment Fund of the Diocese, until said Endowment, including this interest, shall have reached the sum of one hundred thousand dollars. In 1905-6 the following memorials were placed in the Church—two windows in loving memory of the Hon. Chas. A. Miner and

IN MEMORY OF JOHN K. WOODWARD.

Miss Eleanor Parrish Bradley, and two tablets as affectionate tributes to Lydia Chapman Woodward, wife of Elisha Atherton Hancock, and Sarah Elizabeth, wife of the Hon. George W. Woodward. During the year 1906-7 windows, representing the Angels of Prayer and Praise, were placed in the vestibule of the Church in memory of Mrs. Caroline Ross Atherton and her granddaughter, Elizabeth Miner.

IN MEMORY OF
OLIVER B. HILLARD.

IN MEMORY OF JOHN N.
AND RUTH A. P. CONYNGHAM.

CHRIST KNOCKING AT THE DOOR.

This Parish and the Diocese met with a great loss, during this year, in the death of Mr. Samuel LeRoy Brown. St. Stephen's Church had, in 1907, an invested capital, for the support of the Parish, which realized an annual income of nine hundred and fifteen dollars. As this Parish ever had a number of Missions under its care, it was never without from one to four Curates on its staff of Clergy. Having served

as Rector of this Parish for upwards of thirty-five years, The Rev. Henry L. Jones, S.T.D., still continues the work in 1909.

WILKES-BARRE (South)—*St. Clement's Church.*—In 1870 this Parish was admitted into union with the Convention of the Diocese of Pennsylvania. At the time when the Diocese of Central Pennsylvania was formed, in November, 1871, The Rev. W. J. Cleveland was in charge of this work, but resigned on September 22nd, 1872. From this time the Sunday services were supplied by different Clergymen until the 15th of the following December, when The Rev. G. W. Knapp became Rector. A new pipe organ was purchased about this time, and other improvements made. The Church was fitted up for gas, during the year 1874-5, at a cost of two hundred and thirty dollars. On Christmas Day, 1875, a lady Communicant presented this Parish with an elegant sterling silver Communion service. And on Easter, 1876, several ladies presented a set of beautiful white altar cloths. About two hundred dollars were spent, during this year, on repairs and improvements to the Church property. The Rev. Mr. Knapp resigned in the spring of 1877. From this time St. Clement's continued vacant until March 31st, 1878, when The Rev. P. B. Lightner took charge. But after continuing only about one year he resigned in the spring of 1879, and was succeeded, on April 23rd, by The Rev. Edward M. Pecke, who after a few months' stay suddenly resigned—under painful circumstances. As the Parish was then vacant The Rev. Mr. Fugett took temporary charge, after which the Church was closed, and continued so for almost one and a half years. Services were again resumed on Quinquagesima Sunday, February 19th, 1882, by The Rev. Charles Holland Kidder. But it was not until May 1st that The Rev. Mr. Kidder received and accepted a call to become Rector. An additional heater was purchased, and the old one repaired, in the fall of 1883. The Rev. Mr. Kidder resigned about June, 1884, from which time this Parish continued vacant until October 1st, 1885, when The Rev. Horace Edwin Hayden, Curate at St. Stephen's, took up the work. After continuing until June 15th, 1887, he resigned. St. Clement's again found itself vacant until the first of the following October,

when The Rev. Charles L. Sleight became Rector. About this time a lot, adjoining the Church and valued at one thousand dollars, was presented to the Parish for a Rectory. A surpliced choir was organized at this time. May 31st, 1890, St. Clement's Church had sixty families, two hundred baptized persons, seventy-three Communicants, a Church and lot, valued at $15,000, and free of debt. The building of a Rectory was begun in December of this year and completed by Easter, 1891. There remained a debt of one thousand dollars upon this building. The Rev. Mr. Sleight, having resigned, was succeeded, on the Second Sunday after Easter, 1896, by The Rev. Willis H. Stone. A stone Parish House was erected during this summer. The steam heating plant placed in this building was connected with the Church, by means of pipes, thus heating both buildings with the same plant. The grounds around the buildings were also graded, seeded, and beautified with trees and shrubbery. In 1900 this Parish had one hundred and ninety families, four hundred and twenty-five baptized persons, one hundred and forty Communicants, two hundred and twenty-one members in the Sunday School, a Church, Rectory, Parish House, and vacant lot, valued at $65,000, with a debt of $4,000. This Parish also conducted an Industrial School, which, in 1902, had eighteen teachers and two hundred and eighty-two pupils. The last of the above indebtedness was paid during the Conventional year 1906-7. In 1909 The Rev. Mr. Stone still continues to be the Rector of St. Clement's Church, Wilkes-Barre.

WILKES-BARRE—*Calvary Church.*—Sometime about the year 1890 or '91 St. Stephen's Church, through its Rector—The Rev. Dr. Jones—began work in North Wilkes-Barre. This work became sufficiently promising to warrant the building of a Church in the summer of 1893. During the year 1893-4 The Rev. W. D. Johnson, having become Assistant at St. Stephen's, was placed in charge of the work here. This beautiful brownstone Church was Consecrated, by Bishop Rulison, on the afternoon of December 23rd, 1894, under the name of Calvary Church, North Wilkes-Barre. In 1895 this Church was received into union with the Convention of the Diocese. During the year 1896-7 a Parish House was erected. Eight thousand dollars of the amount raised for

the erection of this building was given by members of St. Stephen's Church. Of the six hundred and fifty-four dollars and forty cents required to furnish this building, the Young Men's Club and St. Agnes' Guild gave one hundred and fifty dollars. In 1900 Calvary Church had two hundred and fifty families, eight hundred and fifty baptized persons, three hundred and forty-three Communicants, four hundred and thirty-nine members in the Sunday School, a Church and Parish Building, valued at $30,000, with a debt of $1,000. During the summer of 1901 the Church was enlarged to double its

CALVARY CHURCH AND PARISH HOUSE, WILKES-BARRE, PA.

seating capacity, at a cost of about nine thousand dollars. The entire indebtedness of this Parish was wiped out during the year 1903-4, and the deeds for the property placed in possession of the Vestry of St. Stephen's Parish. The Rev. Mr. Johnson resigned in the fall of 1906, and was succeeded by The Rev. Frederick L. Flinchbaugh. A memorial gift of three chancel chairs, a Bishop's chair, and two double-seated sedilia, was presented to the Church on Easter, 1907. But The Rev. Mr. Flinchbaugh only remained until the last of the year, when he resigned, and was succeeded, in the beginning of 1908, by The Rev. Charles M. Gross.

WILLIAMSPORT—*Christ Church.*—This Parish was admitted into union with the Convention of the Diocese of Pennsylvania in 1847. When the Diocese of Central Pennsylvania was organized, in November, 1871, The Rev. William Paret, D.D., was Rector of Christ Church. It was during this period that Christ Church was burdened with a debt of twelve thousand dollars. But by May 31st, 1875, this amount had been reduced to eight thousand dollars. Christ Church, at this time, maintained a Mission, with a Chapel, on the outskirts

CHRIST CHURCH, WILLIAMSPORT, PA.

of the city. Shortly after the Convention of 1876 The Rev. Dr. Paret resigned, and was succeeded by The Rev. J. H. Hopkins, S.T.D. During the year 1876-7 two hundred and twenty-eight dollars and seventy-five cents were paid on the organ and Chapel, one hundred and sixty dollars and seventy-five cents on the reading room, and three hundred dollars on the Rectory, thus reducing the indebtedness to that amount. At the same time repairs and improvements had been made both to the Church and Chapel to the amount of four hundred and two dollars and twenty-nine cents.

Further repairs and improvements were made to the Church, during the year 1877-8, to the amount of one hundred and ninety-one dollars and ninety-five cents, besides paying seven hundred and forty-two dollars and eighty cents on the Church debt. But it was not until the following year (1878-9) that the remaining indebtedness of seven thousand four hundred and ninety-one dollars and ninety-two cents was entirely paid off. In 1880 Christ Church had two hundred and eighty-five Communicants, five hundred and forty-five members in the Sunday School, a Church, Rectory, and Mission Chapel, valued at $45,000, with a debt of three hundred dollars on the Chapel. An Industrial School was carried on by Christ Church, which, in 1881-2, had three teachers and fifty pupils. During the year 1883-4 a five hundred dollar memorial window was placed in the Church, a new Sunday School building erected at a cost of eight thousand five hundred dollars, besides one thousand five hundred dollars paid on a Mission Chapel, and four hundred dollars on a reredos. In the fall of 1884 a steam heating plant was placed in the Church and other improvements made, at an expenditure of three thousand two hundred and twenty-two dollars and seventy-five cents. The Rev. Dr. Hopkins resigned during the year 1887-8, and was succeeded, about February 1st, 1888, by The Rev. William H. Graff. May 31st, 1890, this Parish had four hundred and twelve Communicants, six hundred and seventy-two members in the three (Christ, St. Mary's, and St. John's) Sunday Schools, a Church, two Chapels, and a Rectory, valued at $70,000, with a debt of $3,060.11. On Sunday, February 9th, 1891, Christ Church celebrated the fiftieth anniversary of the planting of the Episcopal Church in the now flourishing city of Williamsport. The principal sermon, on this occasion, was preached by The Right Reverend William Paret, D.D., LL.D., Bishop of Maryland, and a former Rector of this Parish. All the Episcopal Churches, Missions and people in the city united in these jubilee services. It was during this year that the tower of Christ Church was completed. During the same year two massive brass candelabra were placed inside the altar rail in memory of Dr. J. L. A. Burrell, also a beautiful pulpit erected to the memory of The Rev. John Henry Hop-

kins, S.T.D., a former Rector of the Parish. Upon his death, which occurred on July 17th, 1893, Major James H. Perkins left four thousand five hundred dollars to Christ Church, the interest of which is to be used for designated purposes in the Parish. At the time of the great flood of May 20th and 21st, 1894, the water stood nearly two feet in the Rectory, and about five feet in the Church. All movable property, however, had been taken to a place of safety. The greatest loss sustained by the Church was the utter destruction of the pipe organ. This organ was replaced by a new one, during the year 1894-5, at a cost of two thousand seven hundred dollars. In January, 1895, the Parish House was injured by fire, but the loss was covered by insurance. The damage

THE REV. EDWARD HENRY ECKEL.

done to the building was soon repaired, and additional improvements made. The following year (1895-6) the Sunday School room was reseated, a new Sunday School organ provided, and a large number of new books added to the library. In the month of May, 1896, Christ Church received a bequest of five hundred dollars from Miss Agnes Montgomery, which was added to the Perkins bequest, making a total, at this time, of five thousand dollars. After eight years of service, The Rev. Mr. Graff resigned toward the latter part of this year, and was succeeded, on November 1st, by The Rev. Edward Henry Eckel. In 1900 this Parish had three hundred and seventy-five families, six hundred and fifty-eight baptized persons, four hundred and five Communicants, three hundred and ninety-five members in the Sunday School, a Church, Rectory, Parish Building, Chapel, and three lots in the Ceme-

tery, valued at $60,000, and free of debt. The Church was completely renovated and decorated, also recushioned and recarpeted, during the year 1900-1, at an outlay of three thousand four hundred dollars. Ten dormer windows were placed in the roof of the Church, for additional light and ventilation. A litany-desk was presented by Mrs. John White as a thank offering. Five thousand dollars were given to the endowment fund by Mr. Josiah Howard, of Emporium, in memory of his father, Mr. Charles B. Howard. The Rev. Mr. Eckel resigned the last of February, 1905, and was succeeded, on June 9th, by The Rev. W. Northey Jones. On the morning of All Saints' Day, November 1st, a beautiful window—"The Nativity"—was placed in the Church by Mr. C. LaRue Munson in loving memory of his parents. During the year 1906-7 another beautiful window was presented to the Church in memory of Mr. James V. Brown, also a bronze tablet as a loving tribute to Messrs. John and John Allison White. At the same time a new sanctuary rail was placed in the Church in memory of Mrs. Carile Cone Brown. Christ Church had, in 1907, an invested capital of seventeen thousand six hundred dollars for the support of the Parish. During almost its entire history Christ Church was rarely without one or two Curates to assist the Rector in the missionary work of the Parish. The Rev. Mr. Jones still continues his work as Rector in 1909.

WILLIAMSPORT—*Trinity Church*.—In 1866 Trinity Church was admitted into union with the Convention of the Diocese of Pennsylvania. When the Diocese of Central Pennsylvania was formed, in the fall of 1871, The Rev. Toliver F. Caskey was in charge of this Parish. Trinity Church building, having been erected by Peter Herdie, Esq., was, by him, with the ground upon which it stood, conveyed by deed to the Rector, Wardens and Vestrymen of Trinity Parish. This beautiful stone Church was Consecrated by the Bishop of the Diocese, assisted by the Bishops of Pennsylvania and Pittsburgh, on February 22nd, 1876. The sweet-toned chimes of nine bells were placed upon the Church by The Hon. John W. Maynard. Shortly after the Convention of 1877 The Rev. Mr. Caskey resigned, and was succeeded by The Rev. F. Duncan Jaudon, who continued in charge until in January,

1879, when he resigned. Trinity Church remained vacant from this time until the first Sunday in May, when The Rev. George C. Foley became Rector. In 1880 this Parish had eighty families, one hundred and thirty-three Communicants, one hundred and seventy-eight members in the Sunday School, a Church, Chapel, and lot, valued at $65,000. During the year 1881-2 the Church property was improved to the amount of one thousand three hundred and eighty-four

TRINITY CHURCH, WILLIAMSPORT, PA.

dollars and ninety-two cents. A brass Eagle lecturn was purchased during the year 1883-4, for five hundred dollars, and eight hundred and ninety-six dollars and ninety-nine cents were spent on improving the choir. It was during the year 1884-5 that the Rectory was built, at a total cost of ten thousand two hundred and twelve dollars and fifty-eight cents. Besides this a beautiful chancel memorial, valued at three thousand dollars, was presented to the Parish. This memorial consisted in embroideries for all the

Church seasons, including dossal, frontal, super-frontal, ante-pendium, book-markers, stole, brass altar cross, vases, candelabra, alms-basin, altar-desk, solid silver Communion service, and a complete double supply of embroidered altar linens. Although the Rectory had been built and paid for only a few months before, yet in 1885-6 the Parish spent three thousand five hundred and forty-three dollars and sixty-five cents on additional improvements. These consisted in installing a steam heating plant, rebuilding the organ, putting down a stone walk along the entire front and side of the property, and purchasing new Prayer Book and Hymnals for the Church. On May 31st, 1890, Trinity Parish had one

THE REV. G. C. FOLEY, D. D.

hundred and twenty-five families, two hundred and twenty-five Communicants, one hundred and eighty-three members in the Sunday School, a Church, Chapel, Rectory and lot. The following year (1890-1) Trinity Church sold its Chapel to the Swedish Lutherans. This Parish had the unusual experience, during the year 1891-2, of losing two Senior Wardens, Messrs. James Damant and Guy W. Maynard. Two most generous gifts were made to the Church during the year 1892-3. The first was the purchase of a lot, by Mr. Robert Neilson, for the sum of one thousand two hundred dollars, who conveyed the same to Trinity Parish, upon which to erect a Mission Chapel. And the second was the

generous gift of Mr. William Howard, which alone made the building of this Chapel, during the summer of 1893, a possibility. Both these gifts were made as memorials to the respective wives of the donors, who but a short time before were taken from the cares of earth to the joys of Paradise. During the year 1894-5 the building adjoining the Church on the north was purchased and converted into a Parish House. In 1900 this Parish had one hundred and fifty families, four hundred and twenty-three baptized persons, two hundred and seventy-four Communicants, one hundred and sixty-nine members in the Sunday School, a Church, Rectory, Parish House, and stone Chapel, valued at $85,000, with a debt of $1,000. The Church was tiled and decorated, during the year 1903-4, at a cost of two thousand five hundred dollars, and a brass and oak pulpit, valued at five hundred and fifty dollars, presented in loving memory of Mrs. G. Bendell Moore. Having been Rector of this Parish for twenty-six years, The Rev. George C. Foley, D.D., resigned on August 31st, 1905. On October 8th The Rev. Robert F. Gibson became Rector of this Parish. During this short vacancy the Rectory was thoroughly painted and repapered. In 1907 Trinity Church had an invested capital of one thousand dollars for the support of the Parish. The Rev. Mr. Gibson is still the incumbent in 1909.

WILLIAMSPORT—*St. Mary's Wadleigh Memorial Church.*—Work was first begun here some years before the organization of the Diocese of Central Pennsylvania, by The Rev. Albra Wadleigh, Rector of Christ Church. But for a long period after this there was nothing done here, until about the year 1881-2, when The Rev. J. H. Hopkins, S.T.D., Rector of Christ Church, again revived this work in the eastern part of the city. The following year (1882-3) The Rev. Charles Edward Dodson, Curate of Christ Church, was placed in charge of this work. The Wadleigh Memorial Chapel was rebuilt during the summer of 1884, and was occupied for the first time on Thanksgiving Day. The Rev. Mr. Dodson withdrew from the work during the year 1885-6. The following year (1886-7) The Rev. William L. Woodruff, also a Curate of Christ Church, was placed in charge of the work, which he continued until during the year 1888, when

he resigned, and was succeeded by The Rev. D. Stuart Hamilton. In 1890-1 The Rev. Mr. Hamilton resigned, from which time the Rector of Christ Church, The Rev. W. H. Graff, took charge of the services. The Rev. M. W. Christman, having become Assistant at Christ Church during the year 1891-2, was placed in charge of this Mission. This interest continued under the entire control of Christ Church, which both supplied the services and met the expenses, until June 1st, 1894. It was upon this date that St. Mary's Wadleigh Memorial Church entered upon its own independent Parochial existence. The Rev. Mr. Christman resigned his position as Curate of Christ Church, and became the first Rector of this newly organized Parish. The above name was given to this Church by charter dated June 4th, 1894. The following year (1895) St. Mary's Church was received into union with the Convention of the Diocese. The Rev. Mr. Christman having been called to his eternal reward in the summer of 1896, this Church became vacant, and continued so until March 1st, 1897, when The Rev. Enos J. Balsley took charge. During this vacancy the Sunday School and evening services were kept up by the Lay-Reader—Mr. Charles V. Runkle. The Guild house was enlarged during the year 1897-8 so that the main room was sixteen by thirty-six feet, with a kitchen attached, and two rooms on the second floor for the Young Men's Club. A change of Rectors occurred during the year 1898-9, when The Rev. Mr. Balsley resigned and was succeeded by The Rev. David Funsten Ward. In 1900 this Parish had one hundred and seventy-five families, five hundred baptized persons, one hundred and ninety-nine Communicants, two hundred and eighty-eight members in Sunday School, a Church and Parish Building, valued at $10,000, with a debt of $450. The Rev. Mr. Ward resigned during the year 1900-1, and, after a vacancy of two months, was succeeded by The Rev. Mr. T. H. Johnson. A new brass altar-rail, memorial altar-lights, and a memorial illuminating rood screen cross, were presented to the Church during the year 1902-3. The Rev. Mr. Johnston resigned in 1903-4, and was succeeded by The Rev. Norman Stockett. A memorial oak reredos was added to the altar and dedicated on Easter Sunday, 1904. The Rev. Mr. Stockett only remained until during

the Conventional year 1905-6, when he resigned, and was succeeded, in June, 1906, by The Rev. Jesse Asa Ryan, who continues the work here in 1909.

WILLIAMSPORT—*All Saints' Memorial Church.*—During the Conventional year 1892-3 Mr. Robert Neilson purchased a lot, in the northern part of the city, for the sum of one thousand two hundred dollars, which he conveyed, by deed, to Trinity Parish, in memory of his late wife. This lot was given for the purpose of having a Mission Chapel erected upon it. And as a memorial to his deceased wife, Mr. William Howard built, upon this lot, a most beautiful stone Chapel, which was Consecrated, by Bishop Rulison, on All Saints' Day, November 1st, 1893. Both these men were devoted members of Trinity Parish, of which All Saints' was a Mission. During the winter and spring of 1895-6 Mr. Robert Neilson gave twenty-five Lay services in this Chapel. In June, 1896, The Rev. William Hilton Butts was elected Assistant Minister at Trinity Church, and was placed in charge of All Saints' Chapel. The expenses of the Assistant were guaranteed by Mr. William Howard. A pair of beautiful brass vases and an altar-desk were presented to this Mission, on Christmas Day, 1897, in loving memory of the late Robert Neilson, by his daughters. During the Conventional year 1899 and 1900 a Vicarage and Parish House was erected, at a cost of about four thousand dollars. The money was advanced by Mr. William Howard, who held the property until the debt was satisfied. The interest on this money was met by the Clergyman paying an annual rental, while the people paid the principal. In 1900 All Saints' Mission had one hundred and two families, one hundred and fifty-eight baptized persons, forty-two Communicants, one hundred and fifty-five members in the Sunday School, a Church, Rectory, and Parish Building, valued at $10,000, and free of debt. All Saints' Memorial Church was incorporated, as a Parish, on January 19th, 1901, and received into union with the Convention of the Diocese the same year. Upon the death of Mr. William Howard, which occurred in March of this year, All Saints' Parish received an endowment of twenty thousand dollars. During the year 1902-3 a stone sidewalk was laid in front of the Church, trees were planted upon the property, and a velvet carpet

purchased for the Church. The Rev. Mr. Butts resigned in the fall of 1908, which left All Saints' vacant for the first time in its history.

WILLIAMSTOWN—*Christ Church.*—On January 27th, 1884, The Rev. Henry C. Pastorius, Rector at Lykens, began holding services in this town. Owing to a coal strike during the year 1886 this Mission was reduced to such an extent that it was unable to meet its obligations. The Rev. Mr. Pastorius withdrew from the work here about the close of February 1889. From this time Christ Church was without the services of a regular Clergyman until 1893-4, when The Rev. C. J. Kilgour took charge. In 1900 this Mission had fourteen families, forty baptized persons, fifteen Communicants, and seventeen members in the Sunday School. The Rev. Mr. Kilgour is at this time (1909) still holding on to the work in Williamstown.

WYALUSING—*Trinity Mission.*—It was during the year 1896-7 that The Rev. William E. Daw, Rector of Christ Church, Towanda, took charge of the work here. Prior to this time, however, occasional services were held by The Rev. Messrs. Daw, Griffith and Berghaus. Upon The Rev. Daw taking charge, the Bishop commissioned Mr. Bartlett a Lay-Reader, who assisted in giving services here. In 1898-9 Trinity Mission enjoyed regular services at the hands of Mr. L. R. Champney, a Lay-Reader, under the Rector at Towanda. This Mission was admitted into union with the Convention of the Diocese in 1900. In 1902 Trinity Mission had two lots, valued at one thousand nine hundred dollars, and free of debt. The Rev. Mr. Daw having withdrawn from the work here, The Rev. E. A. Gernant, Rector at Towanda, took charge in October, 1904. The hall formerly occupied by the Mission having been burned down, the services were held in the Methodist Church. From this time no further facts of the work done here are reported, save that in 1908 it still continues under the care of the Board of Missions.

WYOMING—*St. Mark's Mission.*—This Mission was started by The Rev. Edward Henry Eckel, Rector at West Pittston, on April 29th, 1894, at which time a Sunday School was organized. But as there have been no further reports made of

any work having been done, the Mission evidently must have been abandoned.

YORK—*St. John's Church.*—This is one of the three Parishes of the Diocese whose admission into union with the Convention of the Diocese of Pennsylvania dates back as far as 1785. The other two are St. James', Lancaster, and St. Gabriel's, Douglassville. At the time of the organization of the Diocese of Central Pennsylvania, in November, 1871, The Rev. William P. Orrick was Rector of St. John's. In 1873 this Parish had a debt of two thousand dollars. The Rev. Mr. Orrick, having resigned, was succeeded, in the summer of 1874, by The Rev. Edward L. Stoddard. By May 31st, 1875, the above debt had been reduced to one thousand eight hundred dollars. The Rev. Mr. Stoddard resigned in February 1876. From this time until the first of the following June the services were supplied by The Rev. Francis J. Clerc, D.D. On June 1st The Rev. W. L. Wilson became Rector, who only continued until May, 1878, when he resigned. After a vacancy of about six months The. Rev. H. W. Spalding, D.D., took charge, December 1st, but owing to other engagements he was compelled to be absent the greater part of the time until Lent, 1879. In 1880 St. John's Church had one hundred and sixty families, seven hundred baptized persons, two hundred and eighteen Communicants, four hundred and thirty- three members in the Sunday School, a Church, Sunday School Building, and Rectory, valued at $35,000, with a debt of $511.67. A reading room was, at this time, established, where all the Church papers and periodicals of various kinds were furnished by friends. On April 9th, 1882, The Rev. Dr. Spalding resigned and was succeeded by the Rev. Arthur C. Powell. During the year 1882-3 four thousand five hundred and five dollars were raised and expended on Church improvements, and in addition to this two thousand dollars were placed in the pipe organ fund. In 1883-4 the Sunday School maintained a scholarship in Bishop Tuttles' School, Salt Lake City, Utah. The following year (1884-5) this Parish conducted a free Kindergarten. Three hundred and fourteen dollars and sixty-eight cents were spent, during the year 1887-8, in training and vesting the choir. The Rev. Mr. Powell severed his relation as Rector of St. John's about

November 1st, 1888. St. John's continued vacant from this time until May 1st, 1889, when The Rev. W. G. Ware took charge. In the fall of this year the enlargement of the Rectory was completed, at a cost of three thousand two hundred and fifty- four dollars and fifty cents, into which the Rector and his family moved during the month of November. The Rectory was furnished with carpets by the ladies of the Parish. The north side of this building was rented for a Young

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Ladies' Seminary, and with the large rooms and ample grounds was well suited for the purpose. May 31st, 1890, this Parish had two hundred and twenty-two Communicants, one hundred and seventy-two members in the Sunday School, a Church, Rectory, Parish Building, and a rented house, valued at $50,000, with a debt of $4,000. A new iron fence was erected in front of the Parish property during the year 1890-1, and the Church painted. A change of Rectors occurred during the year 1894-5, when The Rev. Mr. Ware resigned

and was succeeded by The Rev. Charles James Wood. In 1900 St. John's Parish had four hundred families, one thousand two hundred and fifty baptized persons, five hundred and fourteen Communicants, five hundred and sixty-three members in the Sunday School, a Church, Chapel, Rectory, and Parish House, valued at $35,000, with a debt of $2,600. During this period St. John's Parish was largely engaged in Church extension. In 1900-1 it erected a second Chapel of Ease in the city, and was also carrying on the work at Delta and Hanover. Seven thousand two hundred and sixty-nine dollars and thirty-nine cents were expended on improvements during the year 1902-3. An invested capital of one hundred and fifty dollars was started, in 1903-4, for the support of the Parish. This Parish met with a painful loss, on May 9th, 1906, in the death of its Rector—The Rev. Charles James Wood. After a vacancy of several months, or in the following October, The Rev. Arthur Russell Taylor succeeded to the Rectorship, who continues the work at this time, 1909.

YORK—*Incarnation Chapel.*—This Mission Chapel was established, in the western part of the city, by The Rev. Charles James Wood, Rector of St. John's Church, in 1897-8. The Rector was assisted in maintaining services here by Candidates for the Holy Orders duly licensed by the Bishop. In 1905-6 The Rev. William Vincent Dawson, Curate at St. John's, was the Vicar in charge, but resigned in 1907-8, and was succeeded by The Rev. James D. Simmons.

YORK—*St. Andrew's Chapel.*—A Sunday School was first started in the eastern part of the city, by the Rector of St. John's Church—The Rev. Charles James Wood—in 1897-8. The work here was carried on largely by Candidates for Holy Orders, under the Rector of St. John's. A Chapel was built during the year 1900-1. In 1905-6 The Rev. William Miller Gamble, a Curate of St. John's, was placed in charge, but only remained until during the year 1906-7, when he withdrew from the work, which left St. Andrew's in charge of the Rector—The Rev. Arthur Russell Taylor.

YORK SPRINGS—*Christ Church.*—The first record of any work having been done here, after the organization of the Diocese of Central Pennsylvania, was in 1877. The Rev. Henry L. Phillips was the Clergyman in charge at this time,

while The Rev. J. H. Marsden, M.D., was the Senior Warden. Christ Church had, in 1878, an invested Church fund of two thousand six hundred dollars. Although this ancient Church had become almost extinct, yet in 1879 the outlook for the future of the Church in York Springs was rather promising. During the Conventional year 1879 and '80 The Rev. Mr. Phillips resigned. In 1880 this Mission had three families, six baptized persons, five Communicants, a Chapel and the above endowment, valued at $3,000. The Rev. A. E. Tortat, Rector at Gettysburg, took charge of the work here in 1880-1. A new roof was placed on the Chapel, and other repairs made, in the spring of 1881, the expense of which was met by Col. John Wolford. Owing to the frequent absence of the only man living at York Springs, at this time, who could attend to the opening of the Chapel, there were but few services held during the year 1884-5. The Rev. Mr. Tortat withdrew from the work here on November 8th, 1885. This Mission continued vacant from this time until March 5th, 1886, when The Rev. Charles H. Vandyne took charge, who remained until during the year 1887-8, when he resigned. Some time during the Conventional year 1889 and '90 The Rev. T. P. Ege, Rector at Gettysburg, resumed the work here. At this time there was but one Communicant residing at York Springs. In 1893 the services were held in a school house, two miles from York Springs, near the site of the "Ancient Christ Church" established by the Venerable Propagation Society of England in 1755, and is therefore the oldest Parish in southern Pennsylvania. The Rev. Mr. Ege resigned in 1897-8, and was succeeded, in 1898-9, by The Rev. W. N. R. Ashmead. In January 1899 Mrs. Annie B. Werner presented the Mission with a Communion service in memory of her mother. During the year 1901-2 a slate roof was placed on the Chapel, at a cost of one hundred and twenty-five dollars. The Rev. Mr. Ashmead resigned about December 1st, 1902. From this time there is no record of any further work having been done here.

Spring Garden Township—*Chapel of the Holy Cross.*—This Mission was first reported in 1908, and is in charge of The Rev. James D. Simmons. There is a Sunday School here of fifty-six members, and a Chapel valued at $1,000.

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